SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to the 3rd January 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1898-99.	1898-99.	
	Monthly.					
1	Al Islám	Allahabad ...	Munshí Hámid Husain.	For November and December.	30th December ...	500 copies.
2	Árya Patra	Bareilly ...	Bareilly Árya Samáj	For November ...	31st „ ...	500 „
3	Káyasth Patriká ...	Lucknow ...	Munshí Devi Prasád	„ February, August and September.	1st January ...	140 „
4	Káyasth Samáchár ...	Allahabad ...	Munshí Udit Prasád	„ December ...	30th December ...	250 „
5	Máarif ...	Aligarh ...	Maulvi Wahid-ud-Din.	„ January ...	1st January ...	...
	Twice a month.					
6	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahyá Ali ...	16th December ...	28th December ...	200 copies.
	Thrice a month.					
7	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	1st January ...	2nd January ...	400 copies.
	Weekly.					
8	Agra Akhbár ...	Agra ...	Khwája Siddiq Husain.	28th December ...	31st December ...	160 copies.
9	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	27th „ ...	30th „ ...	200 „
10	Anís-i-Hind	Do. ...	Munshí Banársi Dás	28th „ ...	1st January ...	800 „
11	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	24th „ ...	28th December ...	300 „
12	Árya Mitra ...	Moradabad ...	Munshí Rám Dayál Varmá.	1st and 8th December	31st „ ...	...
13	Colonel	Moradabad ...	Pandit Banwári Lál Misra.	8th and 16th December.	30th „ ...	450 copies.
14	Dabdaba-i-Qaisari ...	Bareilly ...	Munshí Thákur Prasád.	24th December ...	„ „ ...	150 „
15	Dabdaba-i-Sikandari ...	Rámpur ...	Munshí Muhammad Husain Khán.	26th „ ...	28th „ ...	245 „
16	Hindustáni	Lucknow ...	Munshí Gangá Prasád Varmá.	28th „ ...	30th „ ...	600 „
17	Jám-i-Jámshed	Moradabad ...	Qázi Muhammad Abdul Ali.	25th „ ...	28th „ ...	125 „
18	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	17th and 25th December.	„ „ ...	100 „
19	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	1st January ...	1st January ...	500 „
20	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karim-ullah.	28th December ...	„ „ ...	300 „
21	Mushír-i-Saltanat ...	Budaun ...	Munshí Muhammad Aghá Ján.	19th and 27th December.	2nd „ ...	150 „
22	Naiyar-i-Ázam	Moradabad ...	S. Ibn Alí ...	26th December ...	30th December ...	350 „
23	Nájm-ul-Hind	Ditto ...	Pandit Avatár Kishan.	28th „ ...	1st January ...	300 „
24	Oudh Punch ...	Lucknow ...	Munshí Muhammad Sajjád Husain.	22nd „ ...	30th December ...	450 „
25	Shahna-i-Hind	Meerut ...	Maulvi Ahmad Hasan Shaukat.	16th and 24th December.	1st January ...	400 „
26	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	12th, 20th and 28th December.	30th December and 2nd January.	125 „
27	Surma-i-Rozgár ...	Agra ...	Saiyad Itrat Husain	24th December ...	29th December ...	150 „
28	Tohfa-i-Hind ...	Bijnor ...	Munshí Jairáj Singh	27th „ ...	„ „ ...	300 „
	Twice a week.					
29	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	24th December ...	28th December ...	450 copies.
	Daily.					
30	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	28th, 29th, 30th and 31st December and 2nd and 3rd January.	28th, 29th, 30th and 31st December and 2nd and 3rd January.	526 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1898-1899.	1898-1899.	
	HINDI.					
	Monthly.					
31	Devanágari Gazette ...	Meerut ...	Pandit Gauri Datt...	For December ...	31st December ...	100 copies.
32	Rasik Mitra	Cawnpore ...	Pandit Manohar Lál Misra.	„ „ ...	30th „ ...	...
33	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál.	„ „ ...	„ „ ...	...
	Weekly.					
34	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	24th December ...	28th December ...	210 copies.
35	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	26th „ ...	30th „ ...	1,500 „
36	Khichri Samaáchár ...	Mirzapur ...	Bábú Madho Prasád	31st December ...	31st December ...	Very small.
	Daily.					
37	Hindustán ...	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	28th, 29th, 30th & 31st December & 1st January.	30th & 31st December and 1st and 2nd January.	470 copies.
	HINDI-URDU.					
	Monthly.					
38	Mazhar-uz-Zirát ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	For December ...	31st December ...	50 copies.

I.—Political and Foreign.

Oudh Punch, 22nd December 1898.

1. The *Oudh Punch* (Lucknow), of the 22nd December, publishes a cartoon in which the North-West frontier disturbances are represented as a burning fire dragon being trampled under foot by an English fireman carrying a large axe in his right hand and a fire hose in his left, and intended to represent the Government of India. The dragon, crushed as it has been, continues to eject flames of fire, marked *Jehad*.

Frontier disturbances.

Shahna-i-Hind, 24th December 1898.

2. The *Shahna-i-Hind* (Meerut), of the 24th December, says that the way in which the Sultán of Turkey has managed to retain his suzerainty over Crete reflects no small credit on his firmness, shrewdness, and diplomatic skill. When England, Russia, France, and Italy jointly demanded the withdrawal of Turkish troops from Crete, he agreed to accede to their wishes. But he took care to throw an apple of discord among the four Powers by making a request to the effect that the Turkish flag should continue to be hoisted in Crete as a mark of his suzerainty. England considers his request a reasonable one; while the other three Powers, which desire to transfer that island permanently to Greece, are opposed to it. It will be remembered that when England desired to interfere with Turkey in connection with the alleged Turkish atrocities in Armenia, Russia and France declined to do so, and thus led the Porte to look upon them as their allies and England as their enemy. The Turks were fully convinced of England's enmity to them by the fact that the late Mr. Gladstone, his followers, and the English press appealed to the religious feeling of Europe against them, and denounced the Sultán as a great assassin, and urged his deposition. But now the British Government has changed front, for which all honour is due to Lord Salisbury. His Lordship has supported the Sultán's request for the retention of the Crescent in Crete, which will induce him to look upon England as a friendly and sympathetic ally and prevent him from raising the question of the evacuation of Egypt, which, according to rumour, he was about to do. It would seem that England is now inclined to cultivate friendship with Turkey, letting bye-gones be bye-gones. A *rapprochement* between them will be beneficial to both of them and viewed with great satisfaction by the whole Muhammadan world. A very friendly feeling exists between Germany and Turkey; and both England and Germany are disposed to draw the ties of union between them closer. Moreover, England is already hand and glove with America and Japan. England having so many powerful allies will be the master of the situation. Turks will rejoice over the restoration of their friendship with Englishmen.

England and Cretan affairs.

Riáz-ul-Akhbár, 24th December 1898.

3. The *Riáz-ul-Akhbár* (Gorakhpur), of the 24th December, in its columns of extracts, publishes two paragraphs in which Turkey is represented as having imported a large number of cannon of the latest pattern and of ammunition from Germany and America in 1897, and largely increased her navy very recently. It is very wonderful, indeed, that a Power which all the great Christian Powers of the world have set their hearts to break up should have in the course of the last 22 years been able to make such great improvements in its military and naval strength and efficiency. This achievement of Turkey in the face of so many internal and external difficulties and such a number of enemies is simply marvellous, and will form a memorable record in the history of the present century. A Turkish committee has been formed, called the Turkish National Army Fund Committee, with a view to raise subscriptions from among the Turkish people to improve their army and bring it to the highest degree of efficiency. This committee, the readers will be glad to learn, has already collected $7\frac{3}{4}$ crores of piasters.

Increase in the Turkish armament.

Tohfa-i-Hind, 27th December 1898.

4. The *Tohfa-i-Hind* (Bijnor), of the 27th December, says that a sovereign whose subjects are loyal to the core and ready to sacrifice their lives and property on his behalf is assuredly a very happy ruler and has at his command, as it were, an inexhaustible treasury and a powerful army. The Emperors of Russia have invariably made laudable endeavours to

Alleged popularity of the Czar of Russia among his subjects.

gain the good will of their subjects. At his installation to the throne the present Czar, among other concessions, reduced the revenue assessments by 50 per cent for ten years. The late Czar expelled usurious Jews *en masse* from his territories. The King of Bokhara offered to surrender his kingdom, and simply asked for the grant of a small estate in the Koh-i-Kaf (the Caucasus mountain) to which he might retire. But the Czar declined the offer on the ground that he would be accused of greed by the world. Any other sovereign would have most gladly accepted such an offer by a tributary Chief. The Sultán has failed to pay several instalments of the war indemnity, but the Czar does not insist on the payment of the arrears in view of the unsatisfactory condition of Turkish finance. For these reasons "we" find the Czar held in the highest respect by his subjects. The writer then refers to eight popular sayings, alleged to be prevalent in Russia, regarding the Emperors of Russia, which are as follows:— The Czar, though not almighty, possesses great power; the Czar, though not a brother of God, is unquestionably His cousin; should a tear come in the Czar's eye, a large number of handkerchiefs would be consumed in the country; should the people try to hang the Czar, the string would break; and so forth. These sayings speak for themselves, and clearly show how greatly the Russian Emperors are respected and loved by their subjects. Although there are countries which are richer and possess more powerful armies and navies than Russia, the eyes of the world are always turned to the Czar. His empire is steadily extending, and if he succeeds in occupying China, he will become the ruler of half the globe. The secret of the vast influence to which he has attained is the great sympathy and love existing between him and his subjects.

5. The *Oudh Akhbár* (Lucknow), of the 3rd January, referring to the message which President McKinley sent to the Congress of the United States on its re-opening, says that the United States now appear to be aiming at making themselves a second Great Britain. Mr. McKinley urges the necessity of making the United States a naval and imperial power in view of their late acquisition of Cuba and the Phillipines. But Cuba was held by a weak Power like Spain; so that the United States easily succeeded in exciting the Cubans to rebel, and then sending an expedition, themselves conquered that island. There is, however, little prospect of the United States acquiring any further possessions either in Europe, Africa, or Asia, unless they can manage to secure a piece of China when that empire is partitioned among the European Powers. Brazil and other States in South America, too, are not likely to fall an easy prey to the United States. Such being the case, Brother Jonathan has hardly a chance of becoming an imperial power by bringing a number of other countries under his rule. But if his ambition must be satisfied, let him unite his dominions with the British Empire, acknowledging Her Majesty the Empress of India to be his Empress also, and thus make his people one of the nations of that empire and the (united) Anglo-Saxon race the most powerful and the greatest imperial nation in the world.

OUDH AKHBÁR, 3rd January 1899.

Imperialism rampant in the United States.

6. The *Bhárat Jíwan* (Benares), of the 26th December, referring to the fourteenth National Congress held at Madras during the last Christmas week, regrets to notice that the Congressists have for some years past been content to hold their annual session during the Christmas week, without doing anything during the rest of the year. This great political movement has no doubt already done great good to the country; but much more has still to be done, and the time has not arrived for its supporters to rest on their oars. If they think that they have brought home its aims and objects to the bulk of the population they are mistaken; for the number of such men in each town is really very small. When the Congress was held for the first time at Allahabad, Congress meetings were convened in different parts of these Provinces and vernacular pamphlets published to explain its objects to the people, which tended to excite widespread interest in the movement. But the energy of the Congressists soon died away. Government can not be expected to give due weight and consideration to their representations until they have enlisted the sympathies of all classes of people on their behalf.

BHÁRAT JÍWAN, 26th December 1898.

Flagging energy of the supporters of the National Congress.

RIÁZ-UL-AKHBÁR, 24th December 1898.

Presentation of addresses to the Nizám at the late celebration of his anniversary at Hyderabad and his replies to them.

7. The *Riáz-ul-Akhbár* (Gorakhpur), of the 24th December, reproduces an article from a Muhammadan daily of Lahore (the *Paisa Akhbár*), contributed by one Sheikh Zia-ul-Haq from Hápur (District Meerut), regarding the late celebration of the anniversary of the Nizám at his capital, when addresses were presented to His Highness, and he made replies to them. The writer assigns political significance to the ceremonial which was inaugurated for the first time, and detects signs of disloyalty to the supreme Government therein, his suspicion being further aroused by the non-participation of the Prime Minister in the proceedings, &c., and the late publication of the opinion which Lord Lytton held about Hyderabad, calling it a dangerous State in India to the British Government in a letter he addressed to Sir Richard Meade, former Resident in that State. The *Riáz-ul-Akhbár* strongly protests against the publication of such an absurd article by the Lahore paper, and pooh-poohs the idea that disloyalty should be imputed to such a loyal chief as the Nizám. The addresses presented and replies made to them by his His Highness were ordinary things, and there was nothing political in them. As regards the question of the innovation of the celebration of His Highness' anniversary by his subjects, the latter probably conceived the idea from the late celebration of Her Majesty's Diamond Jubilee. The Prime Minister did not attend the ceremonial owing to illness. It might be that as Mahárája Kishan Prasad took a prominent part in the inauguration and execution of the ceremonial it excited envy in the minds of some officers of influence and position in Hyderabad, and hence the imputation of numerous evil motives.

NAIYAR-I-ÁZAM, 26th December 1898.

An appeal to the Muhammadans of India for aid to an Arabic school established at Mecca.

8. The *Naiyar-i-Azam* (Moradabad), of the 26th December, publishes an Urdu communication from the Manager of the *Madrasa-i-Saulatia* (*lit.* a school of power) at Mecca, in which he states that this school was founded about 24 years ago, with the subscriptions raised by certain charitably-disposed Muhammadan gentlemen of India for giving instruction in Muhammadan religion, literature, &c. This institution has at present more than a hundred scholars on its rolls, of whom forty-five are outsiders who have come from long distances to receive education. It has lately lost some of its most important patrons and subscribers, and hence it is reduced to financial straits. The writer, therefore, most earnestly appeals to Indian Muhammadans to give donations, and thereby save the school from extinction. Intending subscribers can remit money either direct to the school authorities at Mecca or to their Agents in India mentioned in the communication.

II.—GENERAL ADMINISTRATION.

HINDUSTÁN, 1st January 1899.

Term of office of an Indian Viceroy.

9. *Hindustán* (Kálákankar), of the 1st January, says that in the course of a speech Lord Elgin declared that the term of office of an Indian Viceroy being only five years was too short, and did not allow him to carry out any great measures, and that Lord Curzon expressed his concurrence in the matter in one of his late speeches in London. The present term of office is really too short. This country is inhabited by many nations speaking different languages and professing different religions. An Indian Viceroy requires time to acquaint himself with the social and religious customs, the sentiments and the wants of so many different communities spread over a large country and composed of 280 millions of men. There should be no fixed term of office for a Viceroy, but he should be allowed to hold the office until there is a general cry for his recall. In that case he will have ample time to acquire local knowledge and consider himself fully responsible for the good government of the country, and the children of the soil will love him as their permanent ruler.

ANÍS-I-HIND, 28th December 1898.

Lamentations over the present condition of India.

10. The *Anís-i-Hind* (Meerut), of the 28th December, publishes an Urdu poem, by one Sarur, in which he, referring to the past grandeur, power, mental greatness, &c., of India, deplores her present condition, regretting that her brave sons are no longer rulers, their place having been taken by others. She is now steeped in poverty and ignorance. Her sons starve for want of bread. Her sword has, as it were, become rusty. But decay awaits everything in this world!

Court language question.

11. The *Devanágarí Gazette* (Meerut), of the 25th December, praises Government for having appointed English, Urdu, and Hindi teachers in schools and colleges, and for allowing scholars to study Hindi or Urdu with English as they please. Again, men are at liberty to write addresses on the covers of their letters intended for transmission through the post office in English, Urdu, Hindi, or any other language. But it is difficult to understand why Government insists on all applications being made to law courts in the ambiguous and foreign Persian character, which is a source of great inconvenience to the people, the majority of whom are unacquainted with that character. It is to be hoped that Sir Antony MacDonnell will allow persons to file their petitions before courts in Hindi or Urdu as they please.

DEVANÁGARI GAZETTE, 25th December 1898.

Enhancement of sentences by the Allahabad High Court in two criminal cases.

12. The *Rasik Mitra* (Cawnpore), for December, complains that the Allahabad High Court is very fond of enhancing sentences. Here are two recent instances in point. One Musammat Sunia, finding her sufferings and hardships intolerable, threw herself into a tank with both her children in her arms. The children were drowned, but she was taken out alive and put on her trial. The Sessions Judge of Cawnpore sentenced her to rigorous imprisonment for seven years and three months. But the learned Judges of the High Court considered that sentence inadequate and altered it to one of transportation (for life). The sentence of the High Court is generally considered as opposed to humanity. Again, one Kunjbehari Lal, a Brahman in Etah, found his aunt, a widow, committing adultery and killed her then and there. He was sentenced to six months' rigorous imprisonment by the Sessions Judge, but the sentence was held to be inadequate by the High Court. It is to be hoped that Sir Antony MacDonnell who has the milk of human kindness in him will interfere and do justice to the convicts.

RASIK MITRA, 25th December 1898.

Need for issuing an order to courts and public offices to allow Muhammadans leave to say their prayers during court or office time.

13. One Muhammad Zaman Khan at Fatehgarh, writing to the *Oudh Akhbár* (Lucknow), of the 29th December, quotes from the *Akhbár-i-Ám* of Lahore how the Sessions Judge of Dacca refused to allow a Muhammadan assessor a few minutes' leave to say his prayers, with the remark that his assistance in the case under trial would carry more merit in the eyes of God than his prayers. The Sessions Judge of Dacca is apparently a man of shallow learning and ignorant of the tenets of Islam. He does not seem to recognise that Musalmáns are required to say their prayers at stated hours five times in the day; so that if they fail to say them at any of the fixed hours, they cannot make up for the omission; whereas the administration of justice will not suffer by a few minutes' postponment of judicial proceedings in a court. Would that the Judge had more respect for the practice of saying divine prayers than for that of taking lunch, of which the majority of Europeans are so fond. Blunders committed by Government officers of the Judge's stamp are often mistaken by the masses for those of Government itself, and are resented as such. Government observes Sunday as a holiday in all its courts and offices, not merely as a day for rest in the week, but because it is a sacred day in the Christian religion, and the country is under the rule of a Christian sovereign. The writer has not to find fault with Government for doing so; but he simply wishes to urge that as the midday and afternoon prayers of Musalmáns interfere with the work of most of the public offices and courts, the paternal Government may kindly issue a regular order that Musalmáns, whether suitors, pleaders, or Government servants, shall invariably be allowed leave to say their prayers as a matter of religious toleration. The writer admits that Musalmáns do not as a rule, even at present, meet with any hindrance in saying their midday and afternoon prayers from Government officers, for whether they be Europeans or natives, few of them will be found to be of the disposition of the Judge of Dacca; but in view of this judge's conduct it will be highly expedient for Government to issue an imperative order on the subject, lest the ignorant masses of the Musalmán community should come to believe that officers presiding over courts prevent their co-religionists from indulging in their obligatory devotions. It is matters like these, which reaching the ears of bigoted Mullas, come to be discussed in villages and assume a serious religious aspect.

OUDH AKHBÁR, 29th December 1898.

KHICRI SAMÁCHÁR, 31st December 1898.

14. The *Khichri Samáchár* (Mirzapur), of the 31st December, expresses satisfaction that Sir Antony MacDonnell is always ready to redress the grievances of the people. His Honor has lately granted permission to under-trial criminal and civil prisoners in the jail hawalat at Mirzapur to cook their own food if they like. This concession will enable such Hindu prisoners, many of whom are unjustly incriminated and subsequently discharged by courts after trials, to protect their religion, for which the public is very thankful to His Honor. The editor then publishes the English letter he has received from the Inspector-General of Prisons in reply to his petition addressed to the Lieutenant-Governor.

Concession made to under-trial criminal and civil prisoners in the Mirzapur Jail in the matter of food.

RASIK MITRA, December 1898.

15. The *Rasik Mitra* (Cawnpore), for December, publishes a communicated article in which the writer accuses the Police of sharing stolen property with thieves and extorting food from persons at whose houses thefts have been committed while investigating those cases; judicial officers of disposing of cases in a perfunctory manner; European officers of a strong desire to return to England as soon as they have fleeced (*lit.* looted) India; Viceroys of wasting public money in unnecessary military expeditions and receiving valuable presents from the Native Chiefs; and anti-Congressists of regretting their opposition to the National Congress. In the rest of the article the writer seeks to ridicule Pandits, Hindu religious mendicants, gamblers, &c.

Abuse of certain classes of Government officials and private individuals.

MEHR-I-NIMROZ, 28th December 1898.

16. The *Mehr-i-Nimroz* (Bijnor), of the 28th December, complains that in the small hours of the 15th idem a gang of dakáits entered the house of one Lala Chadammi Lal, a well-to-do trader at Sáhanpur, tahsíl Najíbabad, district Bijnor, shot him dead, and carried away all the valuable property they could lay their hands on. The introduction of a house-tax at Bijnor has produced a widespread sensation among the citizens who are unable to understand why they are about to be burdened with a house-tax when they already pay octroi duties. Again, the tax should be assessed, not on the rental values of houses, but on the incomes of residents, inasmuch as many poor persons are to be found living in big houses.

A daring dakáiti in a village in Najíbabad, and the introduction of a house-tax at Bijnor.

AKHBÁR-I-ÁLAM, 27th December 1898.

17. The *Akhbár-i-Alam* (Meerut), of the 27th December, is glad to notice that Government has recently issued orders that boots for the British soldiers in India should be supplied from Cawnpore and not imported from England as hitherto. Government has issued similar orders to arrange for the manufacture of gun carriages in this country in the future. There are some other requirements of Government which can be supplied by native manufacturers equally as well, and the writer hopes the authorities will turn their attention to them also.

Indian manufactures and Government.

KÁRNÁMAH, 17th December 1898.

18. The *Kárnámah* (Lucknow), of the 17th December, complains that since the committee of the Husainabad Endowment trustees have ceased to distribute winter clothing to the poor at Lucknow, the latter suffer much from cold during the cold weather. If the committee spent in charities to the poor even half the sum it expends on the Victoria Park, the soul of the deceased donor of the endowment would be blessed with a far better garden in Heaven than the park is. The trustees ought to devote the proceeds of the endowment to charitable purposes more than to other things, charity being the chief object the donor had in view in making the grant.

Husainabad Endowment Fund at Lucknow, and the suffering poor in winter.

KÁYASTH HITKÁRI, 1st January 1899.

19. The *Káyasth Hitkári* (Agra), of the 1st January, regrets to hear that there are many Kayasths in the Central Provinces who have taken university degrees, but have received no employment under Government, not even one of them having been appointed an Extra Assistant Commissioner. It is a pity that after the heavy expense and labour of high education, these poor graduates should be left unprovided for by Government. Kayasths have followed the profession of (literary) service from time immemorial, so that they have become unfit for

Kayasth graduates in the Central Provinces.

any other kind of employment. If other classes were (made) to go back to their hereditary professions, and leave Government service free for Kayasths, the latter would not be reduced to the miserable condition they are in at the present time. But Government would not budge an inch from its administrative principle (of equal treatment of all classes)!

Sons of low-class men given English education and subsequently employed in public offices.

20. A correspondent of the *Colonel* (Moradabad), of the 16th December, says that the native clerks employed in the Postal, Telegraph, and similar other departments are men of very poor education. These men are utterly void of manners. In their boyhood, when they were at school, they had no sooner picked up a little English than they began to make water standing, to answer their parents rudely, to shake hands with both old and young, and to kiss all their female relatives indiscriminately. The fact is that schools are open to the sons of all classes of men without any distinction of social position, and the result is that when the son of a *chamar* or any other low class man occupies a chair in a public office he gives himself airs and seeks to lord it over others socially superior to him.

COLONEL, 16th December 1898.

A suggestion for the establishment of poor-houses, orphanages, &c.

21. *Hindustán* (Kálákankar), of the 31st December, drawing attention to the fact that poor persons are prohibited by law from begging alms in streets and thoroughfares in England and referring to poor-houses, orphanages, and other such charitable institutions established in that country, asks the Government of India to prohibit begging and establish similar institutions in this country, a portion of the cost being raised by public subscriptions.

HINDUSTÁN, 31st December 1898.

III.—EDUCATION.

Promotion of education by Arya Samajists in the Panjáb.

22. The same paper, of the 29th December, says that among the Hindu community the Arya Samajists, specially those in the Panjáb, are entitled to great praise for their unflagging energy in promoting social reform and education. They have established a large college, called the Dayanand Anglo-Vedic College at Lahore, which has been well spoken of by the Director of Public Instruction and the Panjáb Government in the Education Report for the last year, and several schools at other places in the Panjáb. Moreover, they have not neglected female education. Other classes of the community should follow their noble example in promoting the public good.

THE SAME, 29th December 1898.

IV.—LOCAL AND MISCELLANEOUS.

Sale of adulterated *ghí* and other edible things at Moradabad.

23. The *Jám-i-Jamshid* (Moradabad), of the 25th December, complains that since the abolition of the post of the native doctor, whose duty it was to examine all articles exposed for sale within the limits of the Moradabad Municipality, adulterated *ghí* (clarified butter) and other articles of food have been sold by shop-keepers. The Municipal Board is too ready to accord warm receptions to the higher officers who pay visits to Moradabad and waste Municipal funds in other ways. Sweet is the dance when another pays the piper. On the other hand, the Board is so indifferent to the health of the tax-payers that it has dispensed with the services of the doctor above referred to. The fact is that the majority of the members of the Board not being permanent residents of Moradabad have little sympathy with the townsmen. The naib girdawar (or assistant octroi inspector) formerly exercised some control over *ghí*, but he has discontinued doing so since he came in for some blame in a law court. If the Board be not prepared, for reasons best known to itself, to engage a native doctor to examine edible things intended for sale, it should entrust that duty to the Municipal *hakim* (a physician), giving him an increase of pay.

JÁM-I-JAMSHID, 25th December 1898.

A suggestion for the removal of the slaughter-house at Dennisongunj, Mirzapur.

24. The *Khichri Samáchár* (Mirzapur), of the 31st December, urges that the slaughter-house where kine are killed, which is situated near the hospital at Dennisonganj, Mirzapur, should be removed to some other place, the present locality being open to several objections.

KHICHRI SAMÁCHÁR, 31st December 1898.

ALLAHABAD:
5th *January* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 10th January 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1898-99.	1899.	
	Monthly.					
1	Jain Hitopdeshak ...	Deoband (Sahá-ranpur).	Bábú Suraj Bhán ...	For November and December.	4th January ...	575 copies.
2	Theosophical Society's Journal.	Meerut ...	Master Rám Chandra	For December ...	7th „ ...	165. „
	Twice a month.					
3	Shams-ul-Hind ...	Fatehpur ...	Munshí Bhagwán Prasád.	10th and 25th December.	4th January ...	...
	Thrice a month.					
4	Hámid-ul-Akhbár ..	Moradabad ...	Munshí Iláhí Bakhsh	31st December ...	7th January ...	150 copies.
5	Mufíd-i-Ám	Agra ...	Munshí Muhammad Qádír Ali Khán.	1st January ...	6th „ ...	45 „
	Weekly.					
6	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	3rd January ...	6th January ...	200 copies.
7	Anís-i-Hind ...	Do. ...	Munshí Banársi Dás	4th „ ...	9th „ ...	800 „
8	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	31st December ...	5th January ...	300 „
9	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh	1st and 8th January	4th and 10th January	260 „
10	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	31st December ...	6th January ...	150 „
11	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	2nd January ...	4th „ ...	245 „
12	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	4th „ ...	6th „ ...	600 „
13	Jám-i-Jamshed ...	Moradabad ...	Qázi Muhammad Abdul Ali.	1st „ ...	„ „ ...	125 „
14	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	8th „ ...	8th „ ...	500 „
15	Liberal	Azamgarh ...	Munshí Qudrat Ali Khán.	1st „ ...	4th „ ...	275 „
16	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	7th „ ...	10th „ ...	300 „
17	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	31st December and 7th January.	4th and 9th January	300 „
18	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	30th November and 8th, 15th, 23rd and 30th December.	4th January ...	70 „
19	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ud-din.	31st December ...	9th „ ...	175 „
20	Oudh Punch	Lucknow ...	Munshí Muhammad Sajjád Husain.	29th „ ...	5th „ ...	450 „
21	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	1st January ...	„ „ ...	450 „
22	Rahbar	Moradabad ...	Pandit Pratáp Kishun.	„ „ ...	4th „ ...	350 „
23	Rohilkhand Gazette ...	Bareilly ...	Munshí Muhammad Fazl Iláhi.	„ „ ...	5th „ ...	250 „
24	Shahna-i-Hind ...	Meerut ...	Maulvi Ahmad Hasan Shaukat.	1st January ...	7th January ...	400 „
25	Surma-i-Rozgár	Agra ...	Saiyad Itrat Husain	„ „ ...	4th „ ...	150 „
26	Tohfa-i-Hind	Bijnor ...	Munshí Jairáj Singh	6th „ ...	9th „ ...	300 „
	Twice a week.					
27	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st and 4th January	4th and 7th January	450 copies.
	Daily.					
28	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	4th, 5th, 6th, 7th, 9th and 10th January.	4th, 5th, 6th, 7th, 9th and 10th January.	526 copies.
	HINDÍ.					
	Monthly.					
29	Bhárat Sudashá Pravartak ...	Farukhabad ...	Bábú Naráyan Das	For December ...	4th January ...	375 copies.
30	Nátya Patra	Allahabad ...	Pandit Dewaki Nandan Tripáthí.	„ January ...	10th „ ...	400 „
	Twice a month.					
31	Jain Gazette	Muttra ...	Bábú Ghási Rám ...	1st January ...	8th January ...	700 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Weekly.			1898-99.	1899.	
32	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	31st December ...	6th January ...	210 copies.
33	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	2nd January ...	4th „ ...	1,500 „
34	Prayág Samáchár ...	Allahabad ...	Pandit Rám Gopál...	29th December and 5th January.	7th „ ...	800 „
	Daily.					
35	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	3rd, 4th, 5th, 6th, 7th and 8th January.	4th, 5th, 6th, 7th, 8th and 9th January.	470 copies.
	HINDÍ-URDÚ.					
	Weekly.					
36	Khairkhwáh-i-Ám ...	Dehra Dún ...	Munshí Darshan Lál	1st January ...	7th January ...	300 copies.

I.—Political and Foreign.

Riáz-ul-Akhbár, 1st January 1899.

1. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st January, states that, in a recent issue, the *Habl-ul-Matin* (of Calcutta) said that considering the present situation (in Europe) there seemed every probability that the question of the evacuation of Egypt would soon be opened; that the Khedive was likely to moot this question, and Germany, Turkey, France and Russia to support him; and that if such a contingency occurred, it would be the direct outcome of the Cretan and Fashoda imbroglios. But the *Riáz* sees no indications of the Khedive raising the question. The British Government, too, appears to feel no apprehension on that score; if it had any, it would act differently (towards the Khedive). It would not, however, even dream of evacuating Egypt, though the four Powers referred to above brought combined pressure to bear on it. England is a Power that relies on her own strength. But it is hardly probable that the four Powers in question would work in concert for securing the evacuation of Egypt by England. There is a vast difference between the case of Crete and that of Egypt.

Question of the evacuation of Egypt.

Hindustán, 3rd January 1899.

2. *Hindustán* (Kálákankar), of the 3rd January, referring to Mr. J. M. Maclean's speech at the Hotel Cecil on the 8th December, observes that in commenting upon the frontier policy of the Indian Government he recommended the construction of a railway between Calais and Calcutta, and said that the Amir should be distinctly given to understand that Afghanistan could no longer be kept an isolated State and allowed to be a barrier to the progress of civilization in that part of the world. Mr. Maclean's suggestion is a very reasonable one. The Government of India placed Abdur Rahman Khan on the throne of Kabul, helped him in establishing factories for the manufacture of arms, and spent large sums of money in protecting his State and maintaining peace there. But he is still opposed to the extension of the Indian railway system to his capital, and desires to maintain the isolation of his kingdom. He should be told that increased facilities of communication between India and Afghanistan are absolutely necessary; so that in the event of Afghanistan being threatened with a foreign invasion, the Government of India may be able to expeditiously send reinforcements to Kabul. The Amir should conduct his administration under the control of the Government of India and make a point of promoting civilization among his subjects.

Mr. J. M. Maclean on the relations between India and Afghanistan.

Rahbar, 1st January 1899.

3. The *Rahbar* (Moradabad), of the 1st January, states that the National Congress opened its fourteenth session at Madras on the 29th December, with Mr. A. M. Bose in the chair, who most eloquently pointed out, in his inaugural speech, the defects in the new Educational Service system; the injustice done in connection with (admission into) the Roorkee College; the imprisonment of the Natu brothers without trial; the severity of the (new) Sedition Laws; the grievances of Assistant Civil Surgeons and Hospital Assistants; the derangement (subversion) of local self-government; and the drawbacks in the system of (periodical) settlement (of land) and the frontier policy. His speech was very comprehensive and incisive.

Fourteenth Session of the National Congress.

Hindustán, 8th January 1899.

4. *Hindustán* (Kálákankar), of the 8th January, quoting certain passages from the speech of the Agent to the Governor-General in Rájputána at the installation of the young Mahárája of Bikanir, says that Rájputs fully rely on the protection of the British Government—of which Mr. Martindale assured the young Chief and his people assembled on the occasion—and are in their turn always ready to fight for Her Majesty and the British people so long as a drop of blood is left in their veins.

Loyalty of Rájputs to the British Government.

Jain Gazette, 1st January 1899.

5. The *Jain Gazette* (Muttra), of the 1st January, expressing deep regret at the failure of the well-known firm of the Muttra Seth owing to the folly of the firm's agent at Calcutta, observes that Rája Seth Lachhman Das, who is a very conscientious and firm man, is determined to pay up his debts in full to the best of his ability. He has therefore continued to enjoy the confidence of his creditors. Happily the Nawáb of Rámpur has come to his

Grant of a loan of money by the Nawáb of Rámpur to Raja Seth Lachhman Das of Muttra.

assistance and promised to advance him a large sum of money which will enable him to clear off his debts. Again, as the Seth family has invariably been loyal to Government and rendered important services during the Mutiny, the Hon'ble Mr. LaTouche, late Lieutenant-Governor, extended a helping hand to Rája Lachhman Das, for which he is entitled to public gratitude. The Government of India has been pleased to sanction the grant of a loan to the Rája by the Nawáb of Rámpur as a special case, and thus saved an old family from ruin.

II.—General Administration.

6. The *Oudh Akhbár* (Lucknow), of the 7th January, congratulates Lord Curzon on his assumption of the Viceroyalty of India, and referring to his four previous visits to this country, and the great interest he takes in her welfare as he expressed in the speeches he delivered in England on the eve of his departure and the sentiment he uttered in one of his speeches at Bombay in which he rightly said "The time for rejoicing is not when a man putteth on his armour but when he taketh it off," expects His Excellency to fulfil the great hopes the natives have been led to cherish in him.

Oudh Akhbár, 7th January 1899.

Lord Curzon's assumption of the Viceroyalty of India.

7. The *Oudh Punch* (Lucknow), of the 29th December, contains a cartoon in which Lord Curzon is represented as extremely horrified and looking aghast at finding himself surrounded by three fearful phantoms, marked "plague," "frontier anxiety (trouble ?)," and "an empty treasury." The letter-press is: "Curzon's troubled dream."

Oudh Punch, 29th December 1898.

Lord Curzon and his possible troubles in India.

8. The *Almora Akhbár*, of the 31st December, publishes a communication from Pandit Badri Datta Joshi, vakíl of the Allahabad High Court and Vice-President of the Almora Municipal Board, who regrets to notice that an attempt has been made in some quarters to create bad blood among the Bráhman, Vaishya, and Muhammadan residents of Almora against those Bráhmans who submitted a memorial to the late Officiating Lieutenant-Governor at Almora on the 24th October last, by spreading false and malicious rumours. Bráhmans other than the memorialists have been told that they were spoken of as "low born" in the memorial; but this is inaccurate and they can easily satisfy themselves by obtaining a copy of the memorial from the Local Government. Again, Vaishyas have been led to understand that they were contemptuously described in the memorial as fit for nothing more than making weighments, and Musalmáns were told that they were described as men selling only asafœtida and commin-seeds. But these allegations are gross exaggerations, Vaishyas and Musalmáns being described in the memorial as men chiefly engaged in trade. It is unwise and even against law to stir up animosity among different classes of the community. When a second memorial was submitted to the late Officiating Lieutenant-Governor by certain residents of the bazár at Almora, His Honor distinctly told them that the memorial presented to him on the preceding day was intended for the benefit of all Kumaun and not opposed to any community.

Almora Akhbár, 31st December 1898.

Contradiction of certain false rumours spread against the memorial presented to the late Officiating Lieutenant-Governor at Almora in October last.

9. The *Liberal* (Azamgarh), of the 1st January, states that a British soldier, stationed at Nasirabad, while out hunting near the Rupaheli station fired at an animal; which missed but shot a child dead. It is pity that though several natives are killed by British soldiers every year and a great hue-and-cry is invariably raised on such occasions, no effectual measures have yet been adopted to check these unfortunate incidents.

Liberal, 1st January 1899.

A child killed by a British soldier, stationed at Nasirabad, while hunting near Rupaheli station.

10. The *Hámid-ul-Akhbár* (Moradabad), of the 31st December, states that on the 25th December last a party of British soldiers, while out hunting in the vicinity of Meerut, shot some peacocks. This caused the residents of the village, the majority of whom were Hindus, to collect (on the spot), perhaps because they thought the conduct of the soldiers in shooting the sacred birds was outrageous. These brave soldiers, who were good

Hámid-ul-Akhbár, 31st December 1898.

A party of British soldiers firing on natives in a village near Meerut.

marksmen, imagining that the people had assembled to make an attack on them, fired on the unfortunate "savages," inflicting severe injuries on five of them, one of whom received a fatal wound and has probably succumbed to his injuries by this time. The *Morning Post* published a telegram regarding the occurrence with a misleading heading, "An assault on British soldiers." There is no knowing what further miseries natives will suffer from the sports of British soldiers in the future.

ANÍS-I-HIND, 4th January 1899.

Suspension of Shah Muhammad Zia-ul-Haq, Tahsíldár of Sahaswan, and Sardar Ali Khan, Sazáwal, and a case of dakáiti in the Budaun district.

11. The *Anís-i-Hind* (Meerut), of the 4th January, on the authority of a correspondent, states that numerous cases in which Shah Muhammad Zia-ul-Haq, Tahsíldár of Sahaswan, Budaun district, has been charged with irregular proceedings are pending before Mr. Lyle, Joint Magistrate. Among other charges he has been accused of issuing summonses and notices to landholders to attend and demanding subscriptions from them for the construction of a Muhammadan mosque on their arrival. He has been suspended pending the result of the Joint Magistrate's inquiry. Sardar Ali Khan, Sazáwal, attached to the Court (of Wards at) Bharaoti, has been suspended as complaints have been made by some cultivators to the effect that receipts have not been granted them for payments made to him. Saiyad Mustafa, Deputy Collector, is inquiring into the charges. One Dal Chand, money-lender at Himmatpur in Gunnaur, was attacked by a gang of dakáits. He captured one of the dakáits and did not let him escape even when the latter shot him with a pistol. Dal Chand died of his wound the following day.

ROHILKHAND GAZETTE. 1st January 1899.

The Judge of Dacca and a Muhammadan juror.

12. The *Rohilkhand Gazette* (Bareilly), of the 1st January, reproduces, from another newspaper, an article on the conduct of the Sessions Judge of Dacca towards a Muhammadan juror (*sic*) in refusing to give him leave to say his midday prayers during the trial of a case before him, with the remark that there existed no rule for granting such leave to Musalmáns in the High Court or other courts, and that if the juror was a pious Musalmán God would consider all the time he devoted to the trial of the case as spent in His own cause. The conduct of the Judge has given rise to extreme dissatisfaction and disgust among the Muhammadan community. If the Judge is not himself an orthodox religionist, that does not entitle him to prevent others from attending to their religious duties. As regards the absence of a standing rule in courts for allowing Musalmáns leave to say their prayers, there has been no need for framing any such rule, it being an old practice observed everywhere to let Musalmáns attend to their religious service without let or hindrance, and the Dacca Judge has violated this practice in a most painful manner. Government ought certainly to take notice of his conduct or hardly any true Musalmán will be willing to serve as a juror (in the future).

NASÍM-I-AGRA, 31st December 1898.

Contradiction of the rumour regarding the alleged outrage on a Subadár's wife in the plague camp at Podanur.

13. The *Nasím-i-Agra*, of the 31st December, referring to the rumour entered in the columns of extracts in its issue of the 23rd October last regarding an alleged outrage on a Subadár's wife in the plague camp at Podanur (*vide* the Selections No. 43 for the week ending the 26th October last, page 560, paragraph 7), entirely contradicts the rumour, observing that it appears to be quite groundless according to trustworthy information received from an official source. No Subadár's wife was outraged; no man was killed or wounded; and no Subadár absconded. It is surprising how such a false rumour found its way into the columns of newspapers.

ROHILKHAND GAZETTE, 1st January 1899.

Question of Muhammad's birthday holiday in Madras.

14. The *Rohilkhand Gazette* (Bareilly), of the 1st January, complains that the Madras Government instead of agreeing to enter the birthday of the prophet Muhammad in the list of Government Gazetted holidays as the Muhammadan Government employés prayed, has simply ordered that a Muhammadan may apply for casual leave for that day, which shall be granted. It is a pity that the Madras Government should be so very stingy in the matter of one day's holiday, which is regularly granted and gazetted as a public holiday in the United Provinces. The order of the Madras Government nearly amounts to the refusal of the holiday, for heads of departments are often seen to withhold even Gazetted holidays from their subordinates on the plea of press of work: then what guarantee can there

be that they will not refuse to grant casual leave on the anniversary of the prophet's birthday on the same ground? The Madras Government freely grants holidays for a large number of Hindu festivals, and it should not have been so chary of granting Muhammadans one day's leave for their prophet's birthday, especially when they urged that, if necessary, their Muharram or other (long) holiday may be curtailed by one day instead.

Local self-government in the Panjáb.

15. *Hindustán* (Kálákankar), of the 4th January, referring to the Report on the District and the Local Boards in the Panjáb for 1897-98 and the Panjáb Government's Review, expresses surprise and regret that electors should take very little interest in the election of members for the Local Boards, especially when Municipal elections excite so much public interest. However, the Panjáb Government should not abolish any Local Boards and the elective system, as recommended by some Commissioners. The system should be given a longer trial. There is no reason why it should not ultimately become popular in the Panjáb as it has already done in other provinces.

HINDUSTÁN, 4th January 1899.

Conference of the Anglo-Indian and Eurasian Associations held at Allahabad.

16. The same paper of the 6th January, publishing the proceedings of the Conference of the Anglo-Indian and Eurasian Associations held during the last Christmas week at Allahabad under the presidency of Mr. Justice Knox, highly approves of the establishment of a general council composed of the representatives of local associations, and sympathises with the requests of the conference as embodied in three resolutions passed by it. Domiciled Anglo-Indians, possessing some knowledge of the languages, customs, and manners of the children of the soil, may be expected to acquit themselves better in posts of trust and responsibility than Englishmen who come out direct from England. The exclusion of the former from such posts is objectionable on the ground that it makes invidious distinctions between those classes of Her Majesty's subjects and will tend to prevent domiciled Anglo-Indians from acquiring superior education required in aspirants for such appointments. Nothing could be more preposterous than to exclude domiciled Anglo-Indians and Eurasians from the army, inasmuch as they can better endure the inclemencies of the weather in this country than raw youths imported from England. Again, when Government enlists Afridis, Orakzais, Egyptians, &c., in the army, it cannot doubt the loyalty and fitness of Anglo-Indians and Eurasians for military service. The encouragement of technical and industrial arts among them is absolutely necessary, as such education can filter down to natives only through them.

THE SAME. 6th January 1899.

The *Nadwat-ul-Ulama*, a Muhammadan motley association of all sects.

17. A correspondent of the *Oudh Akhbár* (Lucknow), of the 4th January, in an article headed "Disadvantages of Union," states that though *union* has hitherto been considered a most desirable, useful, and advantageous thing, yet in the case of the *Nadwat-ul-Ulama*, a Muhammadan motley association in which all sects—Sunnis, Shias, Wahabis, and *Naturias* (naturalists)—are sought to be comprised and united, waiving their sectarian differences, that virtue bids fair to lead to a perfect confusion of religious beliefs and may verily serve to bring about a cataclysm of the world in the current year (which is predicted to be so extremely inauspicious).

OUDH AKHBÁR, 4th January 1899.

Newspapers and the Government.

18. The *Rohilkhand Gazette* (Bareilly), of the 1st January, states that the *Ghamkhwár-i-Hind* newspaper lately expressed a hope that Government would confer titles on the editors of some newspapers in connection with the New Year's Day Honours in recognition of their services; but that it was absurd for that paper to entertain any such wish. It is not an easy matter for newspapers to receive titles from Government. When Government wishes to gag the press how can it be expected to value and recognize the services of any editors? And how can newspapers, under the circumstance, render any real service either to Government or the public? Thank God! that "we" have got a ruler like Sir Antony MacDonnell in "our" Provinces; so that newspapers here have nothing to fear in speaking out the truth, and one or two independent papers among them are bold enough to express their opinions, though in an undertone.

ROHILKHAND GAZETTE, 1st January 1899.

SHAHNA-I-HIND, 1st January 1899.

19. The *Shahna-i-Hind* (Meerut), of the 1st January, offering the New Year's Day congratulations to its readers, observes that an editor's duty is very hard indeed in India, being nothing short of walking on the edge of a sword. He runs the risk of being caught in the snare of law, which is spread everywhere, at any moment. The diversity of religion among the various sections of the society is another stumbling-block in the way of the editor. It is almost an Herculean task for an editor to win the good will of both Government and the public. This is why native newspapers do not flourish in this country.

Duty of editors of native newspapers.

ROHILKHAND GAZETTE, 1st January 1899.

20. The *Rohilkhand Gazette* (Bareilly), of the 1st January, says that according to a certain European astrologer great changes will take place in the world during the present year, spreading consternation everywhere. Plague and other diseases will grow more virulent. The astrologer in question has in fact predicted all sorts of disasters, ending with the very destruction of the world. The writer does not, however, attach more weight to these predictions for the current year than was attached to those made regarding previous years. Men should always have trust in God. "We" see that the condition of the crops is excellent, and food-grains are cheap. No disease is on the increase. "Our" Government deals with "us" justly and mercifully. "We" enjoy religious liberty as usual. Good care is also taken of "our" health. And hence there is no reason why "we" should distract "our" minds by giving any credence to the astrological predictions made. "We" should, on the other hand, be prepared to give a warm reception to "our" new Viceroy, and joyfully hope for the future well-being and improvement of "our" country at His Excellency's hands.

Astrological predictions for the current year.

III.—LEGISLATION.

MUFID-I-AM, 1st January 1899.

21. The *Mufid-i-Ám* (Agra), of the 1st January, in commenting upon the Cantonments (House Accommodation) Bill before the Viceregal Legislative Council, observes that this Bill is calculated to increase rather than diminish disputes between military occupants of bungalows and their owners in the cantonments, which the measure is designed to do. Hitherto house-owners and their military tenants generally settled their disputes between themselves; and in case the owner of a house failed to carry out repairs in accordance with the wishes of the tenant, the latter could easily leave it and rent another. But now as every case of dispute will have to be referred to a Committee of Arbitration, under the new Bill, every petty dispute will be laid before it, and this kind of work will increase tremendously, necessitating the employment of a full-time Government officer. The existing law on the subject has been working quite satisfactorily, and there was no need for bringing in the new Bill. Under the old Act, the Officer Commanding in a cantonment exercised the power to have any bungalow vacated for the occupation of a military officer only provided that there was no vacant bungalow available for his residence in the neighbourhood; while according to the new measure any bungalow can similarly be caused to be vacated for the use of a Civil officer also. This provision should certainly be removed from the Bill, Civil officers having very little connection with the cantonment. Suppose a pensioned officer offers to rent a bungalow for his permanent residence, and the owner is forced to let this house to a Civil officer who after residing in it for a couple of months is transferred, the owner will be a heavy loser. In (*g*) of Chapter I, "repairs" to a house should be explained as including only such repairs as will put the house in the state it originally was. No comparison should be made with other houses in the neighbourhood in connection therewith; for a house with a smaller rental cannot be required to be repaired like a neighbouring house paying a larger rental. When a person builds a house in a cantonment and himself resides therein, he should not be required to vacate it, unless it be (urgently) wanted for the occupation of a Military officer on some occasion. In (*c*) of clause 2, section 10 of the Bill, in place of "that the rent offered by the officer is reasonable" should be substituted "that the rent offered by the officer is not less than the rent the house-owner received from the former tenant". In section 13, an additional provision should be made to the effect that if the owner of a house and its would-be

The Cantonments (House Accommodation) Bill.

tenant agree between themselves as to the amount of rent to be paid the owner should give possession of the same to the proposed tenant within four days from the service of a notice on him; but that if the determination of the reasonable amount of rent is referred to a Committee of Arbitration, the decision of this Committee should be held binding on both the owner and the proposed tenant, and neither the owner should require the tenant to vacate the house until his transfer, nor should the tenant leave the house so long as he is in the station. In clause (1) of section 23, any person who intends to transfer his property in a cantonment is required to give one month's notice of the same to the Cantonment Magistrate before he can do so. The period of one month is too long, and should be reduced to a week. By section 26, the Commanding Officer is empowered to refuse, according to his discretion, any application for convening a Committee of Arbitration for deciding disputes between house-owners and tenants. The writer thinks all such applications should invariably be laid before a Committee of Arbitration which should entertain or reject them as it may think fit. As regards the constitution of this committee, it will be very difficult for both the house-owner and the officer concerned to nominate a disinterested member each on his behalf; and hence the writer suggests that there should be appointed a permanent committee on the model of the Municipal Board, which should consist of not less than six members, three to be such house-owners whose income from bungalows in the cantonment is not less than Rs. 100 a month; and three such officers who reside in bungalows whose rent is Rs. 50 or Rs. 60 a month. The Chairman of this committee should be the Commanding Officer or the Cantonment Magistrate, who should also select the members.

IV.—Education.

22. The *Oudh Akhbár* (Lucknow), of the 6th January, hears that a private report regarding the affairs of the Muhammadan College at Aligarh is about to be made to the Lieutenant-Governor of the United Provinces. Unutterable ideas are said to be held about the College. The "nation" (Muhammadan public) is in suspense, and is anxiously awaiting to see the trustees of the College show true sympathy for it. The College requires a management which carries stability with it. The educational and moral achievements of the College (too) are well worthy of the consideration of its managers (executive committee) and trustees. Public attention is now most eagerly turned towards Nawáb Viqar-ul-Mulk, Nawáb Mohsin-ul-Mulk, Haji Ismail Khán and other active trustees (as to how they act in the matter). "(Simple) water becoming rose-water has been mixed with milk, as is indicated by the *nazla* (catarrh) it has induced. The milk is not bubbling up in one way (*sic.*—intrigue is brewing among the trustees, their conduct not being consistent?)." It will be a matter of pity for the Musalmáns indeed if a door is opened to some unexpected action being taken in connection with the College.

Affairs of the Muhammadan College at Aligarh.

Oudh Akhbár, 6th January 1899.

23. The *Bhárat Jiwan* (Benares), of the 2nd January, says that Bengalis as a rule being physically weak, gymnastics have been introduced into the schools and colleges in Bengal. But students generally avoid gymnastic exercises under the pretext of ill-health. It would seem that the Lieutenant-Governor has lately ordered all students in Bengal to be taught Military drill. This is a step in the right direction if the rumour is true, and other provinces should follow suit.

Rumour regarding the introducon of Military drill into schools and colleges in Bengal.

Bhárat Jíwan, 2nd January 1899.

V.—Post Office.

24. *Hindustán* (Kálákankar), of the 6th January, says that according to the *Pioneer* the lot of a dâk runner is a very hard one, and that his life is specially endangered when he has to carry the mail through a tract of country infested by tigers. The *Pioneer* suggests that two messengers should travel together in such tracts and be armed with spears, so that in case they are attacked by a tiger they may be able to defend themselves. *Hindustán* has true sympathy with dâk runners. Cnsidering their hardships, they are inadequately paid, and no steps have been taken for their protection from tigers and robbers.

Dâk runners.

Hindustán, 6th January 1899.

VI.—Railway.

Oudh Akhbár, 9th January 1899.

25. A local correspondent of the *Oudh Akhbár* (Lucknow), of the 9th January, complains that men who present parcels, especially fruits and plants, at the Oudh and Rohilkhand railway station at Lucknow, are charged half an anna per parcel as weighman's fee, and asks the railway officials to make an inquiry into the matter.

A complaint against the parcel office at the Oudh and Rohilkhand railway station at Lucknow.

VII.—Local and Miscellaneous.

Rahbar, 1st January 1899.

26. The *Rahbar* (Moradabad), of the 1st January, publishes a copy of a memorial which one Lala Prasadi Lal Khatri, a banker, has submitted to the Collector of Moradabad to be forwarded to the Lieutenant-Governor. In this memorial the Lala points out that there are about 130 meat stalls scattered over the town of Moradabad where both raw and roasted flesh is exposed for sale, to the great annoyance of Hindus. Moreover, there are drains running below the stalls, so that insects from the drains fly and settle on the meat and thereby vitiate it. The Lala therefore generously offers Rs. 3,000, to build two separate meat markets at some suitable place removed from the bazár. The editor highly approves of the Lala's suggestion and offer.

Offer of Rs. 3,000 by a Hindu to build meat markets at some suitable place away from the bazár of the town of Moradabad.

Nátya Patra, December 1898.

27. The *Nátya Patra* (Allahabad), in its issues for December and January, refers to a scoundrel at Allahabad who has received no education but poses as a Pandit, editor, and poet, and pretends to know the Hindu, Muhammadan, and European systems of medicine. He readily joins every movement set on foot for the public good from motives of personal gain. If he is found out and not given opportunities to feather his nest, he puts a spoke in the wheel of the movement. He carries on various kinds of trades and fleeces well-to-do women of loose character. He is hand and glove with corrupt police officials, and pretends to be a very pious Hindu, though he secretly eats flesh, takes liquor, and visits prostitutes. He has three principal evil companions and advisers who are briefly described. He has enriched himself by fair and unfair means, and is in league with the notorious bad characters at Allahabad. He extorts money by threats, and gets false criminal cases instituted against those men who happen to incur his displeasure. He has outraged hundreds of women, their mothers and daughters who have had occasion to come in contact with him and even poisoned men, appropriating their money and even widows to his own use on their deaths.

A scoundrel at Allahabad.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for N.-W. P. and Oudh.

Allahabad, 12*th January* 1899.

CONFIDENTIAL.] [No. 3 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 17th January 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1898-99.	1899.	
	Thrice a month.					
1	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	10th January ...	12th January ...	400 copies.
2	Khádim-i-Hind ...	Agra ...	Munshí Muhammad Farid-ud-din Khán.	1st „ ...	11th „ ...	...
	Weekly.					
3	Agra Akhbár ...	Agra ...	Khwája Siddiq Husain.	7th January ...	11th January ...	160 copies.
4	Akhbár-i-Alam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	10th „ ...	13th „ ...	200 „
5	Anís-i-Hind	Do. ...	Munshí Banársi Dás	11th „ ...	15th „ ...	800 „
6	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	7th „ ...	11th „ ...	300 „
7	Colonel	Moradabad ...	Pandit Banwárí Lál Misra.	1st and 20th December.	„ „ ...	450 „
8	Dabdaba-i-Qaisari ...	Bareilly ...	Munshí Thákur Prasad.	7th January ...	13th „ ...	150 „
9	Dabdaba-i-Sikandari ...	Rámpur ...	Munshí Muhammad Husain Khán.	9th „ ...	„ „ ...	245 „
10	Hindustáni	Lucknow ...	Munshí Gangá Prasád Vermá.	11th „ ...	12th „ ...	600 „
11	Kárnámah	Ditto ...	Maulvi Muhammad Yáqúb.	2nd and 10th January.	14th January ...	100 „
12	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	8th January ...	11th „ ...	275 „
13	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karim-ullah.	14th „ ...	17th „ ...	300 „
14	Mushír-i-Saltanat ...	Budaun ...	Munshí Muhammad Aghá Ján.	10th „ ...	16th „ ...	150 „
15	Nájm-ul-Hind	Moradabad ...	Pandit Avatár Kishan.	4th „ ...	11th „ ...	300 „
16	Nizám-ul-Mulk ...	Ditto ...	Qázi Muhammad Fahím-ud-din.	24th December and 8th January.	13th and 15th January.	175 „
17	Oudh Punch ...	Lucknow ...	Munshí Muhammad Sajjád Husain.	5th January ...	15th January ...	450 „
18	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	8th „ ...	11th „ ...	450 „
19	Rahbar	Moradabad ...	Pandit Pratáp Kishun	„ „ ...	„ „ ...	350 „
20	Shahna-i-Hind	Meerut ...	Maulvi Ahmad Hasan Shaukat.	„ „ ...	„ „ ...	400 „
21	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	4th December ...	„ „ ...	125 „
22	Surma-i-Rozgár ...	Agra ...	Saiyad Itrat Husain	8th January ...	13th „ ...	150 „
23	Tohfa-i-Hind ...	Bijnor ...	Munshí Jairáj Singh	13th „ ...	16th „ ...	300 „
	Twice a week.					
24	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	8th and 12th January.	11th and 15th January.	450 copies.
	Daily.					
25	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	11th, 12th, 13th, 14th, 16th and 17th January.	11th, 12th, 13th, 14th, 16th and 17th January.	526 copies.
	HINDI.					
	Monthly.					
26	Ved Prakásh	Meerut ...	Pandit Tulsi Rám Swámí.	For December ...	14th January ...	700 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1898-99.	1899.	
	Weekly.					
27	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	7th January ...	11th January ...	210 copies.
28	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	9th „ ...	„ „ ...	1,500 „
29	Prayág Samáchár ...	Allahabad ...	Pandit Ramgopal...	15th and 22nd December and 12th January.	12th and 14th January.	800 „
	Daily.					
30	Hindustán ...	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	10th, 11th, 12th, 13th & 15th January.	11th, 12th, 13th, 14th and 16th January.	470 copies.

I.—Political and Foreign.

Hindustán, 11th January 1899.

1. *Hindustán* (Kálákankar), of the 11th January, alluding to the laying of the foundation-stone of the Gordon Memorial College at Khartoum by Lord Cromer, observes that it remains to be seen what kind of education will be given to the Soudanese at the College. Sir H. H. Johnstone's advice in the matter is well worthy of consideration. Before giving purely literary education and creating barristers and clerks in the Soudan, as has been done in India, the Soudanese should be taught to improve agriculture, to profit by their forest products and to rear animals. Moreover, necessary sanitary reforms should be introduced among them.

Suitable education for the Soudanese.

The same, 15th January 1899.

2. The same paper, of the 15th January, referring to the letter addressed by Lord Cromer to Lord Salisbury and published in the *Madras Mail* of the 9th idem on the subject of recruiting the public service in Egypt, expresses approval of Lord Cromer's declaration of "Eygpt for Egyptians" on political grounds. A similar declaration of "India for Indians" was made when India was first occupied with a view to reassure the minds of the people. The employment of Englishmen in the public service in Egypt is unavoidable until schools and colleges have been established in every part of that country and English education has made fair progress. But Egypt is a hot country, and the language, customs and manners of Egyptians are entirely unknown to Englishmen. Under these circumstances, would it not be better to recruit the public service in that country from educated Indians?

Recruitment of the public service in Egypt.

Bhárat Jíwan, 9th January 1899.

3. The *Bhárat Jíwan* (Benares), of the 9th January, expresses surprise that the Mahárája Gaekwar has decided to introduce a new tax which will be levied from all persons whose incomes exceed Rs. 100 a month, but that State officials will be exempt from it, and that a man whose income is only Rs. 500 (a month) and another whose income is a thousand times as large will have to pay the same amount as tax. *O tempora! O mores!* Even Native Chiefs have taken to levying such (objectionable) taxes. It is to be hoped that the Mahárája will abandon the idea for the sake of his good reputation.

Alleged decision of the Mahárája Gaekwar to introduce an objectionable tax.

The same.

4. The same paper says that an association, called the Imperial Anglo-Indian Association, has lately been established by Anglo-Indians in this country. It will be conducted to some extent on the lines of the National Congress, and will discuss political affairs and protect the rights of Anglo-Indians; Mr. Pugh, a well-known Barrister of Calcutta, being the leader. Government officials are strictly forbidden to have any connection with any political associations established by "niggers," but all classes of Anglo-Indians are more or less connected with the Anglo-Indian Association above referred to. The next meeting of the Association will be held at Allahabad, and Mr. Justice Knox will take a prominent part in its proceedings. It may be asked why Government makes fish of one and flesh of another. The fact is that Englishmen are the conquerors and rulers of this country, while "we" are a subject people. They are therefore at perfect liberty to pursue any policy they like, and it is "our" duty and interest to acquiesce in that policy.

Imperial Anglo-Indian Association.

II.—General Administration.

Oudh Punch, 5th January 1899.

5. The *Oudh Punch* (Lucknow), of the 5th January, publishes a communicated article in which the writer represents the New Year, 1899, as paying a visit to *Punch* and explaining the reason of its advent in this country. For the last five years the New Year has grown tired and sick of hearing of unlucky India's various misfortunes, as if she were a mine of calamities. Each and every calamity that descends from Heaven seems destined for India. If it is famine, its goal is India; if it is plague, none but she must be its prey. Scarlet fever, black fever, malaria—in short everything which is evil, has India for its destination. "But, bravo India! Though thou hast been quite knocked up (exhausted?), yet thou hast not turned aside (wavered a bit). Thou continuest to keep open thy door of generosity. Thou hast (quietly) borne the expenses of the world. Let a war be waged wherever it may be, India must pay for it. If

The new year and India.

rewards, pensions or subscriptions are to be given, they must come from India. She must also be charged for all kinds of war materials required." Seeing this state of things, the New Year could control its greed no longer, and girding up its loins proceeded to India to participate in the general plunder as best it could.

THE SAME.

The new year and the new Viceroy.

6. The same paper contains an Urdu poem, in which the writer says that the year 1898 is gone with its calamities, and has been succeeded by 1899, which has given India a new Viceroy in Lord Curzon. His Lordship is a very just and beneficent nobleman. The people will now be happy and prosperous. The Government treasury is in a flourishing condition, and the means of livelihood of the people will be increased under Lord Curzon. Though "we" are indigent and poor, "we" are enriched with the wealth of peace and tranquility. May Victoria continue to adorn the throne (of England), and her prestige and glory increase!

OUDH AKHBÁR, 16th January 1899.

Lord Elgin's administration.

7. The *Oudh Akhbár* (Lucknow), of the 16th January, publishes a communication from a correspondent at Rámpur, who praises Lord Elgin's administration of India, observing that His Lordship suppressed the serious disturbances on the North-West frontier and grappled with plague and famine with remarkable success and ability. The enthusiastic reception accorded to His Lordship in Burma on the eve of his departure is a conclusive proof of his genuine sympathy with the people. He carried out several important measures such as the reduction of postage, and so forth. The restoration of cordial relations between Hindus and Musalmáns during his tenure of office is a matter of which he may justly be proud. Considering the speeches made by Lord Curzon in England, it is to be hoped that His Lordship will prove a worthy successor to his illustrious predecessor and fulfil the hopes which his speeches have created in the minds of the people.

ALMORA AKHBÁR, 10th January 1899.

Exception taken to the memorial presented to the Lieutenant-Governor by Bráhmans at Almora in October 1898.

8. The *Almora Akhbár*, of the 7th January, publishes a communication from Bhawani Das Sah, merchant at Almora, who answers the letter contributed by Pandit Badri Datta Joshi, Vakíl of the Allahabad High Court and Vice-President of the Almora Municipal Board, to its issue of the 31st December, regarding the memorial presented to the Lieutenant-Governor at Almora in October last (*vide* the Selections from the Vernacular Newspapers, No. 2, for week ending 10th January 1899, page 15, paragraph 8). Had the memorial originated from the residents of Almora in general, it would have borne signatures of members of all classes of the community and dealt with subjects affecting their general interests, and the word "especially" would not have been so frequently repeated as it was. Why was reference made to "trade" in the memorial? Was Government asked to take any steps for improving it? The words "petty trade" and not the word "trade" were used in the memorial in connection with Musalmáns; and evidently "petty trade" does not mean the same thing as "trade." Again, the Pandit has offered no explanation of the use of the term "domestic servants" (applied to Musalmáns in the memorial) in his letter. The Lieutenant-Governor's reply to the men who presented the second memorial was not what has been alleged by the Pandit to have been. The Bráhman memorialists bestowed high encomiums on the Municipal Board; but the public knows to its bitter experience how far those encomiums were well deserved.

SHAHNA-I-HIND, 8th January 1899.

Drinking on the increase in the United Provinces and His Honour's remarks thereon at Meerut.

9. The *Shahna-i-Hind* (Meerut), of the 8th January, states that Bábu Raghubir Saran, a pleader and a Municipal Commissioner at Meerut, mooted the question of checking the increasing consumption of liquor among natives before the Lieutenant-Governor (during his recent visit to that town?). But, strange to say, His Honour treated the Bábu's suggestion with a light heart. He asked the Bábu whether drinking was increasing among the higher or the lower classes. Now, this question was quite out of place, emanating as it did from His Honour. Such a query implies either pretended or real ignorance of the matter on His Honour's part. It passes one's comprehension that a vigilant, well-informed, and high-placed officer like His Honour should be ignorant of the present extensive indulgence in liquor by all classes indiscriminately; but if he really does not know this, his ignorance is pitiable indeed. On the other hand, if he simply

affected ignorance, it was a sheer pleasantry or mockery on his part to put the question in the form he did to the Bábu. To make fun of so important a subject as that of increased drinking did not become the Lieutenant-Governor in open darbár, especially when Europeans themselves—and His Honour is a member of that community—have set their face against the spread of that evil. Again, the writer does not see what object His Honour had in asking whether the evil practice of drinking was increasing among the upper or lower classes; that is to say, the question does not show with what class His Honour sympathizes. His Honour's question would tally with that of a fireman who, on being called to a fire, were to ask whether the houses of the upper or lower classes were burning before he proceeded to work. Well, the writer will supply His Honour with the information he sought. The poorer and lower classes are consuming (ruining) themselves with the fire of country liquor, and the rich with that of brandy: the former liquor may be called an ordinary fire and the latter gunpowder, kerosine oil, or dynamite; but both are equally destructive. Country liquor may also be compared to arsenic and European liquor to the essence of the same. Again, what did His Honour mean by stating that drinking might be increasing among those who had received a college education? Is drinking a part of English education, and did His Honour wish the people to give up English education (in consequence), or did His Honour imply that it mattered not if educated natives who may be said to come from their colleges with, as it were, a pass or license for drinking, get addicted to it? His Honour may have also meant to say that one need not bother himself as to whether the use of liquor was increasing among the upper or lower classes, but that there was great need for reforming the educated classes who are at the bottom of the evil complained of. But if such a reform were possible in India, there would be no need to bring the matter before His Honour. Reforms can be effected only in a country where there exist nationality and society: both are wanting here. Drinking is, moreover, a distinguishing badge of European civilized society, and hence it is still more difficult to reform educated natives in the matter of drink. Bábu Raghubir Saran's object in laying the subject of the increasing vice of drinking before His Honour was that the duty should be enhanced on liquor, and its consumption reduced thereby. But His Honour perhaps thought that an increase in the duty would lessen Government revenue from excise, and hence cast the Bábu's motion to the four winds. The new Viceroy observed in a lecture (in England) that drinking commits great havoc on the human body and proves the ruin of the nation (that freely indulges in it). His Honour will do well to reflect upon Lord Curzon's remarks.

ANÍS-I-HIND, 11th January 1899.

Two military Surgeons charged with the murder of a native at Alipur.

10. The *Anís-i-Hind* (Meerut), of the 11th January, refers to the case of two military European Surgeons charged with the murder of a native menial at Alipur, stating that the deceased who was slow in attending to some work, was first severely kicked by one of the accused and then done to death by the other. Verily, some Europeans beat natives with such inhuman cruelty as one would not practice even on a beast. "Let us see to what extent justice is administered in the trial of the case."

MUSHIR I-SALTANAT, 10th January 1899.

Alleged deterioration of the soil and increasing proverty of cultivators.

11. The *Mushir-i-Saltanat* (Budaun), of the 10th January, states that 80 per cent. of the Indian population are (closely) connected in one way or another with agriculture. Of these one per cent. is the land-owning class; one-half of the remainder tenants or cultivating class, and the other half labourers in the field. Some of the landholders are both educated and well-to-do, some well-to-do but not educated, while others possess neither education nor wealth. As regards the cultivators, they are entirely indigent and illiterate, and are called *rustics* by their fellow-countrymen, by which term the latter mean those persons who pass their lives on one meal in 24 hours, and in ragged clothes and incessant toil. The condition of the field labourers requires no particular description, being quite evident from that of their employers. The landowners, tenants, and field labourers desire, as is natural to man, to be able to live happily and save something for a rainy day. But they are all getting poorer and poorer, as is seen in the frequent transfer of estates and holdings from one hand to another. Different reformers ascribe different reasons for this increasing poverty of the agricultural classes. Some say it is due to their heavy expenses on occasions of marriage and

death, others attribute it to their extravagance in European furniture, &c., while a third class assign it to their indolence and idleness. But so far as the cultivators are concerned they are not open to any of the above charges. They have positively no means to be extravagant in any matter, and daily toil 15 hours irrespective of the hot, wet or cold weather. The distress of the cultivators cannot also be attributed to the increasing population, the area of land under cultivation having been doubled or even trebled. Not only all culturable and waste lands are being reclaimed, but pasture grounds too are all being appropriated to cultivation. What the landholders and cultivators particularly complain of is that while the cost of cultivation is increasing the outturn of the soil is decreasing, for which the uneducated poor have no explanation but to attribute it to the intentions (of the rulers?) or to the will of God. Though men of the "new light" redicule the idea, yet the knowing (wiser) ones hold it to be perfectly correct that the soil is deteriorating, and that if no steps are taken to recoup its productive powers for some time longer, it will cease to yield any product whatever. The writer then tells how the productiveness of land can be increased by using suitable manure and improved implements of ploughing, and by raising different crops by rotation and artificial irrigation.

ANÍS-I-HIND, 11th January 1899.

New rules for protecting British soldiers from venereal disease.

12. The *Anís-i-Hind* (Meerut), of the 11th January, says that the rules which have recently been issued for the protection of British soldiers from venereal disease show that, along with the medical examination of prostitutes (residing in Cantonments), the soldiers themselves will also be examined excepting such of them as are married or have been free from disease for two years since their last discharge from hospital. No women will be kept (in Cantonments) by Government (for the use of British soldiers) but those women who reside there (of their own accord) will be subject to compulsory examination.

ALMORA AKHBÁR, 7th January 1899.

Measures adopted to check plague.

13. The *Almora Akhbár*, of the 7th January, states that when plague broke out in Bombay doctors urged that plague patients should be segregated and placed in hospitals intended for them. In accordance with their recommendation all such patients were forcibly removed to plague hospitals and their friends and relatives left them for dead at the very time of their removal, and indulged in lamentations, before the golden bowl was broken. This foolish measure involved heavy expenditure and great difficulties, both to Government and the public. After sometime the authorities began to doubt the efficacy of segregation as it did not lead to an abatement of the disease. The outbreak of plague at Hardwár last year was attributed to the use of old food grains, and such grains were recommended to be burnt up. But Sir Antony MacDonnell set his face against this absurd proposal and saved large stocks of grain from destruction which could not possibly be spared during the famine. Rats were then fixed upon as the principal source of spreading the disease, and those animals were destroyed in large numbers. But plague continued to rage with unabated virulence all the same. The destruction of houses, occupied by plague patients, by fire was the next expedient hit upon to check plague. The above vexatious measures were adopted in infected places. But even in other places, to which plague did not find its way, strange precautions were taken. At Almora several large *bávaris* or wells, from which the residents had drawn their water for generations past, were closed to the public; and some alterations were made in them so as to supply water from them by pipes. These alterations led to a waste of much water. The wells are not kept in good repair and the public are exposed to great inconvenience in consequence. The fact is that so far the measures adopted to check or prevent plague have only been attended with useless trouble and expense to Government and the public, though of course Government had nothing but the good of the people at heart in enforcing those measures. *Moniti meliora sequamur.* Such diseases are scourges from Heaven and will not die out until the divine wrath is appeased. Men who are doomed will die. No measure should be adopted which is likely to cause hardship to survivors. Government cannot be too careful in framing regulations to check plague. It should not readily adopt any drastic measures for the purpose. A doctor has recommended the destruction of infected houses by fire. This expedient

may be tried in a few instances; but nothing could be more unwise than to order a general destruction of such houses at once. Indeed, the authorities should refrain from heroic measures in the future and find out the origin of the disease by holding *post mortem* examinations of the bodies of plague-stricken persons, taking into consideration the change in climate, and so forth.

MEHR-I-NIMROZ, January 1899.

Rája Chitpal Singh's case and comments on the present system of recruitment of responsible high posts in the United Provinces.

14. The *Mehr-i-Nimroz* (Bijnor), of the 14th January, referring to the postponement of the proceedings of the Commission appointed to inquire into the official conduct of Rája Chitpal Singh (suspended Joint Magistrate) at the instance of his counsel to enable him to examine certain records and collect some important material for his defence, is glad to say that such inquiries into the doings of Government officials holding responsible posts have not only had a good effect on officials in the United Provinces, but led to similar inquiries in the Panjáb. If the Government continue its efforts to find out the corrupt, oppressive and careless among its officials, a large number of black sheep will probably be found among their ranks. It is really a pity that even Sir Antony MacDonnell should keep up, and even make more stringent, the practice of making direct appointments to responsible posts on the test of educational qualifications without any regard to the need of experience of work in the candidates. If gradual promotion were given to officials step by step, a man promoted to a high responsible post would never think of discharging his duties improperly as one directly appointed to it is likely to feel disposed to do. In order to obtain competent, honest men to fill high posts, Government should adopt the practice of recruiting them by selection from capable men of respectable families who have received moral and religious training as well. Mere high education does not make a man fit for a high post unless he also enjoys high intelligence and is of noble parentage. A man so endowed would not so demean himself as to perform his duties with the help of others, to do which he is himself held responsible. It it bad indeed to have one's judgments written by another.

RAHBAR, 8th January 1899.

Alleged misconduct of two Europeans towards the *Muezzin* of a mosque in the Sadar Bazár, Meerut.

15. The *Rahbar* (Moradabad), of the 8th January, states that according to a letter published in the *Rozána* (of Delhi), two Europeans went in the evening of the 19th December last to the shop of Háfiz Muhammad Ghaus, a merchant in the Sadár Bazar, Meerut, to make some purchases, and hearing a *Muezzin* calling out the *Azan* from a (neighbouring) mosque called to him to keep quiet, and finding him still continuing his cry, perhaps because he did not hear them, they lost their temper, and dashing straight into the mosque as if to punish him, terrorized him (into silence). If this report is true, Government ought certainly to make inquiry into the conduct of the Europeans concerned, interference in religious matters being a positive defiance of Her Majesty's glorious Proclamation of 1858 in which she promised full protection to the religions of all her subject races in India.

RAHBAR, 8th January 1899.

Alleged practice of certain old-fashioned Deputy Collectors to decide cases on secret information and not on their merits.

16. "A detective policeman," writing to the *Rahbar* (Moradabad), of the 8th January, says that it is a new misfortune of India that some of the old-fashioned Deputy Collectors in the North-Western Provinces have acquired a mania for making secret inquiries regarding cases pending before them, and deciding them according to information received in this way and not on the evidence on record. This craze of Deputy Collectors enables their cunning dependents, acquaintances, &c., to freely make money, to the great injury of the unfortunate suitors concerned. The writer mentions the case of a certain Deputy Collector whom he himself witnessed seeking information from certain persons at his private residence at night regarding certain cases. These persons of course supplied the Deputy Collector with information according as they had been bribed, and convinced the latter of their truthfulness. When the secret informants of the Deputy Collector came out of his house, they talked among themselves how they had befooled that officer, and that they did not care if injustice was done to the people through their false information so long as it brought them in money.

17. The *Surma-i-Rozgár* (Agra), of the 8th January, highly praising Sir Antony MacDonnell for his intelligence, sagacity, benevolence, and justice, says that His Honour rules over the people with paternal kindness, and would not be deterred from carrying out a measure he deemed necessary by the selfish, narrow, and short-sighted ideas or pressure of his subordinate European officers. The evil that has, however, grown very virulent in the United Provinces and requires His Honour's particular attention is bribery among the executive officers, especially the Deputy Collectors. It is not necessary that the Deputy Collectors, who bear the evil repute of being corrupt and are to be found in almost every district, should be criminally prosecuted; but secret inquiry should be made into their character, and if the rumour current about them is found true, they should be dismissed the service. His Honour would, therefore, do well to make inquiries regarding infamous Deputy Collectors during his current tour and cleanse the service of them.

SURMA-I-ROZGÁR, 8th January 1899.

Suggestion to make secret inquiries into the character of corrupt Deputy Collectors and dismiss them without trial.

18. The *Prayág Samáchár* (Allahabad), of the 22nd December, received on the 12th January, says that one day recently the local water-works supplied water as red as blood and that the tank at the Dharamshála was filled with highly-coloured water. The Allahabad public stood aghast at the sight of such water. Probably some powder was used with a view to purify it. The Municipal officials had better give previous notice on such occasions, so that the people, especially Hindus, might not be led to suppose that their religion was in danger in any way.

PRAYÁG SAMÁCHÁR, 22nd December 1898.

Water-works at Allahabad.

19. The same paper, of the 15th December, received on the 12th January, in its column of local news, complains that on the night of the 13th December a theft was committed at the house of one Budhai, *káchhi*, who lives at the Chakia village near Karbala. Cases of theft are said to be of rather frequent occurrence in that village. What are the Police about?

THE SAME, 15th December 1898.

A case of theft at Chakia, Allahabad.

III.—Post Office.

20. The same paper, of the 12th January, urges the establishment of a branch post office at the Pháphámau ghát on the banks of the Ganges at Allahabad for the benefit of the scores of villages and hamlets situated in its neighbourhood; the post offices at Saraon, Ismailganj, and Nawábganj being too far. It would not be necessary to engage any additional postal runner to carry mails from the Pháphámau ghát post office; the runners already plying between Allahabad and Oudh *viâ* that ghát being utilized for the purpose. The Postmaster-General should give his attention to the matter.

THE SAME, 12th January 1898.

A suggestion for the establishment of a branch post office at Pháphámaughát, Allahabad.

IV.—Local and Miscellaneous.

21. The same paper of the 22nd December, received on the 12th January, complains that the state of things at Dáraganj, Allahabad, appears to be very unsatisfactory. For some time past bad blood has existed between Prayágwáls and Ghátias. It would be well if the new District Magistrate sent for the leading residents of that place to his house, found out the origin of the dispute and amicably settled it. Again, thieves and bad characters are abroad at Dáraganj: several thefts have lately occurred there. A *bania* at Alopibágh was only recently severely beaten by thieves and a woman's nose was slit (by a bad character).

PRAYÁG SAMÁCHÁR, 22nd December 1898.

Dispute between Prayágwáls and Ghátias and thefts at Dáraganj, Allahabad.

22. The same paper complains that the chauk bázár at Allahabad continues to be blocked by hackney *ekkas*, as usual; no stand having been established for them.

THE SAME.

Hackney *ekkas* at Allahabad.

23. The *Tofah-i-Hind* (Bijnor), of the 13th January, observes that the general indigence and poverty of natives is to a great extent to be accounted for by their extravance in marriage expenses. Numbers of respectable and well-to-do families have been ruined by their extravagant expenditure in

TOFAH-I-HIND, 13th January 1899.

Need for curtailing extravagant marriage expenses among natives.

marriages. This vice is not confined to the ignorant classes, but the educated ones also continue to tread the obnoxious beaten path of their thoughtless ancestors. A deal of money is squandered in fireworks and dancing entertainments on the occasion of marriages. Lads do not unfrequently fall into the snares of dancing girls who are engaged to give performances at weddings. There have lately been established very many associations in the country that assemble annually to indulge in speeches, but carry out no effective social reforms. It is high time that natives curtailed their marriage expenses.

ANÍS-I-HIND, 11th January 1899.

A mysterious woman at Meerut.

24. The *Anís-i-Hind* (Meerut), of the 11th January, states that a woman has recently arrived at Meerut, who goes about the streets of the town distributing pice and rupees in handfuls which she is supposed to obtain mysteriously. There are various stories current about her: some take her to be a juggler, while others call her a witch. A similar woman was reported in newspapers to have visited Lucknow, Fyzabad, and other places before, and probably she was the same woman who is now at Meerut.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for N.-W. P. and Oudh.

ALLAHABAD:
The 20th January 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 24th January 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1898-99.	1899.	
	Monthly.					
1	Árya Patra	Bareilly ...	Bareilly Árya Samáj	For December ...	20th January ...	500 copies.
2	Hamdard-i-Qaum Vaishya ...	Meerut ...	Bábu Raghubír Singh	For Septmeber and October.	18th „ ...	...
	Thrice a month.					
3	Kanauj Punch	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	20th January ...	22nd January ...	400 copies.
4	Káyasth Conference Gazette	Lucknow ...	Munshí Shankar Sahái.	10th „ ...	18th „ ...	1,200 „
5	Mufíd-i-Ám	Agra ...	Munshí Muhammad Qádír Ali Khán.	„ „ ...	„ „ ...	45 „
	Weekly.					
6	Agra Akhbár	Agra ...	Khwájah Siddíq Husain.	14th January ...	18th January ...	160 copies.
7	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	17th „ ...	22nd „ ...	200 „
8	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	14th „ ...	19th „ ...	300 „
9	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	„ „ ...	22nd „ ...	150 „
10	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	16th „ ...	18th „ ...	245 „
11	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	18th „ ...	21st „ ...	600 „
12	Jám-i-Jamshed ...	Moradabad ...	Qázi Muhammad Abdul Ali.	15th „ ...	18th „ ...	125 „
13	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	16th „ ...	„ „ ...	500 „
14	Liberal	Azamgarh ...	Munshí Qudrat Ali Khán.	„ „ ...	„ „ ...	275 „
15	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	21st „ ...	24th „ ...	300 „
16	Naiyar-i-Ázam	Moradabad ...	S. Ibn Alí ...	12th „ ...	18th „ ...	350 „
17	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Kishun	„ „ ...	21st „ ...	300 „
18	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	18th „ ...	300 „
19	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	8th & 15th Jany. ...	24th „ ...	70 „
20	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ud-din.	16th January ...	21st „ ...	175 „
21	Oudh Punch	Lucknow ...	Munshí Muhammad Sajjád Husain.	12th „ ...	22nd „ ...	450 „
22	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	16th „ ...	20th „ ...	450 „
23	Rahbar	Moradabad ...	Pandit Pratáp Kishun.	„ „ ...	19th „ ...	350 „
24	Shahna-i-Hind ...	Meerut ...	Maulvi Ahmad Hasan Shaukat.	„ „ ...	22nd „ ...	400 „
25	Surma-i-Rozgár... ...	Agra ...	Saiyad Itrat Husain	„ „ ...	19th „ ...	150 „
26	Tohfa-i-Hind	Bijnor ...	Munshí Jairáj Singh	20th „ ...	23rd „ ...	300 „
	Twice a week.					
27	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	20th January ...	24th January ...	450 copies.
	Daily.					
28	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	18th, 19th, 20th, 21st, 23rd and 24th January.	18th, 19th, 20th, 21st, 23rd and 24th January.	526 copies.
	URDU-ENGLISH.					
	Monthly.					
29	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Munshí Niáz Muhammd Khán.	For January ...	22nd January ...	100 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Weekly.			1898-99.	1899.	
	HINDI.					
	Twice a month.					
30	Jain Gazette	Muttra ...	Bábú Ghási Rám ...	16th January ...	18th January ...	700 copies.
31	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	14th January ...	18th January ...	210 copies.
32	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	16th January ...	19th January ...	1,500 „
	Daily.					
33	Hindustán	Kálákankar (Partábgarh).	Pandit Deví Dayál Shukla.	17th, 18th, 19th, 20th, 21st & 22nd January.	18th, 19th, 20th, 21st, 22nd & 23rd January.	470 copies.
	HINDÍ-URDÚ.					
	Weekly.					
34	Khairkhwáh-i-Ám ...	Dehra Dún ...	Munshí Darshan Lál	16th January ...	18th January ...	300 copies.

I.—Political and Foreign.

Police News, 16th January 1899.

Extension of the Russian railway ystem to Kushk.

1. The *Police News* (Meerut), of the 16th January, says that it would appear from a Turkistan newspaper that the Russian system of railways has extended to Kushk. This has frightened the residents of Herat, and they have therefore forwarded a memorial to the Amir of Kabul on the subject. His Highness has endeavoured to reassure them by telling them that the extension of the railway system is not due to any hostile intentions on the part of the Russian Government. Be the present intentions of Russia what they may, she will lose no opportunity for invading India.

Hindustáni, 18th January 1899.

Encouragement of the study of Urdu among Russian officers.

2. The *Hindustáni* (Lucknow), of the 18th January, says that according to the London *Morning Post* the Russian Government has issued orders to the effect that after the year 1900 no Civil or Military officer who is not thoroughly conversant with Hindustáni or Urdu shall be appointed to an administrative post in Turkistan. The object of encouraging the study of Urdu is alleged to be simply the promotion of commercial interests ; but the measure has also something to do with political considerations.

Police News, 16th January 1899.

A false Mehdi at Farukhabad.

3. The *Police News* (Meerut), of the 16th January, says that one Saiyad Ahmad at Farukhabad poses as Mehdi, declaring that God has deputed him to bring erring people to the right path, the Day of Judgment being near at hand. The matter reaching the ears of the Commissioner, he sought an interview with the would-be Mehdi, who freely told him what his mission was. The Commissioner maintained a dignified silence at the time ; but the District Superintendent of Police subsequently reported that the man was a maniac.

Hindustáni, 18th January 1899.

Fourteenth National Congress.

4. The *Hindustáni* (Lucknow), of the 18th January, in publishing an account of the proceedings of the fourteenth National Congress held at Madras in December last, and the resolutions adopted by it, says that the session was a complete success despite the fears excited by the plague and the unusual heavy fall of rain on the occasion. The Madrasis spared no pains to make the delegates quite at home. Mr. Bose, a distinguished barrister-at-law and a fluent speaker, presided over the sittings of the Congress. In his inaugural speech he pointed out, among other things, the weak policy of Government on the North-West frontier and its repressive policy in India. What can be a higher commendation of his speech than the remarks of a paper like the *Englishman* to the effect that if Mr. Bose had made no mention of the question of admission of candidates into the Roorkee College and certain other matters, there would not have been found a single sentence in his whole speech to which the non-official European class might have taken exception. His language was so moderately couched that all Anglo-Indian newspapers have expressed their approbation of his sentiments. The resolution in which the Congress cordially welcomed the new Viceroy was telegraphed to Lord Curzon at Bombay, and His Lordship promptly wired expressing his satisfaction at the welcome accorded him by that body. While the Congress had just passed a resolution condemning the currency policy of Government, the President received a telegram from the Calcutta Chamber of Commerce telling him that the Manchester Chamber of Commerce had just intimated to them by wire that the Congress should pass a resolution embodying its opinion on the currency question, and that if it opposed the Government currency policy, its resolution should be telegraphed to them. Now this incident shows how the Congress has been steadily gaining weight in the eyes of Englishmen at home. The resolution which however immediately concerns "us" was that passed for holding the next session of the Congress at Lucknow. The editor hopes that the people of these provinces will do their utmost to make the Congress session amongst "us" as successful next time as they did on two previous occasions.

II.—General Administration.

5. *Hindustán* (Kálákankar), of the 17th January, says that the Bengal-Nagpur Railway Company has built two pontoon bridges at Howrah, all the materials required being obtained from a firm at Calcutta. The Government of India can obtain locally a large portion of the stores required for the various State Departments if they desire to do so. On the 9th June 1898 they issued a resolution recommending the purchase of articles made of foreign steel and iron in this country, for use in State Departments. But the *Times of India* complains that during the six or seven months that have elapsed since, small purchases have been made in accordance with that resolution. In one of his speeches lately delivered in England, Lord Curzon declared that Englishmen were much inclined to invest their capital in the development of trade in China, but that they had a wide field for the investment of their capital in India. It is to be hoped that His Lordship will make a point of encouraging industrial pursuits in this country and check the imports of stores for State purposes by insisting on the consumption of Indian manufactures as much as possible.

Hindustán, 17th January 1899.

Encouragement of industrial pursuits by Government in India.

6. The *Rahbar* (Moradabad), of the 16th January, reproduces a paragraph from the *Akhbár-i-Ám* (of Lahore) in which the writer gives an account of how four Military Officers, travelling in a first class railway carriage from Lahore with Sheikh Asghar Ali, I. C. S., an Assistant Commissioner in the Panjáb, severely assaulted the latter, as though they desired to retaliate on him their sufferings at the hands of the Pathans (in the late frontier campaign) at Mian Mir railway station, because he wanted to go and complain to the station-master that the former had set at him their three dogs. What is worse still is that the offending Military Officers refused to give up their names either to the station-master or to the police. The Sheikh happening to see Mr. King, the Deputy Commissioner of Ferozepore, at the Rajdand (?) station, who was travelling in the same train, complained to him, but he refused to interfere. The conduct of these Military Officers, who, travelling first class as they did, must have been some high officials, was extremely cowardly and disgraceful throughout. It was not only a cowardly assault, but cast a stain on Her Majesty's uniform. The offenders, who appear to be quartered at Ferozepore, can however (easily) be identified, and the writer hopes that Government will assuredly take notice of the affair and not allow it to be hushed up.

Rahbar, 16th January 1899.

A Muhammadan member of the Indian Civil Service assaulted by four Military Officers during a railway journey in the Panjáb.

7. The *Hindustáni* (Lucknow), of the 18th January, says that the cowardly assault lately made by some European Military Officers on Sheikh Asghar Ali, a Panjáb Civilian, is no matter for surprise, as railway companies do not care to bring to book Europeans who assault natives (at railway stations or in railway carriages). Such untoward incidents are getting frequent. If a native passenger takes his seat in a first or second class carriage already occupied by Europeans, he is sure to be very unwelcome to them. Such being the attitude of Europeans towards the children of the soil, the growth of friendship and sympathy between the two communites which is so much desired can hardly be expected. A native, who has entered the Civil Service by competition and is a first class Magistrate, is assaulted at a railway station near his own district and his eye is injured. European railway officials and passengers look on with indifference, while natives present on the occasion dare not interfere for obvious reasons. The assailants refuse to give up their names and triumphantly wend their way home. If a native of Sheikh Asghar Ali's education and rank is ill-treated in this way, the fate of small fry may easily be imagined. It is to be hoped that the Panjáb Government will spare no pains to bring the Military Officers in question to justice, and all respectable Europeans will look down upon them (for their cowardly conduct). Such assaults lead natives to imagine that they cannot safely travel even on railways.

Hindustán, 18th January 1899.

The same.

NAJM-UL-HIND, 13th January 1899.

8. The *Najm-ul-Hind* (Moradabad), of the 13th January, says that some time ago it had occasion to point out, in answer to Professor Morison's article in the defunct *Aligarh Institute Gazette* on the subject of the employment of Musalmáns in the public service, that Musalmáns already enjoyed more than their proper share of the loaves and fishes of Government. The *Pioneer* recently repeated the complaint regarding the alleged inadequate Muhammadan element in the public service. Evidently the object of the Anglo-Indian press in dealing with such subjects is no other than to set Hindus and Musalmáns by the ear. The *Pioneer* complains that out of the 56 approved candidates for the next competitive examination for selecting recruits for the executive branch of the superior grades of the Provincial Civil Service only 6 are Musalmáns against 50 Hindus, and is much grieved to notice that the majority of the Hindu candidates belong to the Kayasth or writer class. The Allahabad paper warns the Local Government that such unfairness leads to bad consequences. Every sane man knows very well that Government is more anxious than the *Pioneer* itself to give Musalmáns their proper share of Government posts. Indeed, in the North-Western Provinces, as it is, they enjoy considerably more than their proper share. Considering the population and the spread of education among Musalmáns, they are not entitled to more than ten per cent of appointments in the public service; but as a matter of fact the Muhammadan element considerably prevails, as has more than once been shown by the *Najm-ul-Hind*. If there are only 6 Musalmáns against 50 Hindus in the list of candidates for the examination above referred to, this is due not to any undue partiality on the part of Government to Hindus, but to the paucity of qualified candidates among Musalmáns. Perhaps even the *Pioneer*, the champion of the Muhammadan cause, would not like to see Government influenced by considerations of race in recruiting posts of trust and responsibility. However, Government has sanctioned special scholarships for Muhammadan students and given special aid to the Muhammadan College at Aligarh, and has even issued (secret) instructions to heads of offices and departments to give preference to Muhammadan candidates in filling up vacancies. Thus Government has already gone as far as it could possibly go in the direction of favouring Musalmáns; but no respectable Hindu leader or journal has ever found fault with it for this show of special favour to them. The sympathies of Government officers with Musalmáns are well known, and even those Hindus who personally suffer from such sympathies yield to the inevitable and hold their tongues. It is only when an officer transgresses all reasonable bounds of sympathy that Hindu newspapers complain of his conduct. As regards the attack of the *Pioneer* on the Kayasth community, would it like to see the public service recruited from men of low castes?

Musalmáns and the public service.

RAHBAR, 16th January 1899.

9. The *Rahbar* (Moradabad), of the 16th January, referring to Rája Chitpal Singh's case, says that he has put in 13 years' service, and stands first among the native (Statutory) Civilians in the United Provinces. His appointment was made by Government on the ground of his noble parentage and rank, and not on that of his knowledge of the English language. He continues to possess all that he had at the time of his appointment; nay, he has acquired experience, being now able to write his judgments, and having improved in his work. Hence any fault that might be found with his selection and appointment (on the ground of his deficiency in English) at this time must rest with Government which nominated him and not with him. The Rája would of course be to blame if he had allowed the small knowledge of English he possessed at the time of his nomination to deteriorate. The fact is that well-educated men are now available at cheap rates, and hence Government cares little for its old officials. But to dispense with the services of old officials on this ground is not equitable. Government should also think of the folly it committed in appointing an (incompetent) official when considering the latter's mistakes (shortcomings) now.

Rája Chitpal Singh's case.

THE SAME.

10. The same paper quotes an article from the *Rozana* (of Delhi) in which the writer states that the (District) Magistrate of Berhampur in Bengal, paying a visit to the Kandi school long after his fixed appointment and when all other schoolmasters had left the school except the fourth master, desired the latter to have the lock of the school library picked and to

High-handed conduct of a District Magistrate towards a schoolmaster in Bengal.

show it to him, and that on his pleading his inability to comply with his orders had him summarily dismissed by the authorities of the institution. The writer is very angry at the abuse of his power by the Magistrate in this way, and expresses a hope that the present Lieutenant Governor, who must have been informed of the affair, will see that the Magistrate is duly punished for his high-handed proceeding.

Alleged misconduct of the officials at the police-station in the Bareilly Cantonment.

11. The *Dabdaba-i-Qaisari* (Bareilly), of the 14th January, says that it would appear that thieves entered a man's house at the Bareilly Cantonment one night and gave him a sword-cut. Next morning he made a report at the police-station, but the Police treated the matter lightly and recorded no report. He then proceeded to the Cantonment Magistrate who gave him a patient hearing, and has instituted a charge against the police-station officials.

DABDABA I-QAISARI, 14th January 1899.

Alleged inadequate rewards given to the Police in a gambling case.

12. The *Bhárat Jíwan* (Benares), of the 16th January, referring to the raiding of a gaming-house at Benares by the Reserve Inspector on the night of the 24th December last, observes that Rs. 195 were found in the possession of the 15 gamblers at the time of arrest and that 14 of them have been convicted and fined Rs. 485 in all, one being made Queen's evidence and let off. But only an amount of Rs. 125 was distributed in rewards among the Police officials who had made the arrests. The Police should be more liberally rewarded on such occasions with a view to encouraging them to make such raids.

BHÁRAT JÍWAN, 16th January 1899.

Praise of the Kotwal and the District Superintendent of Police, Azamgarh.

13. The *Liberal* (Azamgarh), of the 16th January, in its column of local news, complains that on the 9th idem a lad 15 years old belonging to the family of one Bihari Lal, Agarwal, a well-to-do man, took his uncle's daughter eight or nine years old to a place outside the town, where he relieved her of her ornaments and threw her into a well. A man passing by the well heard the girl's cries, drew her out of the well, and took her to the city police-station. Munshi Tajam-ul-Husain, Kotwal, made a thorough investigation and sent the accused lad up to the Magistrate who has committed him to the sessions for trial. The Munshi is entitled to all praise for his honesty and integrity in the case in which a boy of a well-to-do family is implicated. Mathura Prasad, head constable, took a rupee as a bribe from a woman, and though the matter transpired his immediate superior hushed it up. However, Mr. Hoskins, the District Superintendent of Police, heard of it, and sent the head constable up for trial, the man being sentenced to nine months' imprisonment. Mr. Hoskins is a very able and shrewd officer, and has greatly checked police tyranny and oppression in the district. Munshi Marahmat Husain, Sub-Inspector of Police, is awaiting his trial under section 218 of the Indian Penal Code.

LIBERAL, 16th January 1899.

A ruffian unsuccessfully flinging a shoe at the Viceroy while driving in a street at Calcutta.

14. The *Nasím-i-Agra*, of the 15th January, quotes from the *Gwalior Gazette* a paragraph to the effect that an habitual ruffian recently flung a shoe at the Viceroy when His Excellency was driving to the Dufferin Victoria Hospital (at Calcutta), but that the shoe missed the carriage and he was immediately arrested. He has been required by the Magistrate to whom the case was sent up to give security for Rs. 500 for good behaviour or in default undergo imprisonment for a year. Who will stand security for such a bad character? He must go to jail.

NASÍM-I-AGRA, 15th January 1899.

Arrangements made by Sir Antony MacDonnell to improve municipal administration at Agra.

15. *Hindustán* (Kálákankar), of the 22nd January, regrets to say that the municipal administration at Agra has been very unsatisfactory, the finances of the Municipal Board being in hopeless confusion. The arrangements made by Sir Antony MacDonnell to improve the administration should satisfy the tax-payers and the public in general. His Honour, being a very shrewd and sympathetic ruler, has not superseded the Board under section 63 of the Municipal Act, but has temporarily appointed Mr. Morgan, Joint Magistrate, as Secretary to the Board, who, with the help of the Chairman and a sub-committee, appointed by His Honour, will set matters to rights in three months. The Board will not be charged the pay of Mr. Morgan. Agra is a city of historical importance, and was a great centre of trade in the time of Akbár. It is to be deeply regretted

HINDUSTÁN, 22nd January 1899.

that the fathers of the city, with all the facilities and aid afforded by Government, should be unable to manage municipal affairs properly and improve trade and industry.

NASÍM-I-AGRA, 15th January 1899.

The Agra Municipal Board and its financial muddle.

16. The *Nasím-i-Agra*, of the 15th January, in an article headed "The Agra Municipal Board," observes that the charges of neglect, &c., which have been brought against this Board, fall to the ground when they are closely examined. One of these charges is that the Board has been oblivious of its true financial condition, inasmuch as it first reported that there was no need for increased taxation and only shortly after that there existed such need. When Mr. Conybeare was the Chairman of the Board, and the want of money was felt, he approved of the proposal made by some members to curtail expenditure, and appointed a sub-committee for the purpose. The sub-committee submitted a scheme showing a reduction of more than Rs. 10,000 in expenditure without touching the charges under the heads of education and public works, which, too, if the pruning knife were applied to them, would yield a considerable saving. Seeing thus the possibility of reducing the expenditure to a considerable extent, the need for a fresh tax was denied in the first instance. But while the question of retrenchment was still pending, Mr. Conybeare went on leave, and the expenditure began to increase instead of decreasing in the time of the new Chairman. Some saving was, no doubt, effected in the education and other charges; but on the other hand several thousands of rupees were thrown away in (cutting a channel from?) the river Jumna as a precaution against plague. An opinion was also expressed (by the Chairman) that the expenditure on street-lighting, and other things which had been reduced, should be increased, as will be seen from the resolutions passed in the time of the former and the new Chairman. From this it is clear how far the Municipal members can be held really guilty of neglecting the Municipal finances, and that it is not in the power of any one or all the members put together to oppose the wishes of the Chairman. The cost of the Municipal engineering department is now nearly three times as much as it was before, while the present condition of the roads would not bear description. There is a certain item of expenditure under the head of the water-works charge to which no sub-committee can object after it has received the approval of the great (*sic.* District?) Engineer to whom it is submitted before it is allowed to be examined by any Municipal member. There are also other similar charges incurred for the water-works and other works of engineering which if examined carefully will be found exorbitant. Ever since the water-works were constructed at Agra, the taxes have had to be increased as well as reduced three times to meet the charges incurred. But these continue to increase. If it be urged that there still remains much to improve the town, it is not necessary that the residents should be burdened with fresh taxes from time to time or the town made a paradise in one day. Granting that the present pecuniary difficulties can be got over by imposing a house-tax, what will be done if the water-works engines, which have been in operation so long, should get out of gear, and a fresh heavy expenditure be required? The appointment of a Civilian as Secretary to the Municipal Board, far from benefitting the Board in any way, will simply increase its expenses by Rs. 6,000 or Rs. 7,000 a year. It is, however, possible to save this additional expenditure if the office of the Secretary be given to the Joint Magistrate (in addition to his own duties) as was done formerly when Mr. (now the Hon'ble Justice) Aikman was the Joint Magistrate of Agra, and the late Rai Bahádur Munshi Shiva Narain worked under him as Superintendent. Another accusation against the Board is that it had delegated all its powers to the Secretary. If the matter be carefully weighed and the relations (existing) between the (late) Secretary and the Chairman be duly considered, the Board cannot at all be held amenable to the charge; nay, if full details of these relations were published, it would be found that the charge should be levelled at the head (of the Board, *i.e.*, the Chairman). The apparent increase made in the income of the Municipal *ganj* (or bázár) by enhancing the rents of the shops therein, has simply ruined the *ganj*, several of the big shopkeepers having abandoned it, and a number of the shops lying unoccupied. The fact is that so long as the head of a body is not right, none of its

organs or limbs will work properly. When the head of the Municipal Board is able to overcome (veto) the opinions of all the members put together, it is clear that the tax-payers' interests will (generally) be liable to be overlooked in every resolution passed by the Board. So long as, the writer thinks, the powers of the Chairman are not restricted in the matter of expenditure, and no plan is adopted for bringing the opinions of the members disagreeing with the Chairman to the notice of the higher authorities, and strict economy is not enforced in every work, it is hopeless to bring the finances of the Agra Municipal Board to a satisfactory condition. If extravagance is continued, the imposition of a house tax will not restore financial equilibrium, but fresh taxation will again and again be needed.

17. The *Surma-i-Rozgár* (Agra), of the 16th January, is glad to state that the Lieutenant-Governor has, during his late visit to Agra, thought fit to recast the existing administration of the Local Municipal Board, which has been the source of much trouble and annoyance to the general public. His Honour has liberally given the Municipal Board, Mr. Morgan, Joint Magistrate (at Etah), a very able man, for its Secretary without any additional charges, and appointed a Sub-Committee of selected men to assist him in introducing necessary reforms. The Board has also been given Munshi Ratan Chand, Superintendent of the Agra Collectorate, as Assistant Secretary. Both the selections of the Secretary and Assistant Secretary are admirable, and the writer congratulates the Board on having obtained the services of such valuable, able and honest officials to work out its salvation, and prays that His Honour may rise to still higher dignity for his noble action in the matter. But it is not known what will become of Mr. Meliss, formerly the head clerk and now Secretary to the Board. He has some 14 or 15 years' service under the Board.

SURMA-I-ROZGÁR, 16th January 1899.

Agra Municipal Board.

18. The *Nasím-i-Agra*, of the 15th January, referring to the recent visit of Sir Antony MacDonnell to Agra, states that His Honour received an address from the local Municipal Board at 4 P. M. on the day of his arrival. On this occasion a novel practice was introduced, even those members of the Board who had "English" shoes on being required to take them off at the entrance to the tent where His Honour received the address. Nobody had, of course, any objection to take off his shoes, though English shoes have never been prohibited in the Viceregal and other darbars. However, if the Municipal members had been informed beforehand that they would have to take off their shoes (whether English or native) they would have been saved the inconvenience they were put to in having to unloosen their fastened shoes at the door of the tent.

NASÍM-I-AGRA, 15th January 1899.

Municipal members required to take off even their English shoes before entering the tent where His Honour received an address from them at Agra.

19. The *Káyasth Hitkári* (Agra), of the 16th January, regrets to say that though literary service has been the hereditary profession of Káyasths from time immemorial, and thousands of educated and able men are to be found among them, yet Government appointments which are liberally bestowed on other classes are given them most sparingly. The writer then giving a detailed account of how Munshi Sohan Lal, Rai Bahádur, who at present holds a high responsible post on Rs. 600 a month in Bhurtpur, has risen to his present position from a settlement clerk on Rs. 10 a month in the British Government service by dint of honesty, intelligence, and ability, points him out as one of the large number of talented, able Káyasths who pass their lives in obscurity for want of recognition of their merits and abilities.

KÁYASTH HITKARI, 16th January 1899.

Káyasths and Government appointments.

20. The *Oudh Punch* (Lucknow), of the 12th January, in its supplement, states that the late Káyasth Conference passed a resolution recommending the substitution of Hindi for Urdu in the law courts in the United Provinces.

OUDH PUNCH, 12th January 1899.

Káyasth Conference and the Court language question.

21. The *Surma-i-Rozgár* (Agra), of the 16th January, states that ever since Gordhana, with Thakur Murli, another convict, made good his escape from the Central Jail, Agra,

SURMA-I-ROZGÁR, 16th January 1899.

Dakáits at Agra.

in broad daylight, dakáitis and murders have been the order of the day in that town. The local police believe that Gordhana is at the bottom of all these crimes. The residents of the town are filled with consternation. Besides the dakáiti and the attempt at it made in Lohamandi and Sitlagali respectively on the 24th December last, one dakáiti and two murders were committed on the night of the 13th and 14th January, but the offenders are still at large. Since the 15th instant military police and sowars patrol the streets at night. The public are not satisfied with what the police have hitherto done to bring the offenders to book. They think that if the system of *nakabandi* or placing pickets at all the entrances to the town as obtains in Gwalior and other States be adopted, the culprits will easily be captured. A reward of Rs. 1,000 has been offered by the District Magistrate for the capture of the murderers of one police head constable and one constable by the dakáits.

III.—Local and Miscellaneous.

NAIYAR-I-ÁZAM, 12th January 1899.

Condemnation of the proposal of Lala Prasádi Lál for the construction of a meat market at an out-of-the-way place at Moradabad.

22. The *Naiyar-i-Ázam* (Moradabad), of the 12th January, says that it would appear from the *Hámid-ul-Akhbár* that a Hindu has made a novel proposal to Government, which, if adopted, will offend the religious feelings of the Muhammadan residents of the Moradabad city, who form the majority of the population, and also cause great inconvenience to them. He has proposed that the sale of meat in the streets of the town should be stopped, liberally offering to build a meat-market outside the town at his own expense or rather at that of the community to which he belongs. The preposterous proposal is not worth a moment's consideration so long as Government is inclined to hold the balance evenly between Hindus and Musalmáns. The population of the Moradabad Municipality is 73,000, of which more than 37,000 are Musalmáns and over 35,000 are Hindus, including the lower classes: and more than half the Hindu population is composed of flesh-eaters. With the exception of a few muhallas situated near the Bázár Mandwi, which are largely inhabited by Hindus, the Muhammadan element considerably prevails in all the quarters of the town, the houses of Hindus being few and far between like "flies in a jar of honey or black stains on a sheet of white cloth." If a meat-market were erected outside the town, it would be at least one mile off from the nearer quarters of the town and 2 or 2½ miles off from the more distant ones. The pious Hindus might construct a market at their expense, but are they prepared to provide a large number of carts as well for carrying "the delicious food of Musalmáns and the blessing of God" from the market to the various streets and lanes? If the sale of meat in all parts of the town be considered inexpedient, Stracheyganj may be turned into a meat-market for the convenience of men living in the heart of the city, and such markets may also be established near the High School and the Chaumukha bridge for that of others. Again, suppose the sale of meat were regulated in this way, where would the Hindu gentleman mentioned above build shops for Muhammadan cooks who sell roasted meat? He had better raise a large fund by subscription and build new houses outside the municipal limits for the whole Muhammadan population with the consent of Government and be done with it, otherwise he must put up with what his forefathers endured for the last two hundred and fifty years. Government cannot be expected to make a new departure which, though acceptable to Hindus, would be offensive and most inconvenient to Musalmáns.

BHÁRAT JÍWAN, 16th January 1899.

A girls' school established by Missionary ladies at Benares.

23. The *Bhárat Jíwan* (Benares), of the 16th January, says that Missionary ladies first started a charitable dispensary near the temple of Sanktaji at Benares. The attendance of female patients at the dispensary soon increased and the ladies commenced reciting religious songs or hymns in the presence of patients. Lately they have also established a girls' school to which girls are attracted by frequent presents of money, *dhotis*, toys and other such things. But people should think twice before allowing their girls to attend the school, inasmuch as many families know to their bitter experience how evil consequences have followed an intercourse with missionaries.

THE SAME.

Municipal street lamps at Benares.

24. The same paper states that the names of police circles are being marked in English letters on the municipal street lamps in the Benares city. But the measure will not prove very useful, as the people, the police constables, and the majority of pilgrims who pay visits to that sacred town do not know English. The Municipal Board had better reconsider the measure and order the names of police circles to be marked in Hindi characters on the lanterns.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for N.-W. P. and Oudh.

ALLAHABAD:
The 27th January 1899.

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CONFIDENTIAL.] [No. 5 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 31st January 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1898-99.	1899.	
	Monthly.					
1	Káyasth Samáchár ...	Allahabad ...	Munshí Udit Prasád	For January ...	25th January ...	250 copies.
2	Rangin Mizáj	Lucknow ...	Munshi Bhagwán Din.	„ „ ...	27th „	
3	Tablígh-i-Risálat ...	Meerut ...	Sháh Muhammad Fázil.	„ „ ...	25th „ ...	...
	Twice a month.					
4	Akhbár-i-Imámia ...	Lucknow ...	Saiyad Abid Alí ...	5th and 20th December & 5th & 20th January.	27th and 30th January.	350 copies.
5	Khurshed-i-Nánpárá ...	Nánpára (Bahraich).	Maulvi Yahyá Ali...	16th January ...	30th January ...	200 „
6	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	31st „ ...	...
	Thrice a month.					
7	Hámid-ul-Akhbár ...	Moradabad ...	Munshí Iláhí Bakhsh	20th January ...	30th January ...	150 copies.
8	Khádim-i-Hind ...	Agra ...	Munshí Muhammad Farid-ud-din Khán.	10th and 20th January.	26th „ ...	...
	Weekly.					
9	Agra Akhbár ...	Agra ...	Khwája Siddiq Husain.	21st January ...	25th January ...	160 copies.
10	Akhbár-i-Alam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	24th „ ...	28th „ ...	200 „
11	Anís-i-Hind	Do. ...	Munshí Banársi Dás	18th and 25th January.	25th and 30th January.	800 „
12	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	21st January ...	25th January ...	300 „
13	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh.	15th and 23rd January.	25th & 28th January	260 „
14	Colonel	Moradabad ...	Pandit Banwárí Lál Misra.	16th January ...	29th January ...	450 „
15	Dabdaba-i-Qaisari ...	Bareilly ...	Munshí Thákur Prasad.	21st „ ...	„ „ ...	150 „
16	Dabdaba-i-Sikandari ...	Rámpur ...	Munshí Muhammad Husain Khán.	23rd „ ...	25th „ ...	245 „
17	Hindustáni	Lucknow ...	Munshí Gangá Prasád Varmá.	25th „ ...	26th „ ...	600 „
18	Kárnámah	Ditto ...	Maulvi Muhammad Yáqúb.	17th and 25th January.	29th „ ...	100 „
19	Káyasth Hitkári ...	Agra ...	Munshí Kámtá Prasad.	24th January ...	25th „ ...	500 „
20	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	„ „ ...	26th „ ...	275 „
21	Mushír-i-Saltanat ...	Budaun ...	Munshi Muhammad Aghá Ján.	17th and 24th January.	„ „ ...	150 „
22	Naiyar-i-Azam ...	Moradabad ...	S. Ibn Ali ...	19th and 26th January.	25th and 30th January.	150 „
23	Najm-ul-Hind	Ditto ...	Pandit Avatár Kishan.	20th January ...	29th January ...	300 „
24	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	25th „ ...	300 „
25	Nizám-ul-Mulk ...	Moradabad ...	Qázi Muhammad Fahím-ud-din.	24th „ ...	27th „ ...	175 „
26	Oudh Punch ...	Lucknow ...	Munshí Muhammad Sajjád Husain.	19th January ...	25th January ...	450 „
27	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	24th „ ...	27th „ ...	450 „
28	Rahbar	Moradabad ...	Pandit Pratáp Kishun	„ „ ...	„ „ ...	350 „
29	Rohilkhand Gazette ...	Bareilly ...	Munshí Muhammad Fazl Ilahi.	8th and 16th January	25th „ ...	250 „
30	Shahna-i-Hind	Meerut ...	Maulvi Ahmad Hasan Shaukat.	24th January ...	28th „ ...	400 „
31	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	12th „ ...	25th „ ...	125 „
32	Tohfa-i-Hind ...	Bijnor ...	Munshí Jairáj Singh	27th „ ...	31st „ ...	300 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1898-99.	1899.	
	Twice a week.					
33	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	24th and 28th January.	28th and 30th January.	450 copies.
	Daily.					
34	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	25th, 26th, 27th, 28th, 30th and 31st January.	25th, 26th, 27th, 28th, 30th and 31st January.	526 copies.
	HINDI.					
	Monthly.					
35	Bhatt Bháskar	Cawnpore ...	Pandit Shankar Dayál Brahma Bhatt.	For Decr. & Janry.	27th January ...	360 copies.
36	Chaturvedi Patriká ...	Agra ...	Pandit Lokmani Dás Misra.	„ January ...	25th „ ...	350 „
37	Maheshwari	Hápur (Meerut)	Bábú Harsaran Dás	„ November and December.	27th „ ...	600 „
38	Rasik Mitra	Cawnpore ...	Pandit Manohar Lál Misra.	„ January ...	29th „ ...	...
39	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál.	„ „ ...	27th „ ...	...
	Weekly.					
40	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	21st January ...	26th January ...	210 copies.
41	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	23rd „ ...	25th „ ...	1,500 „
42	Prayág Samáchár ...	Allahabad ...	Pandit Rámgopál...	19th and 26th January.	29th „	800 „
	Daily.					
43	Hindustán ...	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	24th, 25th, 26th, 27th, 28th & 29th January.	25th, 26th, 27th, 28th, 29th & 30th January.	470 copies.
	HINDI-URDU.					
	Monthly.					
44	Mazhar-uz-Ziráat ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	For January ...	29th January ...	50 copies.

I.—Political and Foreign.

Oudh Akhbár, 30th January 1899.

Suggested employment of educated Indian Musalmáns in the administration of the newly-acquired country of the Soudan.

1. The *Oudh Akhbár* (Lucknow), of the 30th January, says that as the British Government is at present engaged in organizing an administration in the newly-conquered country of the Soudan, and the Soudanese themselves are not qualified to take any large share in the administration, those Indian Musalmáns who possess a good knowledge of English and Arabic may most appropriately and advantageouly be employed in the various services in that country. The employment of Indian Musalmáns in responsible posts would tend to make the Soudanese more loyal and attached to their new Government than they would otherwise be. The Government of India had, therefore, better moot the subject.

Anís-i-Hind, 25th January 1899.

National Congress.

2. The *Anís-i-Hind* (Meerut), of the 25th January, publishes a communication from Benares, in which the writer says that the supporters of the National Congress have assembled in different parts of the country for the last fourteen years and agitated for the grant of political rights to their countrymen. Some of them are found to overflow with enthusiasm in the Congress pavilion, and their earnestness shows that they will not allow the grass to grow under their feet until their requests are granted by Government; but as soon as they return home, their enthusiasm evaporates and they sleep over the grievances of the people during the year. The annual sessions of the Congress involve a heavy expenditure, but all to no purpose. It is a case of a mountain labouring and bringing forth a mouse. In the present state of things all this political agitation is worse than useless and cannot have the least effect on Government. Men who do not help themselves cannot expect help from others. If natives desire to obtain any political rights from Government, they should first make themselves fit for the proper exercise of those rights. All true Indian patriots should first make a point of improving the material condition of the country by encouraging Indian trades and industries, the decline of which has reduced it to utter poverty. The prosperity of a nation depends on its industrial advancement. The wonderful progress of Japan in a short time is due to the development of her industries. If the Congressists establish industrial schools and thereby improve the prosperity of the country, their efforts in the direction of political advancement will soon be crowned with success. In the present state of affairs the annual meeting of the Congress is but a huge farce, which affords the delegates pleasure and amusement during the Christmas week, but at a heavy expense to the country. Government is not deaf, but has the seeing eye and the hearing ear. It hears the prayers of the Congressists, but it will not grant them until it is convinced that the people are fit for the proper exercise of political rights.

Hindustán, 24th January 1899.

Praise of the Ruling Chiefs in Central India.

3. *Hindustán* (Kálakánkar), of the 24th January, referring to Colonel Barr's annual report on the Native States in Central India, expresses satisfaction that important changes and reforms have gradually been introduced into those States. The Chiefs were once strongly opposed to the study of English and also to the extension of railways to their States, on the ground that in that case their States would be swamped with Europeans. But now they are to be found zealously studying English, and have established Schools and Colleges and built railways. Formerly dakáitis were the order of the day, but of late they have greatly been checked. The Mahárájas of Gwalior and Indore stand foremost in the matter of introducing these reforms. During the late famine the Mahárája Scindia not only afforded relief to his famine-stricken subjects, but advanced money to needy Chiefs in Bundelkhand and Baghelkhand.

Anís-i-Hind, 18th January 1899.

Alleged oppression practised by octroi State officials on passengers at the Jodhpur station.

4. A correspondent of the *Anís-i-Hind* (Meerut), of the 18th January, complains that the *sáir* (octroi) State officials at the railway station, Jodhpur, greatly worry passengers, detaining those for hours together who happen to carry with them a few seers of clothing or other articles. The writer does not understand why passengers should be allowed to be harassed in this way at the station.

5. The *Anís-i-Hind* (Meerut), of the 18th January, publishes a communicated article, in which the writer states that in Jesulmere a case concering one Munshi Amir-ud-din, an ex-Judicial officer, and Musammat Mariam, was heard by Thakur Sudan Singh, during last week, resulting in the punishment of the Munshi with two months' imprisonment and a fine of Rs. 100. It is said that this case was cooked up by certain State officers who bear spite to the Munshi. An appeal is to be made to the Wazír. Some officers in the State have improper connection with certain ladies of position, a fact well known to the Wazír. It is therefore to be hoped that the Wazír will do justice in the case.

ANÍS-I-HIND, 18th January 1899.

Clique against a certain ex-Judicial official in Jesulmere.

II.—GENERAL ADMINISTRATION.

6. The *Bhárat Jíwan* (Benares), of the 23rd January, says that at the interview Lady Curzon had with the Queen-Empress on the eve of her departure for India, Her Majesty asked her to take special interest in female hospitals in this country, and place such hospitals in charge of competent lady doctors for the treatment of respectable native ladies. Her Majesty cannot sufficiently be thanked for her motherly affection for her Indian subjects.

BHÁRAT JÍWAN, 23rd January 1899.

Her Majesty's instructions to Lady Curzon on the eve of her departure to India.

7. The *Nasím-i-Agra*, of the 23rd January, states, on the authority of a correspondent, that one or two British soldiers quartered at Jhánsi are reported to have gone out on a shooting expedition to Barwa Sagar, but that instead of shooting a deer or other game they shot at a man in a field. This man, though wounded seriously, did not die, and is under medical treatment. It is also related that the police have recorded the occurrence as accidental in their diary. Do British soldiers hunt natives? What a pity!

NASÍM-I-AGRA, 23rd January 1899.

Two sporting British soldiers accused of wounding a native at Barwa Sagar, Jhánsi.

8. The *Hindustáni* (Lucknow), of the 25th January, states that some native papers have expressed their surprise at the silence of the Anglo-Indian press regarding the assault made (by three military officers in a railway train) on Shaikh Asghar Ali, a Civilian in the Panjáb; but that there is nothing to be surprised at in it, the incident being an ordinary occurrence. From further particulars received it would seem that the railway guard made no effort to prevent the cowardly attack on the Shaikh, and that a brother Civilian, Mr. King, Collector of Firozpur (who was also travelling in the same train) remained quietly in his seat (in his carriage). The whole country is highly indignant at the occurrence, and waits to see how the Panjáb Government traces out the culprits and has them duly punished. [The *Anís-i-Hind* (Meerut), of the 18th January, in commenting upon the incident, observes that the natives of India are so very unlucky that even under the British Government, which has the reputation of being a free Government, they are not safe from unprovoked annoyance (and ill-usage). Hitherto complaints were heard of only as regards British soldiers shooting down an ordinary native or kicking a coolie to death; but high-placed respectable native officers have now also come to be assaulted by British officers! This shameful conduct of a few British officers has of course nothing to do with (the policy of) Government, which in spite of its being an alien one, has far greater regard for "our" feelings than any other foreign civilized Government could possibly have; but as "we" are under the protection of Government and "our" rights are almost equal to those of white residents in the country, Government cannot but be held responsible, to a certain extent, for the misbehaviour of Englishmen towards natives. The fact is that owing to the lapse of a considerable time (since the establishment of British rule in India), some, if not all, Englishmen have begun to cherish the idea in their minds that they are the conquering race and natives the conquered, and hence they make light of their ill-treatment of natives. It is, however, to be hoped that the just Government and its subordinate officers will sympathize with Shaikh Asghar Ali, and take prompt notice of the conduct of the high-placed European assailants, and thereby reassure the native gentry that the first and second class railway carriages are not intended for Europeans alone to the exclusion of all natives, however high their position may be, and disabuse the Europeans of their

HINDUSTÁNI, 25th January 1899.

A Native Civilian assaulted by three European military officers in a railway train.

vanity that they can ill-treat a respectable native in the same way as they do coolies and menials.]

HINDUSTÁNI, 25th January 1899.

Sir Antony MacDonnell on his winter tour, and the representations made to him regarding the settlement of land, present eductional policy, and financial condition of certain municipalities.

9. The *Hindustání* (Lucknow), of the 25th January, referring to Sir Antony MacDonnell's winter tour in the Rohilkhand, Meerut, and Agra Divisions which he has just finished, states that His Honour not only replied to the addresses he received from the District and Municipal Boards in every district he visited and personally saw the condition of the people making inquiries from zamindárs, &c., but that he also asked the members of District and Municipal Boards to freely speak out if they had anything to say besides what they had stated in their addresses. This was altogether a new feature introduced by His Honour in the formal meeting of public bodies with the ruler of the province; but if the members concerned did not take full advantage of this concession it was due to its novelty, as well as to want of moral courage in them to say anything in opposition to the opinions of the local authorities in their very presence. Bold and independent men like Pandit Sidh Gopal, the Vice-Chairman of the Municipal Board, Cawnpore, who is indifferent to the good will of the district authorities in speaking out their minds, are few and far between. However, the District and Municipal members in the majority of the districts did represent the grievances of the people pretty freely. Some of their representations were such as do not affect their own districts alone but the whole province. In some places it was represented by zamindárs that the late settlement of land had diminished their profits and that the condition of the cultivators, too, was not satisfactory. His Honour, however, maintained the soundness of the present (settlement) policy of Government though without bringing conviction to the zamindárs. His Honour's recent tour has given him the idea that the last two good harvests have effaced all traces of the late famine from the cultivators and removed all their miseries; but the writer is afraid that this idea will be contested. In some towns certain Municipal members took exception to the educational system lately introduced in these Provinces. They urged that if this system were continued it would not only endanger the spread of higher education, but would make it difficult for students even to pass the Entrance Examination. Sir Antony MacDonnell is not among those Anglo-Indian rulers who think their predecessors committed a mistake in giving higher education to natives. He thinks that the spread of English education has done much good to the country, and is favourably disposed towards it. But it is a pity that during the *régime* of such a ruler there should have occurred a combination of such circumstances as would interfere with the spread of education. The idea is general that the stoppage of English instruction in the (lower) primary classes, the institution of a Lower Middle Class Examination, in addition to the Middle Class Examination, and the enhancement of tuition fees will seriously interfere with the education of the respectable poorer classes, and retard the progress of education in general. It is on the cards that the higher educational authorities would dub this complaint absurd, but the writer would request His Honour to take the opinions of native educational officials, as well as of those persons who are actually engaged in the work of teaching, especially the missionaries, as to the possible effects of the present educational policy. His Honour spent the greater part of his tour in devising means for ameliorating the condition of the Municipal Boards. It is to be hoped that the arrangements made for improving the administration of the Agra Municipal Board will prove useful and all the existing evils will be removed in the three months alloted for the purpose, and the administration set upon such a basis that nobody will find an opportunity to misappropriate the Municipal money hereafter. But however much the present difficulties of the Agra Municipal Board be due to the neglect of the native members, the writer hopes that taking all points into consideration, His Honour might have been fully convinced that the foundation of the financial straits of the Agra, Cawnpore, and other municipalities was laid at the time when Sir Auckland Colvin enforced his water-works policy. It may be that Municipal money has not been squandered (*sic*) at Allahabad and Lucknow in the manner it has been done at Agra, Cawnpore, or Benares; but there can be no doubt that the finances of all (these) Municipal Boards are in an unsatisfactory condition. His Honour has advised the Agra and Cawnpore Municipal Boards to impose some fresh tax, especially a house-tax, to make both ends

meet. But the residents of both towns are not in a position to bear a fresh tax. Agra was a mart in times gone by, but is now a decayed town; and a house-tax will simply complete its ruin. Cawnpore, too, will not be able to bear well a house-tax. This town is not as prosperous as it was ten years ago. If the Municipality is compelled to impose the tax, it will create great dissatisfaction in the town—"a dissatisfaction which will become intolerable" (*sic*). The writer thinks that it is high time that His Honour examined the financial condition of all the first-class Municipal Boards in a body, and considered what retrenchments could possibly be made in their expenses, and what additional aid could be given them from the Provincial funds to enable the Boards to recover their former position.

NAJM-UL-HIND, 20th January 1899.

Resolution passed by Indians in London regarding the admission of natives to the higher ranks of the Military service in India.

10. The *Najm-ul-Hind* (Moradabad), of the 20th January, says that the Indians at present residing in London lately held a meeting and passed a resolution requesting the Home Government to arrange for the admission of natives to the higher ranks of the Military Service in India, as has already been done in regard to the Civil Service. Natives should have confidence in the liberality of the British Government. It will assuredly make the desired concession to them sooner or later.

ANÍS-I-HIND, 25th January 1899.

Pioneer on the alleged paucity of Muhammadan candidates for the next examination to select recruits for the executive branch of the superior Provincial Civil Service.

11. The *Anís-i-Hind* (Meerut), of the 25th January, regrets to notice that Government pays but little attention to the writings of the native press. There are, no doubt, some worthless native papers, but there are papers and papers, and all should not indiscriminately be condemned. A shrewd native politician may, for obvious reasons, be expected to know more of his country and its people than an Anglo-Indian. In considering the utterances of the native and the Anglo-Indian press *re* Indian affairs, the authorities should not allow themselves to be deceived by the fine language of the latter, but should carefully weigh the sentiments it is intended to convey. Anglo-Indian journals not only make mistakes from an ignorance of facts, but sometimes indulge in writings greatly open to objection. Recently the *Pioneer*, which is an exemplar to other Anglo-Indian papers, drew attention to the fact that there are only six Muhammadan against fifty Hindu candidates for the next competitive examination which will be held for recruiting the executive branch of the superior Provincial Civil Service, and warned the Local Government that such partiality leads to bad consequences! But it is not the alleged partiality of the Local Government, but the ill-advised comments of the Allahabad newspaper that are likely to lead to bad consequences, inasmuch as such comments are calculated to create mutual jealousy and ill-will between Hindus and Musalmáns. It is notorious that Government is sympathetic towards Muhammadans to a fault. They form only 10 per cent. of the population in the United Provinces; but the proportion of the Muhammadan element in the public service is much higher. The number of Muhammadan graduates compared with Hindu ones is very small; but the former are to be found in comparatively larger numbers in the higher grades of the State service. He must be a bold man who, in the face of these things, accuses Government of partiality to Hindus. Government is not at all to blame for the paucity of Muhammadan candidates for the competitive examination above referred to. If the *Pioneer* looked at the matter impartially and dispassionately, it would soon find out its mistake.

NAJM UL-HIND, 20th January 1899.

A suggestion for the apppointment of a High Court native Judge as a member of the Privy Council.

12. The *Najm-ul-Hind* (Moradabad), of the 20th January, says that the appointment of some natives as Judges of the various High Courts in India has proved a success. It would be well if the best Judges among them were appointed members of the Privy Council in England turn by turn.

ALMORA AKHBÁR, 1st January 1899.

Cow-killing and Musalmáns at Rangoon.

13. The *Almora Akhbár*, of the 21st January, says that the decline in the health, strength, and energy of the natives of this country and the scarcity of grain are chiefly due to the wholesale slaughter of kine. It would appear from the *Bhárat Mitra* of Calcutta that a Muhammadan public association at Rangoon applied to the Viceroy for permission to send a deputation to ask for some

additional concessions in the matter of cow-killing, but that His Excellency declined to receive any such deputation, observing that no additional facilities could be afforded to Musalmáns in regard to cow-killing. The question is whether the growing desire among Musalmans for the slaughter of kine is due to beef being, in their opinion, a *sine quâ non* for the preservation of health, or they are ready, so to speak, to burn their own houses and look on at the sport, simply with a view to annoy the Hindus. There are several Hindu communities which entirely abstain from the use of meat, but they do not yield the palm to flesh-eaters in bodily strength and energy : the well-built and robust Maharatta Bráhmans are a good instance in point. Again, the bovine species is as useful to Musalmáns as to Hindus ; and if the latter worship a cow, there is no reason why the former should not respect her in consideration of her being so useful. Cow's milk is very nutritious, and numerous delicious articles of food are made of it. Even babies are fed on it. Bullocks are absolutely necessary for agricultural purposes, and are used as draught-cattle and beasts of burden. Nothing could be more objectionable and ungrateful than to kill such useful animals for the sake of food or simply to annoy the Hindus. In Nepál, where kine are not killed, milk and food grains are considerably cheaper than in British India. Very low prices prevailed in Burma only a few years ago when cow-killing did not obtain there. It is passing strange first to feed on the milk of a cow and then to cut her throat with a knife. "Our Muhammadan brethren" should check cow-killing as much as possible. If they slaughter kine simply to annoy the Hindus, they can easily devise other means of doing so.

NASÍM-I-AGRA, 23rd January 1899.

Transfer of two native police officers from Agra consequent on the occurrence of dakáitis during the late visit of the Lieutenant-Governor.

14. The *Nasím-i-Agra*, of the 23rd January, states that the sudden transfers of Rai Bahádur Thakur Kaliyan Singh, the City Inspector of Police, and Khán Bahádur Munshi Abdul Majid Khan, the frontier Police Inspector, from Agra have given rise to various ideas among the people. Some think that it was due to the mutual enmity existing between these two police officials that certain serious crimes (dakáitis) took place at Agra during the time the Lieutenant-Governor was staying there, and hence their transfers. But the majority of the people are of opinion that, as in the time of the said police officials, the most notorious bad characters in the town were dealt with as they deserved, some of whom were supposed to be even supported by the police officers of another district, the serious crimes referred to above were caused to be committed at the particular time by the clique of the bad characters in question. This idea is further corroborated by the fact of the escape of the notorious convict Gobardhana from the jail just before the occurrences of the crimes. If this idea be found true, then bad characters have hit upon a very effective device of getting rid of able and competent police officials. The writer thinks that the two police officials mentioned above have been too hastily transferred. The present District Superintendent is a very conscientious and able officer. Concoction of false cases has almost disappeared in his time. The people are very fortunate in having such an officer at the head of their police.

ROHILKHAND GAZETTE, 8th January 1899.

Grievances of survey patwáris and inspectors in the United Provinces.

15. The *Rohilkhand Gazette* (Bareilly), of the 8th January, received on the 25th idem, is sorry to notice that the survey patwáris employed in the Bareilly district receive their salaries not earlier than three months after they have become due. These unfortunate persons received their pay for October 1898 in the December following. The higher authorities ought to see that the patwáris are paid their salaries for every month not later than the 10th or 15th of the next month. In another paragraph, the *Gazette* publishes a communicated article in which the writer complains that survey inspectors who are employed only seven or eight months during the year receive no travelling or horse allowance, are entitled to no pension or gratuity on retirement, are required to be constantly on tour inspecting the work done by survey patwáris under them, and are given very poor salaries, generally Rs. 25 and rarely Rs. 30 a month. This pay is quite inadequate to enable them to support themselves and their families and keep a horse for travelling purposes. This scantiness of emoluments is calculated to force them to extort illegal gratifications and sacrifice Government interests. The writer therefore requests the authorities to increase the pay of survey inspectors by, say, Rs. 10 or Rs. 15 a month, and pay due regard to their other claims.

16. *Hindustán* (Kálákankar), of the 28th January, says that during the recent stay of the Lieutenant-Governor at Cawnpore the local Municipal Board presented an address to His Honour in which the Board referred to a deficit of about Rs. 20,000 a year in its finances and appealed to His Honour for help. *Hindustán* briefly describes the suggestions made by His Honour to the Board to meet the deficit; and then observes that if the Cawnpore Municipal Board can increase its revenues in any of the three ways suggested by His Honour, it should not apply to Government for a loan. Municipal Boards should, as far as possible, meet all their expenses from their ordinary revenues. But when a Board is required to incur a large extraordinary expenditure, it has good reason to borrow money from Government. Cawnpore is the principal centre of trade in these provinces in these days, and, therefore, the Municipal Board should have no difficulty in restoring the financial equilibrium by an increase in taxation. It is far better to introduce a water-rate or a house-tax than to impose an additional burden on articles of trade. The residents of Allahabad and other places pay a water-rate, and the editor does not see why the residents of Cawnpore should object to it.

HINDUSTÁN, 28th January 1899.

Deficit in the Municipal finances at Cawnpore.

17. A correspondent of the *Anís-i-Hind* (Meerut), of the 25th January, praising Sir Antony MacDonnell for his shrewdness, liberal-mindedness, love of justice, and sympathy with the people, expresses approval of the arrangements recently made by His Honour for improving the finances of the Agra Municipality which have drifted into a very unsatisfactory condition. Adverting to His Honour's decision to give the Board an Assistant Secretary in addition to Mr. Morgan, I.C.S., who has temporarily been appointed Secretary, the writer observes that the Assistant Secretary will have to be paid at least Rs. 200 a month. Economy in the municipal administration at Agra being the order of the day, Government had better avoid this additional expenditure by requiring Mr. Crawshaw, Municipal Engineer, to perform the duties of Assistant Secretary in addition to his own. When Mr. Morgan has set affairs on a satisfactory footing, Mr. Crawshaw may be made Secretary as well as Municipal Engineer, his pay being raised from Rs. 650 to Rs. 850. He is an able and experienced officer, and the amalgamation of the Secretary's and the Engineer's offices would lead to a reduction of establishment. He may be expected to try hard to clear the municipality's debts as soon as possible with a view to add a new feather to his cap.

ANÍS-I-HIND, 25th January 1899.

Municipal administration, Agra.

18. The same paper complains that municipal employés are liable to the same punishments as Government servants, but do not enjoy the same privileges with them. Municipal employés are not entitled to pension, and get but few holidays. At all events they should receive privilege leave on the same conditions as Government servants. Some Municipal Boards already grant privilege leave to their servants, but others do not. Government had better issue instructions to all Boards on the subject.

THE SAME.

A suggestion for the grant of privilege leave to municipal employés.

19. The same paper says that when the Meerut water-supply scheme was under consideration, it entered a strong protest against the measure. But its protest was not heeded, and water-works were constructed. But they have done more harm than good. Meerut was formerly a very healthy place, but it has now become unhealthy owing to the water-works. The streets and lanes are to be found covered with dirty mud owing to waste water at standposts; air is surcharged with vapour, and much sickness prevails on account of dampness. There was no scarcity of good drinking water in any part of the town. People still continue to take their drinking water from wells; pipe-water being used for other purposes. The Municipal Board should give its attention to the subject and try to remedy the evil above referred to.

THE SAME.

Water-works at Meerut.

III.—Legislative.

Najm-ul-Hind, 20th January 1899.

20. The *Najm-ul-Hind* (Moradabad), of the 20th January, referring to Sir E. H. H. Collen's Cantonments (House Accommodation) Bill, observes that the Government of India should take steps to fully explain the provisions of the Bill to house-owners in cantonments and ascertain their opinions. It would be unfair to pass the measure simply in view of protecting the interests of tenants. The proprietors of houses in cantonments should be on the alert and forward a memorial to the Government of India expressing their views on the various sections of the Bill.

Cantonments (House Accommodation) Bill.

IV.—Education.

Naiyar-i-Azam, 26th January 1899.

21. The *Naiyar-i-Azam* (Moradabad), of the 26th January, publishes the Urdu correspondence that passed between Maulvi Sami-ullah Khan and Maulvi Mehdi Ali, Mohsin-ul-Mulk, regarding the donation which the Nawáb of Rámpur promised the Saiyad Ahmad Memorial Fund deputation that waited upon him last year to give in aid of the Aligarh College. The correspondence opens with a letter dated the 6th September 1898 from Maulvi Sami-ullah Khan, requesting Maulvi Mehdi Ali to tell him if the rumour was true that the latter thought that the former had induced the Nawáb of Rámpur to attach two conditions to his offered donation, namely that His Highness should be given the power to appoint and dismiss (1) the Secretary to the College Committee and (2) the European staff of the College. Maulvi Mehdi Ali, in his reply of the 15th September, referring to the great regard he has always paid Maulvi Sami-ullah Khan for the last 36 years, and to his opinion regarding the latter's extreme fitness for the Secretaryship of the College Committee, tells him that he could not possibly have set the rumour afloat, inasmuch as he had neither heard him suggesting the conditions in question to the Nawáb of Rámpur, nor did His Highness himself tell him that he had done so. But, continues Maulvi Mehdi Ali, he had been told by certain reliable men while he was at Rámpur with the deputation mentioned above that Maulvi Sami-ullah Khan's certain utterances or acts had done injury to the cause of the College and the deputation. Since his return from Rámpur, he received repeated intelligence in support of the story. It was necessary for him to mention to his certain friends the information he received from Rámpur. He on his part could not of course believe that Maulvi Sami-ullah Khan would act in the manner he was reported to have done. But during his subsequent visit to Rámpur, Maulvi Mehdi Ali found that the people there fully believed that it was Maulvi Sami-ullah Khan who had suggested the conditions which the Nawáb of Rámpur attached to his donation. The people of Rámpur were responsible for the truth or otherwise of the report, and not Maulvi Mehdi Ali. On his return from his second visit to Rámpur he learnt that the Officiating Lieutenant-Governor had formally sent copies of his own letter addressed to Maulvi Sami-ullah Khan, and that of the latter's reply, to the Life Secretary of the Aligarh College, which showed that His Honour had made inquiries regarding the rumour and found it to be true. Maulvi Mehdi Ali had not till then written to His Honour that he had been informed that the conditions laid down by the Nawáb of Rámpur were Maulvi Sami-ullah Khan's suggestions. Maulvi Mehdi Ali then again pleads his innocence in the affair, and states that he would not accept the Secretaryship of the College for which he thought Maulvi Sami-ullah to be the fittest man but for the pressure brought to bear on him from all sides, even His Honour inducing him to take up the office. Maulvi Sami-ullah Khan then asks Maulvi Mehdi Ali to favour him with a copy of the letter, dated 6th August, which the latter had addressed to the Officiating Lieutenant-Governor relating to the visit of the deputation to Rámpur. Maulvi Mehdi Ali pleads his inability to supply the required copy without first obtaining permission of the Memorial Fund Committee; he having addressed the letter in question in his capacity of President of that Committee. Maulvi Sami-ullah begs Maulvi Mehdi Ali to tell him whether he had addressed the letter to His Honour after consulting the Memorial Fund Committee or not. If the latter was the case, then why should he require permission of the Committee to give him a copy of the letter; or, granting that he felt the need for it, would he tell him if he had taken steps to obtain the

Urdu correspondence between Maulvi Sami-ullah Khan and Maulvi Mehdi Ali regarding the Rámpur proffered donation to the Saiyad Ahmad Memorial Fund Committee, Aligarh.

necessary permission? Maulvi Mehdi Ali begs to be excused from replying, but expressing his willingness to lay the matter before the Memorial Fund Committee.

22. The *Tantra Prabhákar* (Moradabad), of the 24th January, speaks highly of a Hindi primer published by one Lála Panna Lal and sold at 2½ annas a copy, and asks the Local Government and the ruling Chiefs in Rájputána to introduce it into schools.

TANTRA PRABHÁKAR, 24th January 1899.

A new Hindi primer.

23. The *Oudh Akhbár* (Lucknow), of the 31st January, is glad to notice that certain Bengali gentlemen in Bengal and a Hindu association at Tipperah have resolved to send, at their expense, certain students each to Japan for being trained in arts and industries. The Mahárája of Gwalior sent two students to Japan before with the same object. The selection of Japan as a suitable place for the technical instruction of Indian students in preference to European countries implies that the Japanese must have at least made as great progress in arts and industries as European nations have done. The preference of Japan can also be due to other considerations. Japan is nearer to India, and being an oriental country after all, there will not be found any very great dissimilarities between the people of the two countries. But perhaps the most important point in favour of Japan is that she does not refuse to instruct foreigners in all that she knows; while Western countries do so. All those countries where industries are cultivated are happy and prosperous; and it is a happy sign that Indians too have now turned their attention to the same direction.

OUDH AKHBÁR, 31st January 1899.

Despatch of Indian students to Japan to be trained in technical arts and industries.

V.—LOCAL AND MISCELLANEOUS.

24. The *Police News* (Meerut), of the 24th January, reproduces from the *Rozánah* (Delhi) a paragraph in which the writer refers to the various dakáitis committed in the Etah district last year and this year. Last year a gang of robbers carried away several thousands rupees worth of property from the house of Kunwar Jai Singh of Garha in the Kásganj police circle; a railway jamadár at the Kalindri bridge was robbed of a thousand rupees worth of jewellery; and another case of dakáiti occurred in the Bhatauna village. Lately a *bania* was looted of a good deal of property by dakáits at Lodhái (Lodhá Mái ?) in the Etah police circle, and there were two cases of dakáiti in the Jalesar police circle. It is almost needless to say that the frequent occurrence of dakáitis has struck terror in the hearts of the people. Etah has always abounded in dakáits. The notorious dakáits Khantia, Shiva Saiya, and Bijai Singh flourished in that district, and were captured by the police after much loss of blood. The district officials and the Local Government should give their best attention to the matter.

POLICE NEWS, 24th January 1899.

Dakáitis in Etah.

25. The *Almora Akhbár*, of the 21st January, complains that the foul and dirty water of the tannery at Cawnpore is drained into the Ganges to the great inconvenience of the public. Where such water is drained, the waters of the river turn red like blood and an intolerable stench emanates, and therefore people bathing in the river at the time take to their heels as fast as they can. This popular grievance has recently been brought to the notice of Sir Antony MacDonnell, and it remains to be seen how far His Honour will redress it. What are the health officers at Cawnpore about? If any person keeps his cattle in the court-yard of his dwelling-house, they at once compel him to remove the animals on sanitary grounds. Then why do they connive at the tannery draining its foul water into the river? If rotten leaves are found in a tank or well (in large numbers), the water of that tank or well is condemned by them as unfit for use. But they appear to view the pollution of the river with indifference.

ALMORA AKHBÁR, 21st January 1899.

Draining of the foul water of the tannery at Cawnpore into the Ganges.

26. The *Rohilkhand Gazette* (Bareilly), of the 8th January, received on the 25th idem, says that some time ago it received a long letter complaining that Maulvi Shams-ul-Husain, a pleader at Pilibhít, had misappropriated a sum of money which he had realized on behalf of his clients, named Nanhe, Lalji, Moti, and Ramkrishn, judgment-creditors in a

ROHILKHAND GAZETTE, 8th January 1899.

Alleged unprofessional conduct of a pleader at Pilibhít.

certain case, and refused to pay it in spite of repeated demands. On receipt of this letter, the editor informed the Maulvi of its contents, advising him to settle the matter privately. The editor does not know whether the Maulvi took his advice or not; but the former writers have repeated their complaint to him. If this complaint is true, the editor would strongly advise the Maulvi to mend his conduct which must prove highly injurious to him as a professional man.

KÁRNÁMAH, 17th January 1899.

27. The *Kárnámah* (Lucknow), of the 17th January, publishes a letter from Maulvi Mumtáz Ahmad, Mir Munshi, State Junagarh, in which he complains that Saiyad Muhammad Ali and Máshúq Ali, proprietors of the *Husaini* Press, Kachahri Ghat, Agra, have cheated him by supplying him, on his requisition, by a value-payable parcel, two copies of the Koran with Urdu translations of the text and of the Abbasi commentaries thereon, whose paper and lithographing, &c., are all inferior to the specimen (leaves) they sent him before. On his writing to them for an explanation, they have refused to give any reply. The writer would therefore warn the public against the dishonest practices of these two swindlers, as well as of Sami-ul-Hasan and Muhammad Hasan who also send out similar false specimens of Koran editions, sometimes from Bhurtpore and sometimes from Agra.

Certain dishonest book-sellers at Agra.

PRAYÁG SAMÁCHÁR, 16th January 1899.

28. The *Prayág Samáchár* (Allahabad), of the 26th January, expresses great satisfaction that Dr. S. P. Roy, a well-known private medical practitioner at Allahabad, who had received his education in England and was consequently outcasted, recently made expiation according to the method prescribed by the orthodox Hindu religion with the help of some learned Brahmans.

Re-admission of Dr. S. P. Roy, a private medical practitioner at Allahabad, into the Hindu community.

A large number of his friends watched the proceedings with interest. He also had his two sons invested with the sacred thread on the occasion.

PRIYA DAS, M.A.,

Government Reporter on the Vernacular Press for N.-W. P. and Oudh.

ALLAHABAD:
The 3rd February 1899.

CONFIDENTIAL.] [No. 6 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 7th February 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1898-99.	1899.	
	Monthly.					
1	Árya Samáchár ...	Meerut ...	Munshí Murarí Lal,	For December ...	4th February ...	450 copies.
2	Hamdard-i-Qaum Vaishya ...	Do. ...	Bábú Raghubír Singh	For Nov. and Dec. and January.	6th „ ...	...
3	Máarif ...	Aligarh ...	Maulvi Wahid-ud-dín.	For February ...	3rd „ ...	...
	Twice a month.					
4	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	31st January ...	1st February ...	...
5	Sharárah ...	Moradabad ...	M. Fazl Muhammad	7th & 21st November.	3rd „ ...	350 copies.
	Thrice a month.					
6	Kanauj Punch	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	1st February ...	2nd February ...	400 copies.
7	Káyasth Conference Gazette	Lucknow ...	Munshí Shankar Sahái.	30th January ...	3rd „ ...	1,200 „
8	Mufíd-i-Ám	Agra ...	Munshí Muhammad Qádír Ali Khán.	20th „ ...	1st „ ...	45 „
	Weekly.					
9	Agra Akhbár	Agra ...	Khwájah Siddíq Husain.	28th January ...	1st February ...	160 copies.
10	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	31st „ ...	4th „ ...	200 „
11	Anís-i-Hind ...	Do. ...	Munshí Banársi Dás	1st February ...	3rd „ ...	800 „
12	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	28th January ...	1st „ ...	300 „
13	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh	1st February ...	3rd „ ...	260 „
14	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	30th January ...	1st „ ...	245 „
15	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	1st February ...	2nd „ ...	600 „
16	Kárnámah	Do. ...	Maulvi Muhammad Yáqúb.	2nd „ ...	7th „ ...	100 „
17	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	1st „ ...	1st „ ...	500 „
18	Liberal	Azamgarh ...	Munshí Qudrat Ali Khán.	„ „ ...	3rd „ ...	275 „
19	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	28th January ...	1st „ ...	300 „
20	Mushír-i-Saltanat ...	Budaun ...	Munshí Muhammad Ágha Ján.	31st „ ...	6th „ ...	150 „
21	Najm-ul-Hind ...	Moradabad ...	Pandit Avatár Kishun	28th „ ...	„ „ ...	300 „
22	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd and 31st January.	25th January and 2nd February.	300 „
23	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	23rd and 30th January.	5th February ...	70 „
24	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ud-din.	31st January ...	6th „ ...	175 „
25	Oudh Punch	Lucknow ...	Munshí Muhammad Sajjád Husain.	26th „ ...	1st „ ...	450 „
26	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	1st February ...	3rd „ ...	450 „
27	Rahbar	Moradabad ...	Pandit Pratáp Kishun.	„ „ ...	4th „ ...	350 „
28	Rohilkhand Gazette ...	Bareilly ...	Munshí Muhammad Fazl Iláhi.	24th January and 1st February.	3rd „ ...	250 „
29	Shahna-i-Hind ...	Meerut ...	Maulvi Ahmad Hasan Shaukat.	1st February ...	6th „ ...	400 „
30	Sitára-i-Hind	Moradabad ...	Pandit Banwárí Lál Misra.	20th January ...	1st „ ...	125 „
31	Surma-i-Rozgár... ...	Agra ...	Saiyad Itrat Husain	1st February ...	4th „ ...	150 „
	Twice a week.					
32	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st and 4th February.	4th and 7th February.	450 copies.
	Daily.					
33	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	1st, 2nd, 3rd, 4th, 6th and 7th February.	1st, 2nd, 3rd, 4th, 6th and 7th February.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDÍ.			1898-99.	1899.	
	Monthly.					
34	Bhárat Sudashá Pravartak ...	Farukhabad ...	Bábú Naráyan Dás	For January ...	3rd February ...	375 copies.
35	Devanágari Gazette ...	Meerut ...	Pandit Gauri Datt...	„ „ ...	1st „ ...	100 „
	Weekly.					
36	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	28th January ...	1st February ...	210 copies.
37	Arya Mitra	Moradabad ...	Pandit Badri Datt Sharmá.	1st February ...	5th „ ...	...
	Weekly.					
38	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	30th January ...	1st February ...	1,500 copies.
	Daily.					
39	Hindustán	Kálákankar (Partábgarh).	Pandit Deví Dayál Shukla.	31st January & 1st 2nd, 3rd, 4th and 5th February.	1st, 2nd, 3rd, 4th, 5th and 6th February.	470 copies.

I.—Political and Foreign.

Hindustán, 4th February 1899.

1. *Hindustán* (Kálákankar), of the 4th February, says that the Russian Foreign Minister forwarded the Czar's note regarding a reduction in the armaments of the European Powers to Lord Sabisbury in order to ascertain the views of the British Government on the subject. In reply His Lordship expressed Her Majesty's Government's concurrence with the Czar's proposal, and observed that if a conference were held to consider the proposal and the British Government invited to send a delegate to it, Her Majesty would gladly accept the invitation. The Czar's proposal to save the European nations from the crushing burdens of their growing armaments and the effects of disastrous wars is an excellent one. If it finds favour with other great European Powers, England will be ready to meet them half way. As the proposal has emanated from the Czar, he should set an example by reducing his army and abandoning his efforts for the extension of his dominion in Central Asia and China.

England and the Czar's note regarding the reduction of European armaments.

Liberal, 1st February 1899.

2. The *Liberal* (Azamgarh), of the 1st February, stating that Russia has made Urdu a compulsory subject of study in all her schools and colleges in Central Asia, and ordered all her officers there to study that language, says that in order to have her subjects and officers in that part of her empire efficiently instructed in Urdu, she should employ competent Indians to give them instruction in it.

Russia making the knowledge of Urdu compulsory for her officers, &c., in Central Asia.

Oudh Punch, 26th January 1899.

3. The *Oudh Punch* (Lucknow), of the 26th January, publishes an imaginary conversation between a lion and an Egyptian donkey. The lion, reminding the Egyptian donkey of the absolute protection he has so long afforded him from interference by other beasts, tells him that he has now arranged to take up a permanent abode in his neighbourhood. The donkey declares that though he is a fool, still he has sense enough to perceive the difference between genuine sympathy and selfishness, and hence he fully appreciates the lion's kindness and gladly acquiesces in the latter settling down near him. A fowl (eagle?) overhearing this conversation, chides the donkey for his folly in quietly accepting such a blood-thirsty animal as the lion for his neighbour without offering the least resistance, not even or attempting to kick; and then turning to a turkey close by tells him how neglectful the latter has been to his own interests in the woods regarding which the donkey has so secretly entered into an agreement (with the lion). The turkey says he knew all this beforehand; but as he believes in fate to some extent, he relies upon God, and thinks it wiser not to interfere with the course of events. The fowl says that he drew the turkey's attention to the matter out of sheer sympathy; but that when he finds him so indifferent to his own interests, it is useless for him to bother himself about the same. The lion thereupon, losing his temper, addresses the fowl thus: "Get thee gone, sirrah! that hast come to make protestations of friendship (for the turkey). Take care of thine own eggs and young ones. As I did not give thee a footing thou hast spitefully taken to telling tales!"

The Soudan convention between Britain and Egypt and the alleged attempt of France to induce Turkey to resent it.

Anís-i-Hind, 1st February 1899.

4. The *Anís-i-Hind* (Meerut), of the 1st February, says that in its issue of the 18th January it referred, on the authority of other newspapers, to the letter forwarded by the Amir of Kabul to Lord Curzon congratulating His Lordship on his appointment to the Viceroyalty of India, and observed that though there was no reason to entertain any doubts regarding the allegations made in the letter, still every sensible person could easily see through the Amir's object. The *Rozana* of Delhi takes exception to the above remark of the *Anís-i-Hind*, and repeats all the high-sounding titles of the Amir with his name, evidently with a view to insinuate that the *Anís* should have mentioned his name with all those titles. It is difficult to understand why the Delhi paper takes exception to the remark of the *Anís*. The protestations of loyalty and attachment to the British Government made by the Amir in the letter are quite out of place. During the late frontier disturbances he took (secret) steps against

Amir of Kabul's letter congratulating Lord Curzon on his appointment to the Viceroyalty of India.

the Government and added fuel to the fire. But the Delhi paper observes that all the Anglo-Indian newspapers and the higher officials have admitted that he has strictly adhered to his treaty stipulations. This is news to the *Anis*. Can the *Rozana* say which Anglo-Indian newspapers and officers have extolled the loyalty of the Amir? It should have mentioned the names of some of them at least.

5. The *Shahna-i-Hind* (Meerut), of the 1st February, says that it would appear from vernacular newspapers that Musalmáns in Hyderabad raised Rs. 6,000 by subscriptions and forwarded the amount to Turkey for the relief of the Muhammadan sufferers in Crete, and that the Sultán bestowed medals and titles upon the donors in return. Could the donors find no distressed people in Hyderabad or India? Lately a supporter (*lit.* ill-wisher) of the Aligarh College suggested that the money spent on the celebration of the Nizam's birthday should be devoted to some useful object, but his suggestion was not heeded. It is a long cry to Crete. The charitably-disposed Musalmáns of Hyderabad could assuredly find better objects of charity in poor widows and orphans among their neighbours. Evidently they remitted subscriptions to Turkey to acquire fame or to please the Sultán. But they have nothing to do with the Sultán. Again, the Nizam's Government was not well-advised in allowing its foolish subjects to send subscriptions to Turkey. The British Government does not like to interfere in such matters; but it cannot be expected to view with favour the relief rendered by the people in an Indian feudatory State to sufferers in Crete, its relations with Turkey not having been friendly sincethe late Armenian imbroglio. Again, one Power has no authority to bestow any medals or titles upon the subjects of another Power without the consent of the latter. The Musalmáns in Hyderabad who have received medals from the Sultán should forward them to the Government of India through the Resident with a view to ascertain its wishes in the matter. It will not object to their accepting the medals, and such a reference will remove all apprehension of any suspicious arising in its mind. The editor offers this advice to the Nizam's Government as a friend.

SHAHNA-I-HIND, 1st February 1899.

Relief rendered by Musalmáns in Hyderabad to sufferers in Crete.

6. The *Bhárat Jíwan* (Benares), of the 30th January, in an article headed "Inconsistency in our words and deeds," says that those natives who pose as patriots and whose sympathies are not confined within the four walls of their own houses, but extend to the whole of this country, are strongly opposed to the heavy military charges, the monopoly of the higher grades of the public service by Englishmen, the payment of exchange compensation allowances, the import of goods required for the State Departments from foreign countries when such goods are available in this country, and so on. They meet together once a year at a heavy expense, make long speeches, cheer one another while speaking, and then disperse. They see the mote in the eye of Government, but do not see the beam in their own. They find fault with Government for maintaining a standing army at an expense of twenty crores of rupees and for importing stores for State purposes. But they do not give a thought to the fact that they themselves import fifty crore rupees worth of goods every year, of which they should be ashamed. The *Bhárat Jíwan* then quotes the values of the different kinds of imports for last year, and observes that the total imports amounted to Rs. 50,41,75,015 and the exports to Rs. 32,61,63,038. Thus the imports exceeded the exports by 18 crores in value! "We should reflect over the matter and see that we are not saying one thing and doing another."

BHÁRAT JÍWAN, 30th January 1899.

National Congress and imports.

II.—GENERAL ADMINISTRATION.

7. *Hindustán* (Kálákankar), of the 1st February, is glad to learn from a telegram published in the *Times of India* that the coming Financial Statement will show a surplus of three or four crores of rupees, the surplus being due to the fact that the allotments made for the North-West frontier campaign, the purchase of railway materials in England, and the construction of railroads were not fully spent last year for one reason or another. Considering Lord Curzon's speeches there is reason to think that His Lordship will pay special attention to the Indian finances. If His Lordship and Mr. Dawkins, who will shortly take over charge of the financial portfolio, will prevent all unnecessary expenses, and if the Secretary

HINDUSTÁN, 1st February 1899.

Coming Financial Statement.

of State makes no heavy demands, the Indian treasury will remain in a satisfactory condition, which is so very desirable.

ALMORA AKHBÁR, 28th January 1899.

High praise of Lord Curzon.

8. The *Almora Akhbár*, of the 28th January, says that as soon as Lord Curzon's appointment as Viceroy of India was announced, both the public and the press commenced singing his pæans. On his advent in this country he received a most cordial welcome. Probably no other Viceroy was accorded such a warm reception on his arrival or extolled so highly. The bestowal of such high praises on the new Viceroy is premature. His Excellency himself can not say whether he will be able to make his administration as beneficial as he desires to do, and whether the public associations which have presented addresses to him so lavishly will be animated by the same feeling towards him five years hence at the time of his departure. His Excellency rightly observed in his reply to the Bombay Corporation: "No one can be more conscious than myself that the verdict to be passed upon my administration depends not upon glittering promises or fair prophesy now, but upon actual performance later on: the time of rejoicing is not when a man putteth on his armour, but when he taketh it off." Wise persons are not elated by praise, nor much annoyed when they are decried.

HINDUSTÁN, 31st January 1899.

A suggestion for introducing the use of the Nágri character into courts.

9. *Hindustán* (Kálákankar), of the 31st January, refers to a small pamphlet issued by the Kashi Nágri Pracháriní Sabha, in which the writer points out the ambiguity and other defects of the Persian alphabet and the advantages of the Nágri characters, and contends that Hindi and not Urdu is the language of the people in the United Provinces. The necessity for introducing the use of the Nágri character into law courts has so far been urged upon the successive Lieutenant-Governors in vain. It is well known that people who receive any summonses, notices, or orders in vernacular are exposed to great inconvenience in finding out the contents with the help of a Munshi. They have to sign and file petitions written for them by others in a language and a character they can not understand and decipher. Moreover, litigants have to sign papers in courts with the contents of which they are not acquainted. Hindi has been substituted for Urdu as the court language in Behar, the Central Provinces, and the Native States in Rájputána and Central India. Some months ago a memorial was presented to Sir Antony MacDonnell in favour of Hindi, and His Honour admitted that it was not right to issue to Hindi-speaking peasants notices and orders in Urdu which no one can read in a village. The public anxiously awaits the issue of orders by His Honour on the subject. If an entire abolition of the use of the Persian character in courts and offices be deemed inexpedient, people may at least be permitted to file petitions in Urdu or Hindi as they please, and orders, notices, &c., should be issued by courts written or printed both in Urdu and Hindi.

HINDUSTÁN, 3rd February 1899.

A suggestion for the establishment of a conference to promote the cause of Hindi.

10. *Hindustán* (Kálákankar), of the 3rd February, publishes a communication from Pandit Deva Datta Sharma, who expresses approval of the suggestion made by Pandit Gauri Datta, editor of the *Devanágari Gazette*, Meerut, regarding the establishment of a conference to promote the cause of Hindi. It has been suggested that the conference should meet on the occasion of the Empress' birthday under the presidency of a Rája or Mahárája; that Pandit Madan Mohan Malviya, B.A., LL.B., be appointed General Secretary; that Branch Sabhas be established in different places; and that an Inspector be appointed by the conference who should exert himself in encouraging the spread of primary education in Hindi and the publication of Hindi newspapers. The writer is of opinion that the conference should be held at Allahabad, the Hon'ble Rája Rampal Singh being appointed President and Pandit Madan Mohan Malviya, General Secretary.

SURMA-I-ROZGAR, 1st February 1899.

A meeting held at Agra to bid adieu to Khán Bahádur Abdul Majid Khán, the Frontier Inspector of Police, transferred from Agra.

11. The *Surma-i-Rozgár* (Agra), of the 1st February, states that as the gentry of Agra were really sorry at the transfer of Khán Bahádur Abdul Majid Khán, the Frontier Inspector of Police, they held a private meeting at the Bhargava boarding-house on the 29th ultimo to express their regret at his departure from among them and bid him farewell. This meeting was held notwithstanding the Khán

Bahádur discouraged it. The fact is that for more than twenty years ago no native police official, whether Hindu or Musalmán, acquired such popularity at Agra as the Khán Sahib did by his honesty, uprightness, courtesy, &c. There was a large crowd of people assembled on the railway platform to bid him adieu. Everybody's eyes were moist with tears on the occasion. The writer hopes that the successor of Khán Bahádur was impressed with the sight he witnessed at the latter's departure.

12. The *Police News* (Meerut), of the 1st February, referring to the very important part the village chaukidár plays in the prevention and detection of crime, regrets to say that he is given a salary of only Rs. 3 a month from which three annas are deducted every month as his contribution to his uniform. It is simply impossible for him to support himself and his family on Rs. 2-13-0 a month, without exacting illegal gratification. No respectable classes seek admission into the ranks of chaukidárs, but only the lowest ones who can not obtain employment elsewhere. It is high time that the position of the chaukidár was improved. He should at least be given Rs. 6 a month, and this can be done without incurring additional expenditure by reducing the present strength of chaukidárs by one-half. The chaukidárs should be called village constables, ceasing to bear their present designation. Men who have passed the Middle Class Examination will be available for chaukidárships if they are held out the prospect of regular promotion in the District Police on the occurrence of vacancies.

Police News, 1st February 1899.

Suggested reforms in the status and pay of village chaukidárs.

13. A correspondent of the *Cawnpore Gazette*, of the 1st February, observing that only such persons should be appointed Honorary Magistrates as are both men of position and education, and in such places only as are distant from the courts of stipendiary Magistrates, highly approves of the appointment of Chaudhri Mahendra Singh, taluqdár of Bangarmau, District Unao, as Honorary Magistrate in his taluqa, made last year, the Chaudhri being a thoroughly competent man to exercise the powers conferred on him. The writer then referring to the respectability and loyalty of the family of the Chaudhri, his personal qualifications, and the honesty and conscientiousness with which he has been exercising his new magisterial powers, and the relief he afforded to the poor during the late famine, urges that Government should recognize his services and claims, and confer a suitable title on him.

Cawnpore Gazette, 1st February 1899.

A suggestion to confer a title on Chaudhri Mahendra Singh, taluqdár and Honorary Magistrate of Bangarmau, District Unao.

14. A correspondent of the *Nasím-i-Agra*, of the 23rd January, states that on the 15th idem a proclamation was made by beat of drum in the bazár of Jhánsi to the effect that Badr-ud-din Khán, a Pathán, had taken up arms against the Sultán of Turkey, and plundered Constantinople with a following of five lakhs of rebels, and hence the people should be on their guard and make their own arrangements (for safety). This proclamation caused quite a sensation in the whole town and spread great consternation among the *bania* classes, and began to be talked about at all houses and places of resort. On inquiry, it was found that the officer (in charge of the town?) for the time being had ordered the proclamation to be made to the effect that Badr-ud-din, Vazír of the Sultán of Turkey, had rebelled and attacked Constantinople, and that plundering was going on in that quarter; so that intending pilgrims to Mecca from India would do well not to go there, or, if they went, they must make their own arrangements (for their safety and protection). The crier gave an altogether different version to this intended announcement. He was an illiterate man, and the person who communicated the contents of the proclamation to him was surely responsible for the perversion, which unnecessarily caused so much anxiety to the people. If notices were issued to intending pilgrims instead of the proclamation made by beat of drum, the nuisance could not possibly have been created. The proclamation of the 15th January had to be contradicted on the 17th idem in consequence; but the people are slow to accept the contradiction.

Nasím-i-Agra, 23rd January 1899.

Proclamation issued at Jhánsi regarding pilgrimage to Mecca.

III.—Legislation.

Hindustáni, 1st February 1899.

15. The *Hindustáni* (Lucknow), of the 1st February, referring to the Court of Wards Bill introduced into the North-Western Provinces Legislative Council on the 25th January last, observes that though Government has brought this Bill forward with the best of motives; yet as its effects will be far-reaching, it has considerably frightened taluqdárs and zamíndárs, who think that unless it is considerably modified, it will, instead of giving stability to their estates, tend to bring about their rapid extinction, and give rise to such unpleasant differences between them and the authorities as can not be foreseen at present. The sudden introduction of the Bill into the Council without previous invitation of public opinion on it, and the Lieutenant-Governor's desire to have it passed before he proceeds to Naini Tal for the summer, are calculated to cause misgivings in the minds of landholders. Their greatest opposition will be to those sections of the Bill which will deprive the proprietors of estates placed under the Court of Wards of their important rights of making a will regarding their estates, or adopting a son, without the permission of the District Officer. These sections will reduce the proprietors of estates under the Court of Wards to the condition of slaves. The editor does not see why His Honour, who has endeavoured to consult public opinion in petty matters, should be anxious to get the Bill through hurriedly without allowing sufficient time to those whom the Bill affects so vitally, to express their opinions thereon. If the passing of such ordinary measures as the Steam Boilers Bill could be held over for months to enable the proprietors of factories to express their opinions, there is no reason why so important a measure as the Court of Wards Bill, which will affect estates worth crores of rupees and such classes of men on whose preservation the well-being and prosperity of the country depend, should be sought to be passed in a few weeks after its introduction without the landholders and mahájans who deal with them have had time enough to express their views. If the consideration of the Bill be postponed till the next winter season, no harm will be done. The various associations should take steps to inform Government of their views on the Bill soon.

The Court of Wards Bill.

Oudh Akhbár, 6th February 1899.

16. The *Oudh Akhbár* (Lucknow), of the 6th February referring to the Indian Contract Act Amendment Bill now before a Select Committee of the Viceregal Legislative Council, observes that the object of this measure is to protect borrowers from the fraud and unfair dealings of money-lenders. Some petty, greedy money-lenders withhold paying a portion of the money for which they have got a bond executed by a person for days together on various pretexts, such as their non-possession of the full amount, &c., and then on being pressed hard for payment of the balance, tell the borrower at last that he need not brother himself about it, as he will be required to repay only as much money as he received. But when the borrower has paid off the sum he actually received, he is called upon to pay the balance of the amount mentioned in the bond, and on his refusing to do so is at once sued. This is downright fraud, which, as the Hon'ble Mr. Chalmers said in the Viceregal Legislative Council, is already provided for in the existing Contract Act, and the new Bill is intended to provide against a contract being induced under coercion. There is no doubt that many a money-lending transaction is effected under undue influence, so that when coercion is made penal against money-lenders they will probably cease to have recourse to it. But so long as money-lenders are not compelled to keep regular account-books, it will continue to be a Gordian knot for courts to ascertain whether the amount of loan mentioned in a bond was the actual sum paid or greater than it. The writer thinks that Government should regulate money-lending transactions here on the same principles as obtain in England.

Indian Contract Act Amendment Bill.

IV.—Education.

Oudh Punch, 26th January 1899.

17. The *Oudh Punch* (Lucknow), of the 26th January, publishes a facetious article in which two Muhammadan girls, called Akhto and Bakhto, are represented as holding an animated conversation. Akhto asks Bakhto if she has not given out that a certain Khán Sahib would have gladly taken part in the latter's certain ceremony, and also made a present

Correspondence between Maulvi Samiullah Khán and Maulvi Mehdi Ali regarding the Nawáb of Rámpur's donation to the Aligarh College.

suitable to his position, if the former had not persuaded him not to participate in the ceremony unless the management of the whole business were placed in his own hands. Bakhto most feelingly repudiates the accusation. She pleads her constant regard and partiality for Akhto, having only recently incurred the displeasure of her cousin Mahmuda for speaking in her favour. Akhto accepting Bakhto's good opinions and offices for her, requests to be told what she wrote to the *Atuji* or the female teacher the other day, so that her mind may become entirely clear of all suspicions regarding her. This request is resented by Bakhto, and she says that she can not possibly disclose the contents of the letter to the female teacher without the consent of all those ladies in consultation with whom she had addressed the same. Bakhto further asks Akhto why, instead of insisting on her telling her this and that thing, she should not herself say plainly if she had not asked the Khán Sahib to act in the manner he did. [This dialogue is evidently intended to represent the correspondence that lately passed, regarding the Rámpur donation to the Aligarh College, between Maulvi Sami-ullah Khán (Akhto) and Maulvi Mehdi Ali (Bakhto), and the Khán Sahib referred to is the Nawáb of Rámpur, the cousin Mahmuda Mr. Saiyad Mahmud, and the female teacher the late officiating Lieutenant-Governor.]

V.—Post Office.

18. The *Rohilkhand Gazette* (Bareilly), of the 24th January, is sorry to hear that certain ill-wishers of Babu Jwala Prasad, in charge of the city post office, Bareilly, have made groundless complaints against him anonymously to the higher postal authorities. The Babu is very courteous, and has been discharging his duties very carefully and honestly. The public is fully satisfied with him.

Rohilkhand Gazette, 24th January 1899.

The Post Master, City Post. Office, Bareilly.

19. The *Mehr-i-Nimroz* (Bijnor), of the 28th January, praises the post office for the great facilities of communication afforded by it to the public, but regrets to say that postal administration is not free from defects. For a long time the editor has received frequent complaints regarding non-delivery or delay in delivery of copies of his newspaper to subscribers. He has taken extra care in despatching copies to prevent mistakes in his own office, and has so far refrained from making complaints against postal officials under the impression that their mistakes were due to an oversight. But as things have been getting worse and worse, he has now considered it necessary to bring the matter to the notice of the proper authorities through the columns of his paper. He then refers to complaints which he received from six subscribers during the month of January regarding delay in delivery or non-receipt of copies of the *Mehr-i-Nimroz*, *viz.* Padhan Bahal Singh at Jhilmila, Akbarabad, Bijnor district; Aziz Ahmad, Sub-overseer, Unao; Munshi Muhammad Aman Ali, Pilibhít; Ali Ahmad; and Saiyad Ali Hasan, Peshawar; and Sheikh Abdul Qadir, native doctor, Dharni, Ellichpur, Berar.

Mehr-i-Nimroz, 28th January 1899.

Complaints regarding the delivery of copies of the *Mehr-i-Nimroz* to subscribers.

20. The *Bhárat Jíwan* (Benares), of the 30th January, views with satisfaction the steady progress of the post office, and refers to the reforms introduced last year and to the fact that the income exceeded the expenditure by 19 lakhs of rupees. The editor recommends a reduction in the rate of commission for money-orders for less than Rs. 10, observing that such reduction would be equally beneficial to Government and the public.

Bhárat Jíwan, 30th January 1899.

A suggestion for a reduction in the rate of commission for money-orders for less than Rs. 10.

VI.—Railway.

21. The *Anís-i-Hind* (Meerut), of the 1st February, complains that though the press of passengers is very great between the Delhi and Meerut stations on the North-Western Railway on account of the extensive passenger traffic between the two towns, respectable native passengers who travel intermediate class not unfrequently fail to obtain accommodation in the passenger trains that run twice daily. The hours at which passenger trains pass through the two stations at night are inconvenient; and passengers are afraid to go to the railway station at those hours lest they should be robbed on the way. The result is that both the intermediate and

Anís-i-Hind, 1st February 1899.

A complaint regarding the insufficiency of intermediate and third class carriages in the passenger trains passing between Delhi and Meerut during the day.

third class carriages in the day trains are overcrowded, as many as 15 or even 20 passengers being huddled together in each compartment. Some years ago, with a view to relieve this pressure on the day passenger trains, a few third and intermediate class carriages were attached to goods trains that ran during the day. But this practice has been discontinued for reasons unknown. It is certainly a great hardship on respectable passengers holding intermediate class tickets not only to be accommodated in third class carriages, but also sometimes not to be accommodated in any carriage whatever. The Traffic Superintendent should see to the matter.

ALLAHABAD:
9th *February* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 7 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 14th February 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1898-99.	1899.	
	Monthly.					
1	Árya Bandhu	Meerut ...	Dr. Rám Chandra Varmá.	For February ...	8th February ...	...
2	Muraqqa-i-Alam ...	Hardoi ...	Hakím Muhammad Alí.	„ January ...	„ „ ...	600 copies.
3	Safír-i-Kashmír ...	Moradabad ...	Pandit Avatár Kishun.	„ December ...	9th „ ...	275 „
4	Vaishya Hitkárí ...	Meerut ...	Mohan Lál Agrawál	„ January ...	8th „ ...	900 „
	Twice a month.					
5	Akhbár-i-Imámiá ...	Lucknow ...	Saiyad Abid Alí ...	5th February ...	9th February ...	350 copies.
6	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahyá Alí ...	1st „ ...	11th „ ...	200 „
	Thrice a month.					
7	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	10th February ...	11th February ...	400 copies.
8	Káyasth Conference Gazette	Lucknow ...	Munshí Shankar Sahái.	20th January and 10th February.	11th and 13th February.	1,200 „
9	Mufíd-i-Am ...	Agra ...	Munshí Muhammad Qádir Alí Khán.	1st February ...	8th February ...	45 „
	Weekly.					
10	Agra Akhbár ...	Agra ...	Khwája Siddiq Husain.	7th February ...	9th February ...	160 copies.
11	Akhbár-i-Alam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	„ „ ...	12th „ ...	200 „
12	Anís-i-Hind	Do. ...	Munshí Banársi Dás	8th „ ...	10th „ ...	800 „
13	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	11th „ ...	14th „ ...	300 „
14	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh.	8th „ ...	11th „ ...	260 „
15	Colonel	Moradabad ...	Pandit Banwárí Lál Misra.	1st „ ...	13th „ ...	450 „
16	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasad.	28th January and 4th February.	10th „ ...	150 „
17	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	6th February ...	8th „ ...	245 „
18	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	8th „ ...	9th „ ...	600 „
19	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	„ „ ...	„ „ ...	500 „
20	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	„ „ ...	11th „ ...	275 „
21	Mehr-i-Nímroz	Bijnor ...	Háfíz Muhammad Karím-ullah.	7th „ ...	10th „ ...	300 „
22	Naiyar-i-Azam ...	Moradabad ...	S. Ibn Alí ...	5th and 12th February.	8th and 13th February.	350 „
23	Najm-ul-Hind	Ditto ...	Pandit Avatár Kishan.	4th February ...	13th February ...	300 „
24	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th „ ...	9th „ ...	300 „
25	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	8th „ ...	11th „ ...	70 „
26	Nizám-ul-Mulk ...	Moradabad ...	Qází Muhammad Fahím-ud-din.	8th „ ...	12th „ ...	175 „
27	Oudh Punch ...	Lucknow ...	Munshí Muhammad Sajjád Husain.	2nd „ ...	10th „ ...	450 „
28	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	8th „ ...	11th „ ...	450 „
29	Rahbar	Moradabad ...	Pandit Pratáp Kishun	„ „ ...	„ „ ...	350 „
30	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	28th January ...	12th „ ...	125 „
31	Tohfa-i-Hind ...	Bijnor ...	Munshí Jairáj Singh	6th February ...	9th „ ...	300 „
32	Vernacular Advertiser ...	Lucknow ...	Bábú Rámji Dás Bhárgava.	7th, 14th, 21st and 28th December and 7th, 14th, 21st and 28th January.	10th „ ...	500 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1898-99.	1899.	
	Twice a week.					
33	Riáz-ul-Akhbár	Gorakhpur ...	Háfíz Nizám Ahmad	8th February ...	11th February ...	450 copies.
	Daily.					
34	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	8th, 9th, 10th, 11th, 13th and 14th February.	8th, 9th, 10th, 11th, 13th and 14th February.	526 copies.
	URDU-ENGLISH.					
	Monthly.					
35	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Munshí Niáz Muhammd Khán.	For February ...	12th February ...	100 copies.
	HINDI.					
	Monthly.					
36	Hindi Pradíp ...	Allahabad ...	Pandit Bálkrishna Bhatt.	For January ...	9th February ...	200 copies.
37	Ved Prakásh	Meerut ...	Pandit Tulsi Rám Swámí.	„ „ ...	11th „ ...	700 „
	Twice a month.					
38	Jain Gazette	Muttra ...	Bábú Ghási Rám ...	1st February ...	9th February ...	700 copies.
	Weekly.					
39	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	4th February ...	8th February ...	210 copies.
40	Árya Mitra ...	Moradabad ...	Pandit Badrí Datt Sharmá.	8th „ ...	11th „ ...	...
41	Bhárat Jíwan	Benares ...	Bábú Rám Krishná Varmá.	6th „ ...	8th „ ...	1,500 copies.
42	Prayág Samáchár ...	Allahabad ...	Pandit Rámgopál...	2nd and 9th February.	11th „ ...	800 „
	Daily.					
43	Hindustán ...	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	7th, 8th, 9th, 10th and 12th February.	8th, 9th, 10th, 11th and 13th February.	470 copies.
	GURKHÁ.					
	Monthly.					
44	Gurkhá Samáchár ...	Benares ...	Pandit Vishwaráj Sharmá.	For December and January.	8th February ...	500 copies.

I.—Political and Foreign.

Oudh Akhbár, 13th February 1899.

Czar's manifesto for reduction of European armaments.

1. The *Oudh Akhbár* (Lucknow), of the 13th February, adverting to the Czar's manifesto for reducing European armaments, to which reference was made in the Queen's speech at the recent reopening of Parliament, with approval, observes that there is no doubt that if European Powers come to an agreement regarding His Majesty's proposals, a great reduction will be made in the military and naval expenses in Europe, which are causing the Powers to be more and more deeply involved in debt. But the writer does not think any such agreement will be permanently adhered to. [The *Colonel* (Moradabad), of the 1st February, points out how very cunning and deceitful Russia is. Though she has made proposals to the European Powers to reduce their armaments, she herself goes on making enormous additions to both her military and naval force. But Britain is too clever to be duped by Russia; so that while approving of the latter's peace manifesto, British statesmen are busy pushing on their military preparations with more than usual activity.]

Hindustán, 8th February 1899.

Disturbances committed by Waziris in Afghanistan.

2. *Hindustán* (Kálákankar), of the 8th February, says that the Amir of Kabul is highly annoyed at the raids lately committed by Waziris in his territories, and thinks that the Government of India is responsible for suppressing such raids. The subject is being discussed by the Anglo-Indian press. The *Pioneer* quotes an ancient despatch of the Government of India and the opinion of Sir Dennis Fitzpatrick, late Lieutenant-Governor of the Panjáb, in support of the view that the Amir himself should suppress Waziri riots in his territories. One is at a loss to understand why His Highness considers the Government of India responsible. When the Afridis and Orakzais lately committed disturbances on the Indian frontier, the Government of India itself punished them and restored order without seeking the help of the Amir. He receives a handsome subsidy of eighteen lakhs of rupees a year, and also expects the Government of India to put down raids in his territories by the frontier tribes; while in return he instigates mullas to stir up fanaticism among the tribesmen and publishes inflammatory books! If he is unable even to check raids in his territories, he should retire on a State pension and surrender his kingdom to the Government of India.

Naiyar-i-Azam, 5th February 1899.

Alleged illtreatment of Sahibzadah Ahmad-ullah Khán by the Jodhpur Darbar.

3. The *Naiyar-i-Azam* (Moradabad), of the 5th February, says that so far Jodhpur has maintained its reputation for good government and enjoyed an immunity from such unfortunate incidents and intrigues as are so frequent in other States and call for strong comments from the press and the public. But at last Jodhpur has ceased to be an exception to the rule, and an untoward event has lately occurred which renders an interference on the part of the Government of India necessary. The editor is surprised to learn that Sahibzadah Ahmad-ullah Khán, son of Nawáb Muhammad Faiz-ullah Khán, late Prime Minister of Jodhpur, has been expelled from the State and his *jágír* confiscated. The high-handedness of the darbár does not end here. According to the *Rájputána Gazette*, of the 1st January, the State Council, on his departure from Jodhpur, ordered the house built by his father to be confiscated and sold by auction! The Council is entirely under the control of Sir Mahárája Partab Singh, and he is held in high respect by the Government of India. He should make proper use of his power and deal with the old and faithful State servants leniently.

Tohfah-i-Hind, 6th February 1899.

Successful administration of the Nagode State by the Diwan, Bábú Radhe Lál, Rai Bahádur.

4. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 6th February, states that ever since 1894, when Nagode was taken under its management by Government and placed under the control of the Diwan, Bábú Radhe Lál, Rai Bahádur, the Bábú has steadily improved the finances of the State which had fallen into hopeless confusion. He has not only paid off the arrears of the salaries of the State officials, but has cleared off all the debts in spite of the large expenditure he had to incur in combating the late

famine. He has also been able to construct some new works and save a few lakhs for the State treasury. While the Bábú has so successfully extricated Nagode from financial difficulties, the condition of the State of Bijawar, though placed under the charge of a (European ?) Superintendent by Government, has not improved at all.

5. The *Naiyar-i-Azam* (Moradabad), in its issues of the 5th and 12th February, refers to an Urdu notice headed "Two dreadful plots of Náwab Alamgir Muhammad Khán and Bhopal: design to poison and *shikast* (break or abolish) the post of heir apparent"; and observes that the contents of the notice do not seem to be all fiction. The notice bears the name of the Sheikh and also that of the press where it was printed. The matters referred to in the notice are very serious, and may lead to grave consequences. They have already been placed before a law court in an indirect manner. Nawáb Alamgir Muhammad Khán was criminally prosecuted for forgery in Hoshangabad, but the prosecution was dismissed. An appeal was made to the Sessions Judge, who granted permission for his prosecution under another section of the Penal Code. It is believed that Sheikh Zia-ul-Haq has already secretly reported the matters dealt with in his notice to the Government of India. There is a note at the top of the notice to the effect that the notice has been translated into English for the information of Anglo-Indian society and the press. The efforts made for the abolition of the post of heir apparent were directed against Nawáb Sultán Jahán Begam and Nawáb Sultán Dulah. Rang Rao Regi, who possesses an unenviable notoriety and figured more prominently in a late criminal case than on any previous occasion, appears to have been entrusted with the execution of the plot. He might have convinced Her Highness the Begam, Nawáb Alamgir Muhammad Khán, and her other advisers of his capacity to perform this difficult task. It is surprising that the Begam and the Nawáb have not yet contradicted the notice or taken any action to clear their characters from the serious accusations brought against them. They have even disregarded the notices Sheikh Zia-ul-Haq sent them through his attorneys at Bombay. The forgery case above referred to was based on the charge that Nawáb Alamgir Muhammad Khán tampered with the register at the dâk bungalow at Harda through his servant Nisar Husain, substituting fictitious names for those men concerned with him in the plot. His silence shows that these ugly rumours have some substratum of truth, and it is necessary that a thorough inquiry should be made with a view to check such plots in future. The editor will publish a copy of the notice issued by Sheikh Zia-ul-Haq in a future issue.

An incriminating notice issued by Sheikh Zia-ul-Haq against the Begam of Bhopal and Nawáb Alamgir Muhammad Khán.

NAIYAR-I-AZAM, 5th and 12th February 1899.

II.—General Administration.

6. *Hindustán* (Kálákankar), in its issues of the 10th and 12th February, giving the substance of the address presented by the Zamindári Panchayat Association in Bengal to the Viceroy on the 3rd idem and of His Excellency's reply, observes that His Excellency is entitled to public gratitude for his genuine sympathy with landholders. It is to be regretted that landowners in this country are very backward in education. If they fully appreciated the advantages of education like the peers in England, they would require no help from Government regarding the education of their children. The establishment of agricultural schools for the benefit of the sons of the peasantry is extremely necessary. The landowning classes will always remember Lord Curzon with gratitude if during His Lordship's tenure of office satisfactory arrangements are made to give them a technical training as well as an intellectual education, which will enable them to manage their estates properly; conduct dairy farms; raise indigo, jute, and other such valuable crops; and promote the welfare of their tenants. Again, if they desire to escape ruinous litigation, they should establish influential *panchayats* to settle their mutual disputes. There can be no gainsaying the fact that Government is anxious to encourage the *panchayat* system, as is evident from the Arbitration Bill upon the *tapis* to which Lord Curzon referred in his speech.

Bengal landholders' address to the Viceroy and His Excellency's reply.

HINDUSTÁN, 10th and 12th February 1899.

NAJM-UL-HIND, 4th February 1899.

7. The *Najm-ul-Hind* (Moradabad), of the 4th February, pointing to the similarity of sentiments which both Lord Ripon and Lord Curzon expressed on their landing in Bombay, hopes that the latter will leave India happy and prosperous as the former did.

Good hopes entertained from Lord Curzon's administration.

THE SAME,

8. The same paper, in reviewing Lord Elgin's administration of India says that far from being sorry for his departure from amongst "us," "we" are rather glad that he has left "us." If His Lordship was to wage war on the North-West frontier and create (raise the cry of?) disloyalty which did not exist, he had better not come to India at all. The very fact of India expressing no regret at his departure, and no farewell meeting being held for him, shows how far his administration was popular. The writer will not deny that he was not absolutely responsible for the blunders of his reign. He unfortunately had not a free hand in his actions. He was entirely in the hands of the Secretary of State for India, and as he was an extremely weakminded man and had no moral courage, he allowed himself to be led by the Secretary of State and his own subordinates in every matter. He even disregarded the dictates of his conscience in carrying out the mandates of the Secretary of State. This was certainly not the way in which a country should be governed; but to draw pay to do a work without doing it. One may therefore say, without hesitation, that in tacitly carrying out the orders of the Secretary of State, Lord Elgin not only earned a bad name for himself, but brought disgrace on his high office. His Lordship's administration will be remembered by "us" for the disastrous war on the frontier, famine and plague. He could not of course prevent famine; but if the Government treasury were not exhausted on account of the frontier campaign, he could certainly have greatly mitigated the miseries of that dire visitation by liberal expenditure in time. Similarly, he cannot but be held responsible for the severe measures adopted in connection with the plague, and the sedition laws passed during his tenure of office. His Lordship's name will be associated with these calamities which entailed great miseries on Indians and threw her progress back half a century. [The *Rahbar* (Moradabad), of the 8th February, reproduces the same article in its editorial columns without acknowledgment.]

Lord Elgin's administration of India.

OUDH AKHBÁR, 10th February 1899.

9. The *Oudh Akhbár* (Lucknow), of the 10th February, quoting certain passages from the reply which the Viceroy made to the address which the Behar Zamíndárs' *Panchayat* recently presented to him, highly approves of His Lordship's views that the people should avoid going to courts of justice in at least simple uncomplicated civil disputes, and have these decided by arbitration. If *panchayats* or arbitration courts like that established at Shahdara, District Lahore, are established in other places also, contending parties will not only save themselves from the expenses of law courts and much harassment, but will also have their disputes decided to their satisfaction, without either party being able to gain advantage by fabrication or falsehood.

Need for the establishment of native arbitration courts in India to try civil cases of a simple and uncomplicated nature.

ANÍS-I-HIND, 8th February 1899.

10. The *Anís-i-Hind* (Meerut), of the 8th February, states that the riot case between the residents of village Machhra, District Meerut, and four British soldiers, which was pending in the Court of Mr. Oakden, the Joint Magistrate, has been decided by him. The British soldiers have been acquitted, the court holding that what they did (*i.e.* their shooting at the villagers) was done in self-defence, and the accused residents have, with the exception of only one, been convicted (of rioting) and sentenced to various terms of imprisonment ranging from one year to two months.

The riot case between four British soldiers and the residents of a village in Meerut.

NASÍM-I-AGRA, 7th February 1899.

11. The *Nasím-i-Agra*, of the 7th February, in a paragraph headed "A blackman shot" refers to the unfortunate Barwa Sagar incident (*vide* the Selections No. 5 of 1899, page 47, paragraph 7), and observes that the man succumbed to his wound in hospital, all attempts to stop hæmorrhage proving unsuccessful.

Death of the man shot by British soldiers at Barwa Sagar, Jhánsi.

It is rumoured that the regiment (to which the soldiers belong) forwarded Rs. 9 for the relief of the deceased.

ANÍS-I-HIND, 8th February 1899.

12. The *Anís-i-Hind* (Meerut), of the 8th February, says that the conduct of the Anglo-Indian newspapers is very reprehensible indeed, inasmuch as while they kept complete silence over the assault made on Shaikh Asghar Ali, Assistant Commissioner, Hissar (by certain Military Officers), they have been most uproarious in fastening a false charge of assaulting a Military Officer on Shaikh Ahmad Husain, B.A. and Barrister-at-Law. A correspondent wrote to the *Morning Post* (of Delhi) that while Captain Blackhem (?) was travelling by the mail train to Lahore in company with another European Officer and Shaikh Ahmad Husain in the same carriage, he was assaulted by the Shaikh while the train was in motion, but that he quietly submitted. Now the truth is quite the reverse. Shaikh Ahmad Husain did not attack the Captain, but himself suffered at the hands of his European fellow traveller as Shaikh Asghar Ali had done before. It is a great pity indeed that the Anglo-Indian newspapers, which are considered exemplars and leaders of the Indian press, should, blinded by race feeling and undue prejudice, transgress their duty in this manner, distorting and misrepresenting facts.

Assault by certain European Military Officers on two high-placed and respectable natives in the Panjáb and the Anglo-Indian press.

TOHFAH-I-HIND, 6th February 1899.

13. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 6th February, hears that certain policemen practised great severity on some persons in connection with a heavy theft committed in the house of one Lálá Sant Lál, residing in Muhalla Dindárpura, at Moradabad. The policemen in question have been suspended.

Misbehaviour of certain policemen in a theft case at Moradabad.

THE SAME.

14. The same paper is glad to notice that after due inquiry into the case of Rám Krishna, Rámapat, and Badr-ul Hasan, Sub-Inspectors (*sic*) of Police in Bijnor, who though convicted by the Sessions Judge and sentenced to two years' rigorous imprisonment each were acquitted by the High Court of the charge of concocting a false case in connection with a certain mail bag against some innocent persons, Sir Antony MacDonnell has most justly and to the great satisfaction of the public ordered their dismissal. His Honour has by this action vindicated British justice in the eyes of natives in general and filled their minds with gratitude and love for British Government.

Deserved dismissal of certain misbehaved Police officials in Bijnor.

HINDI PRADÍP, January 1899.

15. The *Hindi Pradíp* (Allahabad), for January, says that the general chorus for the introduction of the Hindi character into Law Courts and Government offices must have convinced Government of the necessity for the reform. It will be a happy day for the United Provinces when the people will be rescued from the claws of official underlings and saved the trouble of taking summonses, orders, &c., they receive to Urdu-knowing men to ascertain their contents. They are looking forward to the introduction of the reform with a feeling of great joy. The authorities should not allow themselves to be deceived by the interested clamour of the amla classes and Muhammadan residents of large towns, but should promote the greatest good of the greatest number. Maulvi Saiyad Ali Bilgrami, Shams-ul-ulama, attributes the backwardness of Musalmáns in education to the use of the Persian character among them. One requires at least two years to be able to read *printed* books in Urdu. Children who commence the study of Urdu at the age of five or six are not able to read *shikasta* even at the age of 15 or 16. Indeed, graduates whose second language was Persian in the University Examinations are not unfrequently plucked in reading *shikasta* at the High Court Vakíls' Examination! But a man acquires proficiency in Hindi with a few months' study. The United Provinces have lagged behind other provinces in education simply because the Persian character is in vogue in the former. It is to be hoped that a shrewd and sympathetic ruler like Sir Antony MacDonnell will do justice to the people and redress their long-standing grievance. The only principal argument urged against the use of the Hindi character is that it takes considerably more time to write Hindi than Urdu. But Hindi is already in use in Kumaun and the Central Provinces, and it can easily be ascertained how quickly Hindi is

Introduction of the Hindi characters into courts and offices.

written there. There was lately a notice in the *Maárif* of Aligarh calling upon the supporters of the Persian character to send in their arguments to the editor in order that he might collate and publish them in his paper. This shows how weak their cause is and to what straits they have been reduced.

RAHBAR, 8th February 1899.

Preparation of a statement showing the estates of Government officials in the Panjáb.

16. The *Rahbar* (Moradabad), of the 8th February, says that the Panjáb Government has ordered the preparation of a statement showing the estates of all Government officials and the correction of the statement from time to time. This is a step in the right direction, and will help the authorities to some extent in detecting corrupt officials. If a Tahsíldár or a Kotwál, whose pay is, say, Rs. 100 a month, purchases a house or landed property worth a lakh of rupees, there is good reason to think that he is amenable to bribery. Other Local Governments should follow the example of the Panjáb Government regarding the preparation of the statement above referred to.

PRAYÁG SAMÁCHÁR, 2nd February 1899.

Increase in the water-rate assessments at Allahabad.

17. The *Prayág Samáchár* (Allahabad), of the 2nd February, complains that the water-rate assessments at Allahabad were raised all round at the late revision by the Deputy Collector placed on special duty and that they are pressing hard on the house-holders. It is difficult to understand why the revision of assessments was entrusted to a Deputy Collector who had no experience of the work, when so many members of the Municipal Board were available for it. If there is the least delay on the part of a house-holder in paying the quarterly tax in advance, a warrant for the distraint of his property is at once issued. Men who are afforded the luxury of pipe-water are really deserving of such treatment. Government should inquire into the matter and mitigate the hardships of the people.

HINDUSTÁNÍ, 8th February 1899.

Alleged misappropriation of municipal funds at Cawnpore.

18. The *Hindustání* (Lucknow), of the 8th February, referring to the allegations of Pandit Sidh Gopal as to the misappropriation of municipal funds at Cawnpore, gives grounds, as contained in the Lucknow *Advocate* of the 3rd idem, for suspecting that Rs. 25,000 were charged during the last four or five years for ballast to be used in repairing municipal roads, whereas no ballast is actually employed for this purpose; and hopes that bold and honest men like the Pandit will be encouraged to join Municipal Boards.

ANÍS-I-HIND, 8th February 1899.

Factions alleged to have been produced by municipal elections at Hapur, District Meerut.

19. A correspondent of the *Anís-i-Hind* (Meerut), of the 8th February, greatly regrets that since the system of the election of municipal members has been introduced at Hapur, District Meerut, it has divided the Hindus and Musalmáns into rival factions, and often leads them into disputes and costly lawsuits and consequent indebtedness. The annual election of municipal members is again drawing near, and the writer appeals to the residents of Hapur to do the business in a gentlemanly and civilized way, without having recourse to improper proceedings and attacks on the honour of one another.

BHÁRAT JÍWAN, 6th February 1899.

A protest against the killing of pariah dogs at Calcutta.

20. The *Bhárat Jíwan* (Benares), of the 6th February, says that it would seem that a tender-hearted gentleman has forwarded a petition to the Police Commissioner at Calcutta urging the prohibition of the slaughter of pariah dogs. It is really very cruel to kill such dogs; in England they are captured (and confined), but not killed.

NAIYAR-I-ÁZAM, 5th February 1899.

Application of the editor of the *Naiyar-i-Ázam* for refund of octroi.

21. The *Naiyar-i-Ázam* (Moradabad), of the 5th February, in its column of local news, states that the editor's application to the Municipal Board for refund of octroi (on certain goods) has been pending for a month. It remains to be seen when the Board will dispose of his application. But he hopes that the receipt and the *rawanna* (pass granted him by the Octroi office) filed by him with his application will not be destroyed by any subordinate municipal officials, the receipt being the one he received for payment made for the goods concerned.

22. The *Dabdaba-i-Qaisari* (Bareilly), of the 4th February, states that a gang of dakáits lately attacked the house of a *kurmi* in the village of Nawadia, Tahsíl Nawábganj, District Bareilly, wounding several persons who are now in hospital. But the *kurmis* attacked offered a bold resistance and wrested a gun from the dakáits. The bravery of these *kurmis* should be recognized by giving them employment in the police force.

DABDABA-I-QAISARI, 4th February 1899.

A dakáiti in a village, District Bareilly.

23. The *Hindi Pradíp* (Allahabad), for January, publishes a communication from a correspondent at Mirzapur, who says that novels have lately been published in large numbers in Hindi. Some of these novels are adaptations of Reynolds' novels, and are as much calculated to corrupt the morals of the people as the performances at the Parsi theatres and Urdu story books. Most of them are Hindi translations of new Bengali novels. They are invariably written in good Hindi, and the subject-matter, too, in some instances is unobjectionable. But a large number of them treat of subjects open to serious objection and fit to be condemned to the waste-paper basket. The characters and the scenes in Bengali novels are Indian, but the sentiments are Western; and thus these novels look very odd, and when rendered into Hindi they become still more so. The Hindi novels, which are translations of Bengali novels, are, with a few honourable exceptions, characterized by a very grave fault, *viz.* Musalmáns are represented in them as the most degraded, wicked, tyrannical and unfaithful people on the face of the earth; they are, as it were, embodiments of all sin and vice. But no nation or community as a body is wicked or vicious. Good and bad men are to be found in every community. The Hindi novel writers, far from endeavouring to restore good feeling between Hindus and Musalmáns, are foolishly widening the gulf, and may therefore be considered enemies of this country. Probably they are labouring under the impression that they are rendering an important service to the country by creating excitement among the Hindus who have lost all spirit. The creation of any excitement among them can lead to no good, and they will have to drink their own blood (*i.e.* become a prey to grief and anger). Bravo! Bravo! novel writers, who are thus defeating all efforts made to restore a *rapprochement* between the two communities. All honour is due to a Hindu lad who, though still in his teens, has written a novel in which he has represented a Muhammadan character as a sympathetic and good-natured gentleman full of love for his Hindu friends. The native novel writers ought to make a point of restoring friendship between Hindus and Musalmáns. Novels exercise a great influence for good or evil on the public mind.

HINDI PRADÍP, January 1898.

Condemnation of Hindi novels calculated to create bad blood between Hindus and Musalmáns.

III.—LEGISLATION.

24. The *Bhárat Jíwan* (Benares), of the 6th February, referring to the Court of Wards Bill introduced into the Provincial Legislative Council on the 24th January by the Hon'ble Mr. Evans, observes that a measure of greater importance was not laid before the Council since its formation. The Bill vitally affects the interests of the landed proprietors in these provinces. In his speech His Honour the Lieutenant-Governor expressed a desire to see the Bill passed into law before his departure for Naini Tál. But His Honour would do well to elicit public opinion and modify the Bill. There are some provisions which, if not modified, are likely to prove injurious to wards. Government is no doubt animated by the best of motives, its object being to save the ancestral estates of taluqdárs and other landowners from rack and ruin. But some of the provisions of the Bill intended to attain that object have created alarm in the minds of both landholders and the public. Section 37 is an instance in point. There could be no reasonable objection to declare a ward incompetent to take a loan on the security of his estate which is under the superintendence of the Court of Wards or to incur any kind of pecuniary liability, but the same could not be said of the provisions making him incompetent to adopt or dispose of his property by will without the consent of the Court of Wards. The Court of Wards was established in 1803, and the law then framed, as slightly amended in 1873, has been in force up to this day. What necessity is there to modify a law which has worked so well during the last 96 years? Persons having claims against a ward or his estate are required to give notice of their claims within six months from the assumption of his estate by the Court of Wards. But claims made on the expiration

BHÁRAT JÍWAN, 6th February 1899.

Court of Wards Bill.

of that period will not be admitted. Evidently such a provision, if passed, will be highly injurious and also clash with the provisions of the Contract Act, the Limitation Act, and the Evidence Act. If such a strange departure were adopted, all existing laws would be nullified in course of time and the public mind filled with fear and doubt. Under these circumstances Government should not pass the Bill until it has been fully discussed.

HINDUSTÁNÍ, 8th February 1899.

The same.

25. The *Hindustání* (Lucknow), of the 8th February, contains comments on the Court of Wards Bill introduced into the North-Western Provinces Legislative Council, objecting to the provisions of clauses (iii) and (iv) of (*c*), section 9 and to section 15 of the measure, exactly on the lines adopted by the Lucknow *Advocate* of the 7th idem. [The *Anís-i-Hind* (Meerut), of the 8th February, and the *Anjuman-i-Hind* (Lucknow), of the 11th idem, object to the landholder being deprived of the power of adopting a son or willing away his estate when it is placed under the Court of Wards without the Collector's consent, and hopes Government will allow the taluqdárs and others concerned sufficient time to express tneir views on the Bill.]

OUDH PUNCH, 2nd February 1899.

The Court of Wards Bill and the Oudh Taluqdárs Association.

26. The *Oudh Punch* (Lucknow), of the 2nd February, publishes a cartoon in which a sick patient marked "The Oudh Taluqdárs Association" is represented as refusing, with a shudder, to take a glass of medicine offered him by a lady physician marked "The Court of Wards." The letter-press is: "Take and drink it; you always show cowardice (or fear) in taking a medicine."

IV.—EDUCATION.

COLONEL, 1st February 1899.

Certain complaints regarding Hulqabandi and Tahsíli schools, District Moradabad.

27. A correspondent of the *Colonel* (Moradabad), of the 1st February, complains that since Pandit Jagan Nath, Deputy Inspector of Schools, Moradabad, was charged with offences under sections 408 and 409 of the Penal Code (breach of trust), in July 1898, and a new comer of about 14 months' standing was appointed in his place, the condition of the (village) schools and teachers in the district has become very unsatisfactory. The Sub-Deputy Inspector of Schools was transferred to Bulandshahr on the charge of abetting the late Deputy Inspector in the crime, and several school teachers were also transferred from one place to another. The writer lately made a tour visiting the Halqabandi and Tahsíli schools in the district. He reached Bilari when the Deputy Inspector was staying there. The writer found teachers complaining that it was against the rules for the Deputy Inspector to stay at one place for two consecutive days. The writer was also told that some teachers had not received their salaries for three months and some for as long as ten months. No carpet of any kind was supplied to (Halqabandi ?) schools for the boys to sit on; benches were nominally supplied to Tahsíli schools and the teachers had to sit on the *takhtis* (small wooden boards for writing) of their students: no charges were paid to teachers for correspondence, and they had to incur expenses on account of frequent visits (paid by the Deputy Inspector ?) into the bargain. The scheme for dividing the Tahsíli school teachers into grades of Rs. 30, Rs. 25, Rs. 20, and Rs. 15 was sanctioned by the Commissioner some time ago; but it has not been put into effect in spite of the District Magistrate reminding the Deputy Inspector of the same.

V.—LOCAL AND MISCELLANEOUS.

NASÍM-I-AGRA, 7th February 1899.

Local affairs, Agra.

28. The *Nasím-i-Agra*, of the 7th February, in its column of local news, states that a reduction of expenditure is contemplated in the Municipal Department. The channel lately dug in the Jumna has dried up, and it is therefore being deepened. The conduct of the subordinate Police officials is closely watched in view of checking crime. It is reported that a dakáiti was committed at Hinner, Shamsabad, on the night of the 4th February. Gobardhan, escaped convict, is still at large. On the 5th idem the Police arrested some men at a fakir's abode near the cantonment, but others escaped.

ALLAHABAD:
16*th February* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 8 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 21st February 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Vaishya Hitkárí ...	Meerut ...	Mohan Lál Agrawál.	For February ...	18th February ...	900 copies.
	Twice a month.					
2	Akhbár-i-Imámiá ...	Lucknow ...	Saiyad Abid Alí ...	20th February ...	20th February ...	350 copies.
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	17th „ ...	...
4	Shams-ul-Hind	Fatehpur ...	Munshí Bhagwán Parsád.	10th and 25th January.	18th „ ...	...
	Thrice a month.					
5	Mufíd-i-Ám	Agra ...	Munshí Muhammad Qádir Alí Khán.	10th February ...	17th February ...	45 copies.
	Weekly.					
6	Agra Akhbár	Agra ...	Khwájah Siddíq Husain.	14th February ...	17th February ...	160 copies.
7	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	„ „ ...	„ „ ...	200 „
8	Al Bashír	Etáwah ...	Munshí Muhammad Bashir.	13th „ ...	17th „ ...	...
9	Anís-i-Hind ...	Meerut ...	Munshí Banársi Dás	15th „ ...	20th „ ...	800 copies.
10	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	4th and 18th February.	21st „ ...	300 „
11	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh	15th February ...	17th „ ...	260 „
12	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	11th „ ...	15th „ ...	150 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	13th „ ...	„ „ ...	245 „
14	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	15th „ ...	16th „ ...	600 „
15	Kárnámah	Do. ...	Maulví Muhammad Yáqúb.	10th „ ...	15th „ ...	100 „
16	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	16th „ ...	16th „ ...	500 „
17	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	„ „ ...	18th „ ...	275 „
18	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	17th „ ...	300 „
19	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	„ „ ...	18th „ ...	70 „
20	Nizám-ul-Mulk	Moradabad ...	Qázi Muhammad Fahím-ud-din.	16th „ ...	19th „ ...	175 „
21	Oudh Punch	Lucknow ...	Munshí Muhammad Sajjád Husain.	9th „ ...	17th „ ...	450 „
22	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	16th „ ...	19th „ ...	450 „
23	Rahbar	Moradabad ...	Pandit Pratáp Kishun.	„ „ ...	18th „ ...	350 „
24	Rohilkhand Gazette ...	Bareilly ...	Munshí Muhammad Fazl Iláhi.	8th and 16th February.	15th and 19th February.	250 „
25	Shahna-i-Hind ...	Meerut ...	Maulví Ahmad Hasan Shaukat.	8th February ...	15th February ...	400 „
26	Sitára-i-Hind	Moradabad ...	Pandit Banwárí Lál Misra.	4th „ ...	19th „ ...	125 „
27	Surma-i-Rozgár	Agra ...	Saiyad Itrat Husain	8th „ ...	15th „ ...	150 „
28	Tohfa-i-Hind	Bijnor ...	Munshí Jairáj Singh	13th „ ...	16th „ ...	300 „
	Twice a week.					
29	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th February ...	18th February ...	450 copies.
	Daily.					
30	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	15th, 16th, 17th, 18th, 20th and 21st February.	15th, 16th, 17th, 18th, 20th and 21st February.	526 copies.
	HINDÍ.					
	Monthly.					
31	Nátya Patra	Allahabad ...	Pandit Dewaki Nandan Tripáthí.	For February ...	18th February ...	400 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Twice a month.			1899.	1899.	
32	Jain Gazette	Muttra ...	Bábú Ghásí Rám ...	16th February ...	16th February ...	700 copies.
	Weekly.					
33	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	11th February ...	15th February ...	210 copies.
34	Árya Mitra	Moradabad ...	Pandit Badrí Datt Sharmá.	15th „ ...	18th „ ...	...
35	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	13th „ ...	15th „ ...	1,500 copies.
36	Prayág Samáchár ...	Allahabad ...	Pandit Rám Gopál...	16th „ ...	18th „ ...	...
	Daily.					
37	Hindustán	Kálákankar (Partábgarh).	Pandit Devi Dayál Shukla.	14th, 15th, 16th, 17th, 18th and 19th February.	15th, 16th, 17th, 18th, 19th and 20th February.	470 copies.

I.—Political and Foreign.

Liberal, 16th February 1899.

Attitude of the Transvaal Government towards Indian emigrants, the question of the annexation of Tibbet, and the Waziri raids into the territories of the Amir of Kabul.

1. Munshi Aziz Ahmad of Lucknow, writing from Glasgow to the *Liberal* (Azamgarh), of the 16th February, quotes an Urdu poem, written by the Indian poet Hali, expressing regret at departed youth and its cheerfulness, &c., states that it is very much appreciated by (Indian) sailors (lascars) arriving in England, and is in much demand among them. In December last a sailor named Ramzán Khán, arriving from Rangoon, put up at the writer's house in Glasgow. This sailor, who is 82 years old, is a resident of Azamgarh. He said that he had hanged thousands of persons on trees like so many jack-fruit (during the Mutiny). The East India Company ceased to exist (with the event), and its faithless or disaffected sepoys went with it. *Let the Congressists beware (sic).* When Ramzán Khán was a sepoy in the service of the East India Company, he received uncooked gram to eat in the morning and took cooked food in the evening. But notwithstanding this coarse and rough food he maintained that he was still a match for any young man. British soldiers in India, on the other hand, lead a luxurious life. They take hot tea and coffee, and eat all day long. They, however, become even ill with swallowing so much salt (*i. e.* money) and eating (shooting dead ?) so many natives, and have then to resort to hospital diet. The Indian people would do well to behave towards Lord Curzon, a Persian scholar, in such a way as if he were their first Viceroy, and have no misgivings in their hearts. His Lordship is a very able statesman; so that if God helped him, "our" star would shine most brilliantly during his *régime*. He should be kept separate from the ideas (*sic.* should be considered to hold views different from those?) of Lord George Hamilton. If the Dutch Transvaal Republic practise oppression on Hindu and Musalmán emigrants, "we" will, joining hands with "our" masters, the British Government, surely retaliate on her. By God, the conduct of the Transvaal Republic will be avenged on the Dutch nation. "We" will retaliate on this nation both in America and Eastern India (East India Islands): nay, would make over Holland, their fatherland, to the Kaiser of Germany. The Christian residents of the Transvaal would do well to pause before they carry out their unjust laws (against Indians) or they will have to rue it. Notwithstanding what the Congressists may say to the contrary, the writer thinks that Tibbet should be conquered, and "made a present to Lord and Lady Curzon on the anniversary of their birthday *(sic)*." Clipping the wings of China will be beneficial to Asia. Waziris should act peacefully. They should understand that, if they make raids into the territories of the Amir of Kabul, the King of Islám, India will have to pay him compensation. Money is a useful thing for the Amir, but what will the Waziris, a barbarous people, do with it ?

Rahbar, 16th February 1899.

The Amir of Kabul and the Waziris raiding into his territories, and the British Government.

2. The *Rahbar* (Moradabad), of the 16th February, observes that looking at the crooked policy of the present Amir of Kabul, Indian statesmen are unable to understand whether His Highness or the Briton is the wiser and cleverer of the two. When the Amir's book on *jihad* was distributed among the tribesmen he gave refuge to Umra Khán of Jandoul in Kabul, and when the late disturbances occurred on the North-West frontier, Lord Elgin, the then Viceroy, remonstrated with His Highness against his doings. But the Amir replied that he had not caused the *jihad* book to be distributed on the frontier of India, and that he had given refuge to Umra Khán because he was bound by his religion to afford shelter to a Musalmán who seeks it. The Government of India felt satisfied with this reply, and thought the Amir still to be friendly. But now the Amir is reported to be displeased with the Government of India on account of the raids which the Waziris lately made into his territories. The Amir contends that according to the Durand Agreement, these Waziris are British subjects, and hence the British Government ought to have prevented these, its subjects, from raiding into the villages under his jurisdiction. This argument is on a par with that put forward by Britain, France, or Germany whenever Chinese subjects attack foreign residents or possesions within her empire. The Chinese authorities are nonplussed at such an argument and at once take to conciliating foreigners. But the Indian Government

will not adopt a suppliant attitude towards the Amir. Britons thought that by bringing the country of the Waziris under their influence by means of the Durand Agreement they had achieved a great triumph of wisdom, statesmanship, and diplomacy; but the Amir of Kabul, an embodiment of wisdom, has shown himself to be cleverer, by showing the British Government to be in fault in connection with the wild Waziris. He has in fact reminded Englishmen of the natural law of government that a sovereign should bring under his subjection only as many subjects and countries as he can rule over and control efficiently. It is said that if the Waziris raid into the frontier territories of Kabul again, the Amir intends to call upon the Government of India to make good the loss inflicted on his subjects thereby. Why is the Amir getting so big (arrogant)? Does his present attitude towards the British Government that placed him on the throne of Kabul become him? The writer has noticed for several years past that the Amir is no friend of Britain, and Government should be on its guard.

3. The *Anís-i-Hind* (Meerut), of the 15th February, referring to the article published in the London *Morning Post* regarding the alleged designs of one Sikandar Khán, a cousin of the Amir Abdur Rahmán Khán, against the throne of Kabul, observes that he is a very insignificant man, and can have no influence in Afghanistán. He resides in Samarkand, and receives no doubt a small maintenance allowance from Russia who might use him as a tool to stir up Afgháns against Abdur Rahmán. But when such influential Sardars as Isháq Khán and Ayub Khán could do no harm to the firmly established power and government of Abdur Rahmán Khán, what can this obscure Sikandar Khán do against him? Though Russia has now got a railway very near the borders of Herat, and her transport difficulties have greatly decreased, yet she is not likely to embark on a project simply because a man like Sikandar Khán wishes to undertake it. It is a great pity that English editors live in such a nervous state of mind that they are apt to take alarm at every trifle, and begin to cry out "Russia, Russia."

ANÍS-I-HIND, 15th February 1899.

Alleged designs of one Sikandar Khán, a Russian stipendiary in Samarkand, against Afghanistán.

4. *Al-Bashír* (Etáwah), of the 13th February, says that the National Congress lately supplied a fresh proof of its prejudice and narrow-mindedness. At its late annual session it passed resolutions expressing deep regret at the deaths of Mr. Gladstone, the late Mahárája of Darbhanga, and Sardar Dayal Singh, but made no reference to the death of Sir Saiyad Ahmad Khán, a well-known leader of the Muhammadan community. It is true that he was an opponent of the National Congress, but no one can deny that he rendered important services to the country. The Congress should have alluded to his death simply out of respect for the feelings of Muhammadans, if for no other reason.

AL-BASHÍR, 13th February 1899.

National Congress and Sir Saiyad Ahmad Khán's death.

5. The *Oudh Akhbár* (Lucknow), of the 21st February, referring to the death of His Royal Highness Prince Alfred of Saxe-Coburg Gotha, the only son of His Royal Highness the Duke of Edinburgh, expresses its sincere sympathy for Her Majesty the Queen at such an untimely sad bereavement in her old age.

OUDH AKHBÁR, 21st February 1899.

Death of Prince Alfred of Saxe-Coburg Gotha.

II.—GENERAL ADMINISTRATION.

6. The *Dabdaba-i-Qaisarí* (Bareilly), of the 11th February, says that Mr. Harry Ambler, who killed a coolie, was let off by the Commissioner of Chota Nagpore with a fine of Rs. 10. The Bengal Government considering the punishment inadequate has moved the High Court to interfere; but Mr. Ambler has absconded. The authorities consider the lives of the children of the soil to be of little value, the life of a coolie being worth only Rs. 10 in their opinion. The protection of the lives and property of the people has been intrusted to such authorities! Again, in one or two recent mixed cases, the European culprits have evaded justice by absconding. Government should give its best attention to these matters.

DABDABA-I-QAISARÍ, 11th February 1899.

Case of Mr. Ambler fined Rs. 10 for causing the death of a coolie.

ANÍS-I-HIND, 15th February 1899.

Complaint of misconduct against Eurasians at Ajmere.

7. A correspondent of the *Anís-i-Hind* (Meerut), of the 15th February, hears that during the last week two drunken Eurasians forcibly seized a woman of the *mochi* (shoe-maker's) caste at Ajmere and taking her under a culvert raped her and decamped. One Jetha, a telegraph peon, was assaulted by Eurasians at the same spot the following day. The Police are making inquiries regarding the offenders. Complaints of a similar nature against Eurasians have been received before, and it is to be hoped that the Police will now adopt effective steps to check their ruffianism.

TOHFAH-I-HIND, 13th February 1899.

Suggested abolition of the income-tax or modification of the rules regarding assessment.

8. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 13th February, states that at the last National Congress held at Madras it was strongly urged that the income-tax operated very heavily on the people and should be abolished, or at least the taxable minimum income be raised from Rs. 500 to Rs. 1,000. The assessing officers practise extreme severity in assessing the tax which proves ruinous to many. They generally assess incomes without paying any consideration to the expenses of the assessees. Many persons are taxed even though their income is below Rs. 500. Objections are filed, but they are not listened to; and in some cases instead of any reduction being made in the assessment it is enhanced. Some assessors have their palms greased. The higher authorities do not know what oppression and severity are practised on the people by subordinate officials. Several persons became bankrupt last year chiefly on account of over-assessment of the income-tax made on them. It is also sometimes seen that those deserving to be taxed are exempted, while others not amenable to the tax are made to pay it. The writer thanks the Congress for mooting the important subject of the severity of the income-tax, and thinks it will lay the entire country under deep obligation if it succeed in persuading the Government to carry out the most needful reform it has so ably advocated.

PRAYÁG SAMÁCHÁR, 16th February 1899.

Need for encouraging the use of the Nágri character.

9. The *Prayág Samáchár* (Allahabad), of the 16th February, says that every man should clear himself of charges brought against him. This is specially incumbent on the powers that be. India has, it is alleged, long been under the *kaliyug* or the iron age. According to Manu and the Mahabbarat the character of time greatly depends on that of the rája or ruler, and evidently this is true. The British Government has already put a stop to a large number of the evils which lead to the present age being called the *kaliyug*. It has suppressed thagi, dakáiti, infanticide, forced immolation of widows, oppression of the weak by the strong, chronic disorder, and so on. Owing to the suppression of these evil practices British rule may be said to have delivered this country from the *kaliyug*. However, there is one dark stain on the fair fame of British rule, which the authorities should endeavour to efface by all means. According to a Sanskrit verse, which is quoted, Renuka, the mother of Parasha Ram, who committed wholesale slaughter of Kshatris twenty-one times, was the *chandi* (an ill-tempered woman or one who proves a source of strife) of the *satyug*; Sita, wife of Rája Ram Chandra, who was forced into a war against the demon king Rawan to recover her, was the *chandi* of the *tretayug*; and Draupadi, who was the cause of the Mahabbarat or the great war which ended in the destruction of both the Kauravas and the Pandavas, was the *chandi* of the *dwáparyug*; but in the *kaliyug*, a *chandi* is to be found in every house. Native women, as a rule, are shrews or termagants in these days owing to their ignorance. Education is the only remedy for the evil. But the spread of female education is simply out of the question until the use of the Nágri character is encouraged. The Nágri character is at a great discount owing to two foreign characters (English and Persian) being in use in courts and offices. If the authorities desire to gain for Her Majesty's blessed rule the credit of entirely neutralizing the effects of the iron age, they should make a point of encouraging the use of the Nágri character with a view to promote female education and civilization. Education will soon change the character of the fair sex and you will have good-natured women in place of shrews in your houses. Englishmen are fully alive to the advantages of female education. It is to be hoped that "our" present sympathetic Lieutenant-Govenor will mark his benevolent administration by encouraging the use of the Nágri character with a view to further the cause of female education.

10. The *Nasím-i-Agra*, of the 15th February, in its column of local news, says that His Honour the Lieutenant-Governor's late visit to Agra induced a large number of corrupt officials in the district to refrain from receiving bribes. But corruption has not yet entirely vanished. Formerly officials belonging to a particular section of the community were notorious for bribery. Of late such officials have mended their ways, while the contagion has spread to other classes. Many officials who pretend to be very pious and honest are to be found corrupt.

Corruption among officials in Agra.

NASÍM-I-AGRA, 15th February 1899.

11. The *Surma-i-Rozgár* (Agra), of the 8th February, says that it would appear from the *Hindustání*, of the 25th January, that a Subordinate Judge and a Munsif in Oudh have been accused of corruption and irregular proceedings, and that an inquiry is being made into their conduct. The Government officials at Keraoli in the Agra district should take a warning. If His Honour the Lieutenant-Governor desired to find out and bring to book corrupt officials in the Agra Division, those at Keraoli should be the first to engage his attention.

Corrupt officials at Keraoli, Agra district.

SURMA-I-ROZGÁR, 8th February 1899.

12. The *Police News* (Meerut), of the 16th February, referring to the great responsibilities of a Police official in charge of a police station, urges that it is very necessary that he should be invested with certain powers so that he may be able to keep his subordinates under control. It is not a good principle to permit disagreement to exist between the official in charge and his subordinates in order that they may fear one another and may not thereby dare do any improper thing. When an official does not command the respect and obedience of his subordinates the public work must suffer. In other departments, and even in the higher grades of the Police Department, subordinates are transferred, promoted, &c., on the recommendation of their superior officials, and there is no reason why the same principle should not be adopted in the case of subordinates of officials in charge of police stations. The writer does not understand why an official in charge of a police station should, if he is an honest man, be obliged to put up with the dishonest practices of his subordinates on account of the District Superintendent refusing even to transfer any of them on his complaint without his adducing conclusive proof of misconduct against the person complained of, which will be no easy matter for him to do if all his subordinates are in league. The writer therefore thinks that an official in charge of a police station should be empowered to grant casual leave, and suspend a subordinate for misconduct, of course reporting the matter at once to the District Superintendent of Police. Any of his subordinates should also be transferred on his recommendation without insisting on his producing adequate proof in support of his complaint.

Suggestion to invest Police officials in charge of police stations with certain powers over their subordinates.

POLICE NEWS, 16th February 1899.

13. A correspondent of the same paper states that a gang of dakáits attacked a mail cart on its way to Aonla railway station from Budaun, wounding a postal inspector, a postal jamadár, and a passenger named Piare Lal. No loss accrued to Government. It is to be regretted that Maulvi Badr-ul-Hasan, Police Inspector, Budaun, though acquitted on appeal (by the High Court) of a certain criminal charge (in connection with the dakáiti ?) has, along with other Police officials, been dismissed the service on the identical charge.

Dakáiti committed on a mail cart and dismissal of certain Police officials in Budaun.

THE SAME.

14. The *Nátya Patra* (Allahabad), for February, says that the Mágh Mela held at the confluence of the rivers every year at Allahabad is a Hindu religious fair. This is the reason why the fair is placed under the management of a Hindu official and the Police force deputed to the fair is entirely composed of Hindus. While Government so highly respects the religious feelings of the Hindu community, Christian missionaries are to be found misbehaving themselves on every occasion. At the recent fair they largely distributed a printed leaflet attacking the Hindu religion and condemning such fairs. Such a leaflet is offensive to the Hindus, and if they discontinued attending the fair, as advised therein, both Government and the railway companies would suffer loss of revenue. In answer to the leaflet in question the Hindu Sabha or

Alleged misbehaviour of Christian missionaries at the Mágh Mela, Allahabad.

NÁTYA PATRA, February 1899.

association at Allahabad has issued a notice advising the Hindus not to allow themselves to be deceived by the leaflet distributed by missionary ladies. The Sabha is prepared to discuss the Hindu religion with the Christian missionaries. They had better refer the matter to the Collector and appoint three unbiased umpires who should be neither Hindus nor Christians. If the Christian missionaries be defeated, they should not be allowed to enter the fair in the future. In another paragraph the *Nátya Patra* says that the Christian missionaries allege in their leaflet in question that idols of wood are eaten up by white ants, those of stone broken, and those of metal stolen ; that if such idols cannot protect themselves, they cannot protect or save their votaries, and so on. But the destruction of an idol no more means the destruction of the immortal God, whom the idol is simply intended to represent, than does the demolition of a Church where Christians meet for praying. The Christians should think twice before they refer to the alleged inability of idols to save themselves. If Jesus Christ, who was crucified, was unable to protect himself, how can he protect his followers? The editor asks the authorities not to allow the Christian missionaries to enter the fair and abuse the Hindu religion.

ROHILKHAND GAZETTE, 8th February 1899.

A representation on behalf of undergraduates and graduates employed in the collectorates in the United Provinces.

15. The *Rohilkhand Gazette* (Bareilly), of the 8th February, quoting the rules of the N.-W. P. Government Resolution of the 27th July 1896, regulating the appointment of men to English and vernacular posts under Government, complains that sometimes promotion is given to vernacular-knowing men in collectorates by sheer seniority without any regard to their competency to discharge the duties of the posts to which they are promoted. This is very disappointing to graduates and undergraduates who have accepted low posts in collectorates in the hope of receiving speedy promotion in virtue of their high abilities and intelligence. The writer hopes that Government will insist on its Resolution referred to above being duly carried out in collectorates, so that clerks of higher education may be given promotion in preference to those who, though senior to the former, are not only ignorant of English, but are not even thoroughly proficient in Persian. As regards the superiority of old vernacular hands in experience of office and routine, this is a matter of little consideration, inasmuch as a man of good education with ordinary intelligence will, with a few days' experience of work, make a far more efficient official than one of poor education.

HINDUSTÁN, 16th February 1899.

Pleaders in the N.-W. Provinces.

16. *Hindustán* (Kálákankar), of the 16th February, says that when a person applies to a District and Sessions Judge in the N.-W. Provinces for permission to practise as a pleader, the Judge has to satisfy himself that the applicant does not suffer from leprosy or other contagious disease and is qualified to appear in courts before granting him a certificate. This is as it should be. It would be well if the Judge satisfied himself of his integrity and good character as well.

ANÍS-I-HIND, 15th February 1899.

Members of Municipal and Local Boards.

17. A correspondent of the *Anís-i-Hind* (Meerut), of the 15th February, says that Government gave local self-government to the people in order that they might learn to govern themselves, but that the men who are appointed members of Municipal and Local Boards at present do not at all fulfil the intentions of Government, fearfully neglecting to perform their duties. As regards the Municipal Boards, the recent exposures of the Agra, Sháhjahánpur, and Cawnpore Municipalities sufficiently show how Municipal members discharge their duties. The members of Local Boards are generally illiterate, not knowing more than to sign their names. Unless steps are taken to recruit Municipal and District Boards from respectable educated classes, and not from illiterate taluqdárs, málguzárs and other moneyed men, these Boards will remain unproductive of any good to the people.

THE SAME.

Municipal members in the Panjáb alleged to be self-seekers.

18. A Rawalpindi correspondent of the same paper observes that while Lord Ripon conferred the boon of local self-government on India with a view that the people might themselves be able to attend to their local requirements through their own representatives, the members of Municipal Boards appointed for the purpose do not at all care for the well-being of the people after they are once appointed members. Before their election, when they go about

canvassing, they are most mealy-mouthed, courteous, and supplicating; but once they are returned, whether by supplication, influence, or money, they forget all about the interests of the people, and devote their whole energy to securing the goodwill of the authorities by all slavish means in their power. The majority of the members are not men of education; and hence as they are not capable of understanding the merits of a proposal laid before them, they chime in with the opinion of their Chairman, whether it be right or wrong. In short, men do not seek membership of Municipal Boards to serve their fellow-men, but to promote their own self-interest. This is probably the case throughout the Panjáb, and the writer is sorry to say that the state of things in Rawalpindi seems worse than elsewhere.

Reduction of expenditure by the Municipal Board at Agra.

19. The *Nasím-i-Agra*, of the 15th February, says that the Municipal Board at Agra is considering the subject of reduction of expenditure. The consensusof local public opinion is that there is no necessity for keeping a highly paid Engineer and his office establishment. If economy were strictly enforced, and especially all expenses connected with the water-works department thoroughly overhauled, no additional taxation would be necessary.

NASÍM-I-AGRA, 15th February 1899.

III.—LEGISLATION.

The Court of Wards Bill.

20. The *Hindustání* (Lucknow), of the 15th February, continuing to comment upon the Court of Wards Bill contains exactly the same argumentsand remarks as given in the Lucknow *Advocate* of the 10th and 14th idem. The editor does not see how Government can declare such persons who are of vicious habits or bad character to be unfit to manage their own property and take it under its management when at least 75 per cent. of the landholders fall under this category. It will, moreover, be found difficult to determine a vicious habit. The time of six months allowed within which a person is to bring to the notice of the Collector his claim on an estate after it has been placed under the Court of Wards is too short, and should be extended. It is, in fact, hardly necessary to bar any claims on an estate under the Court of Wards by reason of their not being duly notified to the Collector. Sections 20 and 21 are therefore objectionable in every respect and will make landholders lose credit like the *wasikadárs* in Oudh. It is very satisfactory that no person, who would be the next legal heir of, or otherwise be immediately interested in outliving, a ward, shall be appointed his guardian, so that minors could be placed under the guardianship of their parents under this Bill. Under section 33 every guardian, manager, or other servant of the Court of Wards shall be deemed to be a public servant. This is a very good provision for exercising a check on the conduct of the employés of the Court of Wards. Section 37 is most objectionable indeed, and unless it is modified it will create great discontent among the landowning class. Unless a ward be insane, there is no reason why he should be deprived of the power of willing away his estate or adopting a son. Government, it is to be hoped, will not pass the Bill with such provisions which the taluqdárs are likely to think will prove ruinous to them, while the measure is intended for their sole benefit.

HINDUSTÁNÍ, 15th February 1899.

he same.

21. The *Oudh Akhbár* (Lucknow), of the 20th February, says that the present Court of Wards law has proved very useful, inasmuch as it has saved many estates from ruin. But it has not tended to improve the character of landlords and encourage economy among them. Estates restored to wards have soon drifted into the same unsatisfactory condition from which the Court of Wards rescued them. The new Court of Wards Bill is intended to secure the better protection of estates and improve the conduct of wards. But some provisions of the Bill appear to be very severe, and will chiefly affect the taluqdárs of Oudh. Hence it is to be hoped Government will pay due attention to their representations and modify those provisions which are calculated to injure them.

OUDH AKHBÁR, 20th February 1899.

The same.

22. The *Bhárat Jíwan* (Benares), of the 13th February, in continuation of its previous article on the Court of Wards Bill, observes that so far the public has entertained the belief that Government has been animated by no other motive than the protection of old estates from ruin in establishing the institution of the Court of Wards, and that landlords have gladly placed their estates under the management

BHÁRAT JÍWAN, 13th February 1899.

of the Court; but if the new Bill is passed in its present shape, taluqdárs and other landholders will consider their interests jeopardized and will not view with favour the assumption of their estates by the Court. Among other grounds on which proprietors will be deemed disqualified to manage their estates is the one of mental defect or infirmity. The decision of the Local Government in the matter will be final, the proprietor concerned having no right of appeal. It is assuredly unfair to bring a charge against a person but not to give him an opportunity to refute the charge if he can. The ex-Mahárája Rana Zalim Singh of Jhalrapatan was condemned to be of unsound mind, but no trustworthy medical practitioner has yet been able to prove that he was or is insane. A proprietor declared by the Local Government to be incapable of managing his estate owing to mental defect, should have the right to make an appeal to a competent Civil Court. The Bill empowers the Court of Wards to take possession of the *whole* of the moveable and immoveable property belonging to a disqualified proprietor. But the assumption by the Court of the *personal* property of such a proprietor and of *stridhan* and other personal property in the case of a female ward would be unjust and involve hardship. The British Government, which is reputed to be just and sympathetic, should refrain from doing anything which is calculated to affect that reputation. Again suppose a proprietor voluntarily places his estate under the management of the Court of Wards and the Court takes over the superintendence of all his property, in that case how will he be able to maintain his position or perform the usual religious rites of his family ?

ANJUMAN-I-HIND, 18th February 1899.

Oudh taluqdárs' protest against the Court of Wards Bill.

23. The *Anjuman-i-Hind* (Lucknow), of the 18th February, publishes the proceedings of an extraordinary meeting of taluqdárs of Oudh held at Lucknow on the 15th idem to enter a protest against the Court of Wards Bill, giving the resolutions adopted by the meeting. An English translation of the resolutions is to be found in the Lucknow *Advocate* of the 21st idem. [The *Oudh Akbhár* (Lucknow), of the 20th February, also publishes the proceedings of the meeting in question.]

HINDUSTÁN, 18th February 1899.

Religious Endowments Bill.

24. A correspondent of *Hindustán* (Kálákankar), of the 18th February, does not understand why the Religious Endowments Bill introduced into the Viceroy's Legislative Council by the Hon'ble Mr. Ananda Charlu has not yet been taken into consideration by the Government of India. A law for the proper regulation of such endowments is sadly wanted. *Pandas* or priests at Hindu temples generally misbehave themselves and make very improper use of incomes derived from religious endowments. It would appear from the *Bhárat Jiwan* of Benares that the chief *panda* at the well-known temple of Vaidyanath borrowed Rs. 40,000 from a firm and agreed to repay the amount with interest in thirteen years by annual instalments of Rs. 5,000 each. He paid only two instalments, and the firm had to sue him for recovery of Rs. 35,000 and obtained a decree. According to the *Statesman* the Mahant of Tripati in Trichnopoly outraged a female pilgrim and is awaiting his trial before the Presidency Magistrate at Madras. The writer refers to the cases of the Mahant of Tarkeshwar and Swami Krishnanand of Benares who were convicted of similar offences, and expresses a strong hope that Lord Curzon's Government will pass the Bill in question to ensure the protection of religious endowments.

IV.—POST OFFICE.

OUDH AKHBÁR, 18th February 1899.

Destruction of letters by postal officials.

25. The *Oudh Akhbár* (Lucknow), of the 18th February, speaking highly of the rapid and satisfactory progress of the Indian Postal Department, complains that paid letters and post-cards often miscarry in transmission through the Post Office. The destruction of letters is due to several causes. Some Post Office clerks remove stamps from letters, destroying the latter, as was done by two clerks in the Post Office at Fyzabad, who were lately detected and punished; sometimes postmen destroy letters addressed to those men who decline to pay them rewards on festival days; sometimes postal officials wreak vengeance on their enemies by tearing up their letters. The postal authorities should take effectual steps with a view to check the destruction of letters by the subordinate officials.

26. A correspondent of the *Anís-i-Hind*, of the 15th February, states that for some months a new system has been introduced into the Post Offices to the effect that when a mail is received so late in the day that it cannot be distributed before sunset, it is distributed with a fresh mail on the next day. This system is no doubt convenient for post men; but is likely to interfere with the interests of the public. The writer would therefore suggest that an additional one-pice stamp, or extra postage in some other form, should be required to be affixed to or paid for letters, &c., which the senders desire to be delivered as soon as they reach their place of destination, and provision for their delivery made out of the additional income.

ANÍS-I-HIND, 15th February 1899.

A suggestion regarding the delivery of mails.

V.—RAILWAY.

27. The *Prayág Samáchár* (Allahabad), of the 16th February, regrets to say that pious pilgrims who come from distant places during the month of Mágh at great expense and personal inconvenience to Allahabad are much harassed at the Allahabad railway station at the time of their departure. When they seek to enter the station by one gate the police guard drives them away, telling them to go to the other gate. On their arrival at the latter gate the ticket collector orders them to go back to the former. The trouble and inconvenience the large crowds of pilgrims have to bear in repeatedly going from one door to another, carrying with them their children and luggage, may easily be imagined. Englishmen would not put up even with a fraction of such harassment. It is a matter of surprise and regret that Government should depute no officer to the railway station to protect pilgrims from unnecessary harassment during the Mágh Mela. The Collector should take the matter into consideration.

PRAYÁG SAMÁCHÁR, 16th February 1899.

Harassment of pilgrims at the Allahabad railway station during the Mágh Mela.

VI.—LOCAL AND MISCELLANEOUS.

28. The *Rohilkhand Gazette* (Bareilly), of the 8th February, says that there is great need for the establishment of a native press association so that native editors may be able to exchange thoughts with one another, render mutual help when necessary, and defend natives in general and the native press in particular from the attacks of the Anglo-Indian press that endeavours to prove them contemptible and disloyal in the eyes of Government. It was due to the writings of the Anglo-Indian press that the late Calcutta riots and the Poona murders acquired such great importance; otherwise such incidents are quite common in every country. Some time ago a correspondent of the *Pioneer* suggested that Government appointments should no longer be given to Musalmáns, all murders of Englishmen hitherto committed in this country being by the hands of their co-religionists. Similarly, the *Englishman* published some time ago a groundless rumour to the effect that mullas went about preaching in the districts of Bengal that a man was born who would fight the British Government and set up a Muhammadan Government in India. These absurd writings were no doubt replied to by native papers individually; but "we" can weaken the power of the Anglo-Indian press (for mischief) only by establishing a press association and thereby concentrating "our" strength; so that if a fellow-editor gets into trouble for making a true statement, others may (readily) help him.

ROHILKHAND GAZETE, 8th February 1899.

Alleged need for the establishment of a native press association.

29. A correspondent of the *Surma-i-Rozgár* (Agra), of the 8th February, in an article on affairs at Etáwah, says that the conservancy arrangements have greatly improved in the time of the present Municipal Secretary, the public streets and roads being now in a much better condition than before. But it is surprising that the Municipal Board has not engaged a single water-bearer to assist in clearing the street drains, while it has about 90 sweepers in its service. Moreover, the Board has not obtained an adequate supply of carts for the removal of dirty water. It is to be regretted that the members of the Board are animated by religious feeling and prejudice.

SURMA-I-ROZGÁR, 8th February 1899.

Municipal affairs, Etáwah.

AL BASHIR, 13th February 1899.

30. *Al Bashir* (Etáwah), of the 13th February, says that the Hindu residents of Cawnpore protest against the polluted water of the local tanneries being drained into the Ganges. Their protest is reasonable, inasmuch as the Ganges is considered sacred by them. It is a matter of satisfaction that Sir Antony MacDonnell has taken the subject into consideration.

Protest of the Hindu residents of Cawnpore against the polluted water of tanneries being drained into the Ganges.

NASÍM-I-AGRA, 15th February 1899.

31. A correspondent of the *Nasím-i-Agra*, of the 15th February, complains that all the house sweepings and polluted water at Dhámpur, Bijnor district, are thrown into a narrow public thoroughfare and allowed to rot there to the great inconvenience of the public. The place is a menace to the public health. Hence the evil practice in question should be prohibited.

Alleged unsatisfactory conservancy arrangements at Dhámpur, Bijnor district.

ANÍS-I-HIND, 15th February 1899.

32. The *Anís-i-Hind* (Meerut), of the 15th February, states that in muhalla Theatrewara at Meerut, a Brahman boy fell from the roof of a house while flying a kite, and breathed his last. It is a pity that though such sad accidents frequently occur, Government takes no steps to prevent them.

Death of a boy caused by a fall from the roof of a house while flying a kite at Meerut.

ALLAHABAD:
24th *February* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 9 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 28th February 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1898-99.	1899.	
	Monthly.					
1	Arya Patra	Bareilly ...	Bareilly Arya Samáj	For January ...	22nd February ...	500 copies.
2	Khurshed-i-Sakhun ...	Deobánd (Sahá-ranpur).	Munshí Muhammad Nazir Hasan.	„ December ...	„ „ ...	...
3	Rangín Mizáj	Lucknow ...	Munshí Bhagwán Din.	For February ...	„ „ ...	...
	Thrice a month.					
4	Hámid-ul-Akhbár ...	Moradabad ...	Munshí Iláhi Bakhsh	12th February ...	22nd February ...	150 copies
5	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	20th „ ...	„ „ ...	400 „
6	Káyasth Conference Gazette	Lucknow ...	Munshí Dwárká Prasád	„ „ ...	„ „ ...	1,200 „
	Weekly.					
7	Agra Akhbár ...	Agra ...	Khwája Siddiq Husain.	21st February ...	23rd February ...	160 copies.
8	Akhbár-i-Alam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	„ „ ...	24th „ ...	200 „
9	Al Bashír	Etáwah ...	Munshí Muhammad Bashír.	6th and 20th February.	22nd and 26th February.	...
10	Anís-i-Hind	Meerut ...	Munshí Banársi Dás	22nd February ...	24th February ...	800 copies.
11	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh.	23rd „ ...	25th „ ...	260 „
12	Colonel	Moradabad ...	Pandit Banwárí Lál Misra.	8th and 24th January and 8th February.	23rd „ ...	450 „
13	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	18th February ...	22nd „ ...	150 „
14	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	20th „ ...	„ „ ...	245 „
15	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	17th „ ...	22nd „ ...	100 „
16	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	24th „ ...	23rd „ ...	500 „
17	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	„ „ ...	26th „ ...	275 „
18	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	14th and 21st February.	24th „ ...	300 „
19	Naiyar-i-Azam ...	Moradabad ...	S. Ibn Alí ...	19th February ...	23rd „ ...	350 „
20	Najm-ul-Hind	Ditto ...	Pandit Avatár Kishan.	12th „ ...	24th „ ...	300 „
21	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	25th „ ...	300 „
22	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	„ „ ...	„ „ ...	70 „
23	Nizám-ul-Mulk ...	Moradabad ...	Qází Muhammad Fahím-ud-din.	24th „ ...	27th „ ...	175 „
24	Oudh Punch ...	Lucknow ...	Munshí Muhammad Sajjád Husain.	16th and 23rd February.	22nd and 28th February.	450 „
25	Rahbar	Moradabad ...	Pandit Pratáp Kishun	24th February ...	26th February ...	350 „
26	Rohilkhand Gazette ...	Bareilly ...	Munshí Muhammad Fazl Ilahi.	„ „ ...	„ „ ...	250 „
27	Shahna-i-Hind	Meerut ...	Maulvi Ahmad Hasan Shaukat.	16th and 24th February.	22nd and 26th February.	400 „
28	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	12th February ...	27th February ...	125 „
29	Surma-i-Rozgár... ...	Agra ...	Saiyad Itrat Husain	16th „ ...	22nd „ ...	150 „
30	Tohfa-i-Hind ...	Bijnor ...	Munshí Jairáj Singh	20th „ ...	„ „ ...	300 „
	Twice a week.					
31	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	20th and 24th February.	23rd and 27th February.	450 copies.
	Daily.					
32	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	22nd, 23rd, 24th, 25th, 27th and 28th February.	22nd, 23rd, 24th, 25th, 27th and 28th February.	526 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1898-99.	1899.	
	HINDI.					
	Monthly.					
33	Bhárat Prakásh ...	Moradabad ...	Pandit Banwárí Lál Misra.	For December ...	23rd February ...	150 copies.
34	Sanátan Dharm Patáká ...	Ditto ...	Pandit Rám Swarup Sharmá.	„ October, November and December 1898, and January 1899.	25th „ ...	...
	Twice a month.					
35	Bharát Prakásh ...	Moradabad ...	Pandit Banwárí Lál Misra.	15th and 31st January.	23rd February ...	150 copies.
	Weekly.					
36	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	18th February ...	22nd February ...	210 copies.
37	Árya Mitra ...	Moradabad ...	Pandit Badrí Datt Sharmá.	22nd „ ...	24th „ ...	...
38	Bhárat Jíwan	Benares ...	Bábú Rám Krishná Varmá.	20th „ ...	22nd „ ...	1,500 copies.
39	Prayág Samáchár ...	Allahabad ...	Pandit Rámgopál...	23rd „ ...	25th „ ...	800 „
	Daily.					
40	Hindustán ...	Kálákankar (Partábgarh).	Pandit Deví Dayál Shukla.	21st, 22nd and 23rd February.	22nd, 23rd and 24th February.	470 copies.
	HINDI-URDU.					
	Monthly.					
41	Mazhar-uz-Ziráat ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khán.	For February ...	25th February ...	50 copies.

I.—Political and Foreign.

Shahna-i-Hind, 16th February 1899.

1. The *Shahna-i-Hind* (Meerut), of the 16th February, maintains that Crete is second to Egypt in fertility of soil. The European Powers had long coveted that island, and after much plotting and scheming and great bloodshed caused between Turkey and the "Grecian baby" they at last secured its possession through the latter. The Grecian baby is a mere puppet in the hands of four Powers. The foremost person to witness the performance will be the Sultán of Turkey, who has withdrawn from the theatre until every thing has been put in order and is quite ready for the performance. The political drama is being compiled at present; when it is ready to stage the Sultán will make his appearance, he having already paid for admission in advance in the revenue of Crete. But jealousy has appeared among the four wire-pullers of the puppet; and the Sultán waits to see which of them brings the puppet on the stage. English, Egyptian, and Turkish newspapers show that unanimity no longer exists among the four European Powers regarding Crete, and that disagreement seems to be fast cropping up. All the four Powers are striving to circumvent one another; each one desiring to swallow Crete like a tit-bit. But Prince George of Greece, High Commissioner of Crete, is in the hands of Russia. He was inclined in favour of England before, but Russia had his head crushed like Armenia's by Turkey. This brought the boy to his senses, and made him thenceforth offer his fealty to Russia, who thereupon taking him into her arms with great ardour and fervour, and inducing the other three Powers to side with her, placed him in possession of Crete. The Sultán seeing the direction in which the wind blew (at the time) gave in to see how long the Concert lasted. The Sultán's policy (*i.e.* quiet surrender) is now about to bear fruit. The editor thinks that Russia will have the best of the game in Crete as it had in the Armenian imbroglio; for Prince George being under her thumb, Crete should also be taken to be in her possession. Prince George has already had an experience of Russian tactics (in the late Greco-Turkish imbroglio), and must have been impressed with the dread of Russia more than that of any other Power. The Sultán is aware that the Prince has been set up in Crete and is given "ration" (subsidy) to fight him, but His Majesty also knows that the Powers must fight it out among themselves before they attempt to injure him. China is a large country and can be partitioned among European Powers, but Crete is too small an island to admit of any possible division, and hence it must be held by any one Power, and this Power is manifestly Russia. But greed is an evil: the British Lion will never say that he possesses many old and new God-given countries, and would not mind the Russian Bear having the small Cretan island, inasmuch as with the fate of this island is bound up that of Constantinople and even of India.

Crete, Russia and England.

The same.

2. The same paper quotes a paragraph from the *Almoiyyad* (an Egyptian paper?), in which the writer states that there is a general rumour to the effect that a serious disagreement is brewing between Russia and England owing to Crete, both the Powers fearing lest one of them should take entire possession of the island. If this rumour be correct, then there is little doubt the prediction of a learned correspondent of *Almoiyyad* regarding the future of Crete will be fulfilled. This prediction ran as follows: "O Europeans! Crete is a spark for you: and it is manifest that a spark, however small, will often lead to a great conflagration." Another correspondent of *Almoiyyad*, writing from Alexandria, says that Russia is sending out munitions to Crete in large quantities, 37 mountain guns being included therein, and that the officers of the Russian forces quartered in Crete have recently had their wives sent out to them. This shows that Russia does not think of recalling her soldiers from that island. The same correspondent in another letter says that the acts of Prince George show that he is secretly working in the interest of Russia. The Prince has been receiving an allowance of £4,000 a year from the Russian Treasury ever since he saved the life of the Czar Nicholas in Japan. England is also amassing war materials at Candea, where she has a large depôt. Italy and France too walk in the footsteps of their confederate Powers. In short, although the fleets of the (concerted) Powers have left the shores of Crete, yet these Powers still continue

Alleged rivalry between Russia and England in Crete.

to hold possession of three places jointly and of one each separately in the island. Russia is, however, trying to occupy the whole of Crete exclusively; while England desires to occupy the island as she has done Egypt. The above statements are corroborated by the remarks of the (London) *Times* of the 6th January. The *Times* says that though the Christian and Muhammadan residents of Crete show signs of living in peace under the new Cretan flag, yet it is highly probable that the island will continue to be a bone of contention for the Powers. One can never lose sight of the fact that it was Russia that selected Prince George for the Governorship of Crete. In the National Assembly of Crete there were to be 138 Christian and 30 Muhammadan members, and in the Executive Council 6 Christians and 3 Musalmáns. Prejudiced English papers rejoice at the continued emigration of Musalmáns from Crete, hoping that this will ultimately leave the island a purely Christian country.

3. One Ashhari writing to the *Riáz-ul-Akhbár* (Gorakhpur), of the 20th February, refers to a book compiled by Munshi Ahmad Ali Khán Shauq, resident of the State of Rámpur, giving an account of the late tour of the Emperor of Germany in Turkey, Jerusalem, and other Turkish possessions in Asia. In this book Ashhari finds that the Emperor stated in his Damascus speech that the total population of Musalmáns in the world at the present time is 30 crores. On the other hand, the estimated population of Christians is, according to the British and French statistics, 40 crores. Now, what can be the reason that while Christianity has secured only 40 crores of followers in 19 centuries, Islám has secured as many as 30 crores in the space of only 13 centuries? It is nothing but the excellence and intrinsic merits of Islám that have enabled it to make such progress, while the incompetency of despotic Muhammadan rulers and their indifference to their religion has led to the decadance of their worldly dominions. The recent visit of the Emperor of Germany to Jerusalem, notwithstanding it lies in the jurisdiction of a foreign sovereign, shows what reverence Christian rulers have for their sacred place. On the other hand, Muhammadan rulers such as the Sultán of Turkey, the Shah of Persia or the Amir of Kabul, have never been heard of as making a circuit of the Káaba in Mecca. A nation that minds both its secular and spiritual welfare is bound to prosper more than one that neglects its religion. The writer then referring to the influence which Germany exerts on India through her various manufactures, cutlery, watches, newly-produced artificial indigo, &c., whose import the British Government does not prevent on account of its friendship with that country, says that the Sultán is in a position to influence this country in various ways. His Majesty has in the first place his Asiatic possessions in the neighbourhood of India; in the second place he has his religious influence on other Muhammadan countries in the vicinity of India; and thirdly by his own direct religious influence. The Sultán considers himself to be the religious leader of the whole of the Muhammadan world and Caliph of the Prophet, which the Indian Musalmáns admit, without owing any political allegiance to him. The late Sir Saiyad Ahmad Khán explained this fact fully in an article, and the Nawáb Mohsin-ul-Mulk referred to the same facts in his speeches indirectly. Indian Musalmáns should not be satisfied with the friendship at present existing between the Sultán and the German Emperor, but should be anxious to see the relations between Turkey and England improved, a greater portion of the Muhammadan world being under the soverignty of England than that under either Turkey or Germany.

Riáz-ul-Akhbár, 20th February 1899.

Turkey, Germany and England.

4. *Al Bashír* (Etáwah), of the 6th February, states that a St. Petersburg correspondent has written to a French newspaper to the effect that Lord Salisbury recently told the Russian Ambassador in London that the agreement concluded between Russia and Afghanistán was dangerous to the British dependency of India, and hence England had thought it necessary to take time by the forelock in Corea and China. The Russian Ambassador replied that there existed no such agreement between Russia and Afghanistán as might be a source of danger to England; and that Russia desired to be at peace with her neighbours, but that it did not follow from this that when England failed to breed confidence and trust in the mind of the Amir of Kabul from her side, Russia should not have accepted his offer of friendship, and that she was

Al Bashír, 6th February 1899.

Alleged agreement between Russia and Afghanistán.

wrong if she accepted it. *Al Bashír* does not consider this statement to possess more weight than a bazaar rumour. When it has been fully proved that the Amir is a true friend of the British Government, it is not at all likely that a statesman like Lord Salisbury would disclose his secret policy (in China) to the Ambassador of a rival Power. Hence the above canard is set afloat as a dodge either by France or Russia to poison the mind of the Amir, and make him distrustful of the friendship of the British Government. But the Amir is too shrewd a man to be deceived by such tactics.

OUDH AKHBÁR, 22nd February 1899.

The same.

5. The *Oudh Akhbár* (Lucknow), of the 22nd February, says that the lull on the North-West frontier during the last few months has been very agreeable. The Mad Mullah threatened to create difficulties, but his attempt was at once put down. It was expected that Lord Curzon, who was well conversant with Oriental affairs and was a personal friend of the Amir of Kabul, would soon be able to settle the frontier question. His Lordship's determination to devote his attention to the improvement of the internal administration of India showed that he was sure that no difficulties would arise on the frontier. Even an idea prevailed in some quarters that His Excellency had, before his departure from England, obtained the consent of the Secretary of State in Council to place all the frontier tribes under the Amir's influence and thus make His Highness entirely responsible for the maintenance of peace on the frontier. But man proposes, God disposes. While the Indian public was cherishing such ideas, an important telegram, alleged to have been communicated to the *Morning Post* of the 14th January by its Paris correspondent, suddenly appeared in the leading Anglo-Indian newspapers under the heading "Alleged Russo-Afghan Treaty." If the Amir thinks that he can assume the title of His Majesty (sovereign), that he can best ensure the safety of his dominions by entering into an alliance with "our" rival, that the object of the Czar of Russia in extending the Kushk railway to his territories is simply to promote the prosperity of Afghanistán, if he does not like to listen to "certain evilly-disposed foreigners"—who are these foreigners, Germans, French, Greeks, or Italians?—and if he openly expresses his desire to make friends with the Russians, there can be no hope of a satisfactory settlement of the frontier problem. As the word "alleged" is prefixed to the phrase "Russo-Afghan Treaty" in the Anglo-Indian newspapers, the report as to the conclusion of such a treaty does not appear to have been confirmed. It may be hoped that the treaty in question is the product of the heated brain of a newspaper correspondent on the frontier.

NAJM-UL-HIND, 12th February 1899.

Recent Waziri outrage.

6. The *Najm-ul-Hind* (Moradabad), of the 12th February, referring to the recent Waziri outrage, regrets to say that as soon as Lord Curzon has taken over charge of office, disturbances on the frontier have again occurred. Reports received from Kabul have not lately been of an agreeable nature. They need confirmation; but there can be no smoke without fire.

ANÍS-I-HIND, 22nd February 1899.

Extension of the Russian railway in Central Asia to Kushk.

7. The *Anís-i-Hind* (Meerut), of the 22nd February, publishes a communication in which the writer refers to the secret extension of the Russian railway system in Central Asia from Merv to Kushk and to the various measures suggested by English politicians to prevent the advance of Russia towards India, and remarks that the British Government should by all means take effectual steps in that direction Some English politicians recommend the extension of the railway from New Chaman to Kandahar. But they are reckoning without their host. The Amir will never give his consent to such an extension, nor is the Indian treasury in a position to bear the heavy cost of the project. One of the grounds on which the above recommendation is made is that in the event of an attempted Russian invasion the British Forces should meet the Russian invading army at a distance beyond the British Indian frontier so that in case the former suffer a defeat (which Heaven forbid) the people may not know of it at once and may not rebel! Nothing could be more preposterous than such an idea. The Government of India cannot help employing the native army against the Russian legions for whom a lakh of British soldiers in India can be no match. It is very unwise to offend natives by casting unmerited slurs on their loyalty, as has often been done by some narrow-minded Englishmen. Native loyalty is proverbial. Natives consider it a sin to be

unfaithful to their master or ruler. They will sacrifice their lives on behalf of Government in opposing a Russian advance. The native troops have given repeated proof of their loyalty both in and out of India. Lord Curzon who is a very shrewd and wise statesman cannot have the least difficulty in forming a right opinion on the subject.

National Congress and Sir Saiyad Ahmad Khán's death.

8. The *Shahna-i-Hind* (Meerut), of the 24th February, in answer to the article in *Al Bashír* finding fault with the late National Congress held at Madras for not expressing regret at Sir Saiyad Ahamad Khán's death, an opponent of the Congress as he was, out of respect for the feelings of Musalmáns, observes that such meetings express regret only at the deaths of friends and not at those of opponents. Indeed, Congressists should feel satisfaction and not regret at an opponent's death. Again, what Musalmáns are meant by *Al Bashír* in its phrase "out of respect for the feelings of Musalmáns"? With the exception of a few lakhs of educated Musalmáns, the seven crores of Musalmáns in this country did not even consider Sir Saiyad Ahmad Khán a Musalmán. If you want to know the opinion of the Muhammadan community about him, you should ask the *ulama* (learned men) among them what he was. He was not an opponent of the National Congress at heart. He refused to sign the memorial Rája Shiva Prasad and Munshi Nawal Kishor desired to submit to Government praying that political agitation should be made a criminal offence. He ostensibly opposed the Congress simply to please the Anglo-Indian bureaucracy. He knew that Musalmáns would share in the privileges which Government might grant to natives owing to the agitation of the Congress.

SHAHNA-I-HIND 24th February 1899.

Native States and their Chiefs.

9. The same paper, of the 16th February, says that the face of a picture is, as a rule, pleasing (bright), while its back is dark; but that even the front side of the picture of "our" Native States is dark, which is concealed under a screen generally hung up by selfish State officials. Political Officers can remove this screen and show the true face of the Native States to Government, but they do not do so because they too have a hand in applying (white) powder to the face as black as pitch. They are afraid lest in removing the screen (any time) their own guilt might also be exposed. Native States try their utmost to imitate the method of administration of the British Government in India in order to please it, but (with all their efforts) their administration resembles the administration of Government just in the same way as a man would resemble an ugly and distorted picture of his. The only means Native Chiefs have to please Government is to profess that they are its slaves, or rather slaves of its slaves; that they are the dust underneath its shoes; that they are innocent of disloyalty; and that they are quite undaunted in hating, execrating and cursing its enemies. Government, however, is not to be pleased with such ignoble flatteries, but by some actual deeds. Government desires Native Chiefs to adopt its own principles and laws when they are incapable of reforming their administration in their own way; but they even lack the power of adaptation and are liable to make the state of things still worse by introducing the British system. This is the reason why Government holds "our" Native Chiefs in contempt. These Chiefs have not the least regard for their dignity or self-respect. They have altogether lost their self-reliance, and look to Government (for help or initiation) in every matter. They are altogether good for nothing. They owe their outward pomp and grandeur also to Government. There seems to exist some peace and order among their subjects, but this is due to the awe of Government; for the people know that their 'Hazur Nawáb Sahib' or '*sidi*' (crack-brained) Mahárája Sahib is under the protection of a strong, mighty Government; so that if they show the least restlessness they would at once be made short work of. Should there occur the pettiest rebellion in a Native State, which God forbid, the Chief would not be able to put it down, and Government would have to do it for him. General Azim-ud-din Khán, the late minister of Rámpur, had gratuitously to die the death of "a gnat" for the offence that he had been a well-wisher of both the (Indian) Government and the State. "As the blood of the Chief's family was mixed in the blood of the murderers of the General, his murder was necessary" *(sic)*. The State was powerless to bring the culprits to justice; and it was Government that detected the ruffians

THE SAME, 16th February 1899.

who had murdered the General, and had them duly punished, and peace and order restored in the State, which would otherwise have gone to the dogs long ago. A vigilant and sagacious minister who is a devoted well-wisher of his Chief and State is, to the misfortune of the latter, generally either removed or killed. There have been several instances of it. The cause of all these evils is the Chief's fondness of pleasure. An able minister will seek to exercise a check on his Chief's habits, and prevent him from squandering his treasury and ruining his State in reckless pursuit of pleasure. Some of the big States are heavily encumbered with debts ; nay are rather bankrupt, and are able to hold their ground simply with the support of Government. The very fact that Native States are brought under the direct management of Government every now and then is a clear proof of the incompetency of the Chiefs to administer them. When a Chief dies leaving a minor, Government appoints its own officers to see that the minor is brought up in a fitting manner. Private tutors are also appointed for giving Western education to minor Chiefs. Sons of Chiefs and those of their nobles are also educated at colleges: but "water will not take on greasy pitchers": donkeys will not turn horses by being housed with them. These minor Chiefs hardly acquire even so much of English as will enable them to write a letter in that language correctly. They simply pick up a few English words and expressions, such as 'good-morning,' 'good-night,' 'yes,' 'damn,' 'fool,' &c. Now, when they are so poor in education how can they acquire the necessary political acumen, and without this how can they be expected to administer their States well, or adopt the British method of government in them? The members of the Councils appointed in Native States are also men of poor education. These councillors look like so many birds crying on leafless branches, a crow perching here, a vulture there, and an owl in a third place. One is delighted to hear their strange voices; especially when one hears a decision given by them (in any case), he is involuntarily led to exclaim "a wild decision of a wild Tom-cat." The decisions of the State Councils in Marwar (Rájputána ?) are the most unique and whimsical of all.

NAIYAR-I-AZAM, 19th February 1899.

An incriminating notice issued by Shaikh Ziá-ul-Haq against the Begam of Bhopal and Nawáb Alamgir Muhammad Khán.

10. The *Naiyar-i-Azam* (Moradabad), of the 19th February, in continuation of its previous comments on the incriminating notice issued by Shaikh Ziá-ul-Haq against the Begam of Bhopal and Nawáb Alamgir Muhammad Khán, says that the object of the plot was to set aside the girl who has already been recognised as heir apparent and to have Qadar Muhammad Khán, son of Sadar Muhammad Khán and nephew of Nawáb Alamgir Muhammad Khán, appointed heir apparent in her place. Intrigues carried on by men in Native States to injure one another are very common and do not call for the interference of the Government of India. But a secret attempt made to upset the decision of the Government of India regarding the recognition of an heir apparent to a Native State is a serious matter, and it is bound to take notice of the conduct of the persons concerned. The (late) Nawáb of Bhawalpur who desired to reopen the question of the appointment of heir apparent made a representation to the Government of India, but did not seek to gain his object in an illegal way. But this straightforward course was not adopted in Bhopal. The Government of India should make an inquiry into the matter treating it as a criminal offence. It would be better if the persons incriminated in the notice issued by Ziá-ul Haq endeavoured to clear their character by referring the matter to a competent Civil Court.

II.—GENERAL ADMINISTRATION.

NAJM-UL-HIND, 12th February 1899.

Occurrence of frequent deaths of natives at the hands of Europeans.

11. The *Najm-ul-Hind* (Moradabad), of the 12th February, says that hardly a month passes without witnessing the salvation (death) of a native at the hands of a European. It is passing strange that these tender-bodied Europeans who give salvation to the children of the soil have to undergo the troubles of a trial in a criminal court in return. These trials of course invariably end in nothing. Lord Lytton in his well-known resolution in the Fuller case strongly urged that European offenders implicated in mixed cases should receive adequate punishment. Again, Lord Ripon expressed similar views in the Webb case. But it is needless to say how far these orders have been carried out. It has become a proverb among the people that a native cannot obtain justice

against a European. It is, no doubt, a dark stain on the fair fame of British justice that Europeans in mixed cases are invariably acquitted or let off with nominal punishments. It is necessary to make examples of some of these black sheep who have brought the great English nation into disrepute. But the Judges cannot be expected to do this in the present state of things. A special law is needed to check the evil in question. It is to be hoped that Lord Curzon will give his best attention to the subject.

12. The *Oudh Punch* (Lucknow), of the 16th February, publishes a communication in the form of a drama in which the writer, in the first scene, represents a retired European official having a son named Tommy, twenty-one or twenty-two years old, who has entirely neglected his studies. The father does not know what to do with the boy. His wife, who is better informed, tells him that Europeans or Eurasians have for some years past generally been appointed managers of estates taken over by the Court of Wards, and that such managers are well paid and have the use of houses, horses, and carriages free and lord it over a large number of subordinates and thousands of ryots, and offers to get Tommy appointed to the post of a manager with the help of a distant relative. He says that Tommy does not understand vernacular well, a knowledge of which is essential to a manager. She replies that natives fear Tommy, and at once secures for him the post of manager to an estate. The second scene opens with Tommy hearing the reports of ziladárs read out to him by his Munshi. In a report pukhtadárs (a kind of sub-proprietors) are accused of forcibily grazing their cattle in a forest belonging to the estate and cutting trees. Tommy asks whence these dakáits have come, and orders them to be sentenced to ten years' imprisonment each. The Munshi explains who they are, and tells him that he has no magisterial powers. The Munshi then reads another report against a refractory tenant who does not pay *lagan* (rent). Tommy asks what the term *lagan* means, and orders the tenant to be whipped. The Munshi says that if the tenants were dealt with in that way, the Deputy Commissioner would be displeased. Tommy is advised simply to warn the man. Tommy takes down a number of vernacular terms of abuse in his note-book dictated by the Munshi, and reads out those terms when the tenant is brought before him. (*To be continued.*)

OUDH PUNCH, 16th February 1899.

European managers of estates under the Court of Wards.

13. *Hindustán* (Kálákankar), of the 23rd February, says that native estates in Bengal have generally been placed under the management of Europeans of late, Dumraon, Hathwa, Kooch Behar, Bittiah, &c., being in charge of European managers. The *Amrita Bázár Patrika* condemns this new departure as an injustice to natives who would otherwise be appointed to the posts. But the action of Government is not open to objection as long as it makes appointments in consideration of merit and does not allow itself to be influenced by race feeling in the matter. The Bengal Government has not removed native managers of any estates in Behar, who are able men, to make room for Europeans; but it has placed under European managers only those estates which were deeply involved in debt and for which suitable native managers were not forthcoming.

HINDUSTÁN, 23rd February 1899.

Appointment of Europeans as managers of native estates in Behar.

14. The *Bhárat Jíwan* (Benares), of the 20th February, *republishes* from the *Bhárat Mitra* of Calcutta a communication from Pandit Deoraj Panchanan Shastri, Vakíl, Jodhpur, to the latter. The writer says that on the 12th May 1898, Muhammad Husain Beg *alias* Umrao Mirza, younger son of Hakim Ahmad Beg, aged 21 years, left Jodhpur for Ajmere. After a stay of eight days at Ajmere he left for Delhi on the 20th May by the mixed train, which reached Bandikui at 12. He was detained and placed under quarantine. At 12-18 he sent a telegram to his brothers to the effect that he had been detained at the quarantine (camp) and that he was anxious about his life. His relatives at once took action and sent telegrams. On the 23rd May his elder brother left Jodhpur taking with him proof as to his having been in good health at the time of his departure from Jodhpur. He arrived at Bandikui on the 24th idem, and proceeded to the quarantine camp, but was told by the doctor in charge that no man bearing the name in question had been admitted into the camp on the 21st May. He then reported the matter to the Magistrate, who made an inquiry. A jamadár declared that a man

BHÁRAT JÍWAN, 20th February 1899.

Alleged disappearance of a man from the quarantine camp at Bandikui.

bearing the name in question was undoubtedly detained and a telegraphic signaller admitted sending the telegram above referred to. But there the matter ended, as the doctor in charge of the quarantine camp was a European. The brother of the missing man then proceeded to Delhi, Agra, and other places in search of the latter, but in vain. On his return to Jodhpur a complaint was made to Surgeon-Major Adams, Medical Officer for Rájputána, who made an inquiry to no purpose. A *hakím* was thus sacrificed, so to speak, at the quarantine temple of the Bandikui goddess. This young man had gold buttons worth two mohars, Rs. 60 cash, a valuable watch, a golden chain, and some clothing.

BHÁRAT JÍWAN, 20th February 1899.

Poona and its misfortunes.

15. The *Bhárat Jíwan* (Benares), of the 20th February, states that the Bombay Presidency is the only province in India where mill industry and trade flourish to any extent, prosperity prevails, and education has spread. But for some years past Poona, which is a principal and rich town in that Presidency, has been exposed to a number of misfortunes, *viz.* the plague, the murders of Messrs. Rand and Lieutenant Ayerst, the establishment of punitive police, press prosecutions, the imprisonment of the Natu brothers, the recent murders of the Dravid brothers, and so on. The editor maintains that neither the Jubilee murders nor the recent murders were due to the existence of any secret societies in Poona as has been imagined by Anglo-Indian newspapers: no such societies exist, nor is there any discontent or disloyalty among the people. It is devoutly to be wished that Lord Curzon, who is a shrewd statesman, will not allow himself to be deceived by any misrepresentations, and will not adopt any measures injurious to the general community of Poona who apparently had no hand in the murders.

THE SAME.

Project for rebuilding Bombay.

16. The same paper, referring to the project for rebuilding Bombay, observes that householders will have to bear heavy losses from the demolition of their houses, and that house-rent, which is already so high, will considerably increase when the number of houses is reduced with a view to widening the streets and lanes of the town. Bombay owes all this to its ill luck.

DABDABA-I-KAISARÍ, 18th February 1899.

Condemnation in England of local self-government in India.

17. The *Dabdaba-i-Kaisarí* (Bareilly), of the 18th February, says that the opponents of India in England are on the *qui vive* at present. They lose no opportunity of denouncing natives as unfit for local self-government. The confusion in the accounts of the Agra Municipal Board, which was lately disclosed, was used by them as a peg on which they hung a diatribe against native members of Municipal Boards. But Mr. Ramesh Chander Datt and others pointed out that not only the members of the Municipal Boards, but also the Collector, were responsible for defalcations in the Municipal funds, inasmuch as the Municipal funds were spent under his superintendence. Again, a cry was raised against local self-government when Munshi Abdullah, Municipal Commissioner, Agra, was accused of having clandestinely removed certain papers from a file of records. But in a letter contributed to the *Times* an Anglo-Indian said that there was no good reason to find fault with local self-government, for Abdullah had been nominated a member by the District Officer, and not elected by voters. As there is a strong tendency at present in England to pick holes in the coat of local self-government in this country, natives should take steps to enlighten the British public on the subject, and show how ably native Municipal Commissioners are performing their duties at a great sacrifice of their valuable time.

NASÍMI--AGRA. 23rd February 1899.

Alleged misconduct of officials in the various branches of the public service.

18. The *Nasím-i-Agra*, of the 23rd February, says that there can hardly be two opinions as to the justice, sympathy and benevolence of the British Government. But the misconduct of individual officials in the various branches of the administration brings British rule into disrepute and produces dissatisfaction. Although the Military Department is governed by strict regulations, military stores were openly removed from the Agra fort some time ago and afterwards detected, and rifles and cartridges in possession of soldiers are frequently stolen. At the Agra Central Jail forged paper currency notes were recently manufactured and forged orders of discharge of certain convicts were found. In the Commissariat and the Engineering Departments officials take commissions at 10, 20, and even 25

per cent. on purchases made, &c. The less said about the Police the better. When they seize any suspected dakáits and thieves, they have no difficulty in producing arms and crowbars. Police officials, too, have been found in possession of arms for which they cannot account. Lately two pistols were found in possession of a constable.

19. The *Naiyar-i-Azam* (Moradabad), of the 19th February, regrets to say that on the 28th January last Babu Mohan Lal, Barrister-at-Law, and Munshi Ram Prasad, Pleader, quarrelled with each other while pleading before the Court of Munshi Nur-ul-Hasan, Deputy Collector, at Gatora, Moradabad district, and that from words they came to blows. It is a matter of satisfaction that at the instance of some persons, the good-natured Deputy Collector excused both legal practitioners, who were guilty of contempt of court, and took no action against them.

NAIYAR-I-AZAM, 19th February 1899.

Alleged misconduct of two legal practitioners before the Court of Munshi Nur-ul-Hasan, Deputy Collector, Moradabad.

20. *Al Bashír* (Etáwah), of the 20th February, alluding to the remarks of His Excellency the Viceroy on the subject of the nomination and election of Muhammadan members of Local and District Boards and Legislative Councils in his reply to the address of the Muhammadan Central Association, observes that the Muhammadans who have so far been admitted to the Legislative Councils chiefly owe their admission to the favour of the various Governments. The best solution of the difficulty is to fix the number of Hindu, Muhammadan, and European members in the Legislative Councils, the Municipal Boards, &c., and to order Hindu voters to vote for Hindu candidates, Muhammadan voters for Muhammadan candidates, and so on.

AL BASHÍR, 20th February 1899.

Number of Muhammadan members in Legislative Councils, Municipal Boards, and District Boards.

21. A correspondent of the *Surma-i-Rozgár* (Agra), of the 16th February, thanks the Lieutenant-Governor for appointing Mr. Morgan and Munshi Ratan Chand as Secretary and Assistant Secretary to the Municipal Board, Agra, to set its finances to rights. These officers have set to work most splendidly, and the writer hopes that they will extricate the Board from its financial difficulties, relieving it of the debts with which it has become encumbered owing to its extravagance. If the Secretary and Assistant Secretary are retained for three years instead of three months, for which they have been appointed, they will make the Board rich without imposing any extra tax. The writer is surprised to learn from the *Hindustání* that the popular and paternal Lieutenant-Governor should have suggested the imposition of a house tax at Agra to clear off the Municipal debts after His Honour had become fully convinced that the financial difficulties of the Municipal Board arose from the sheer negligence of its members. If the members neglected their duties, why should the public be made to suffer for their fault? The writer, however, trusts that if the administration of the Board is continued in the hands of its present officers, its debts will be paid off without any fresh burden being laid on the people. The present Municipal employés who have "tasted blood" (been wont to misappropriate Municipal money) should be cleared out, and honest, conscientious men appointed in their place. Government will also do well to abolish the system of appointment of Municipal members by election: elected members cause harm to the people; and hence the appointments should be made by selection in the future.

SURMA-I-ROZÁGR, 16th February 1899.

Municipal affairs at Agra.

22. The Moradabad correspondent of the *Nasím-i-Agra*, of the 23rd February says that there is a platform near the railway bridge at Muhalla Katghar in Moradabad. For a long time an idol of Mahadeoji has been placed there and worshipped by Hindus. Lately Hindus desired to build a temple on the platform for the protection of the worshippers from the inclemency of the weather. When the building was nearly half completed, some Musalmáns filed a petition objecting to the construction of the temple on the ground that the platform was an old Muhammadan burial ground, and declaring that a breach of the peace might occur. Mr. Gill, 1st class Magistrate, has suspended the building, and is inquiring into the case.

NASÍM-I-AGRA, 23rd February 1899.

Quarrel between Hindus and Musalmáns at Moradabad regarding the construction of a temple.

III.—Legislation.

Oudh Punch, 16th February 1899.

23. The *Oudh Punch* (Lucknow), of the 16th February, contains a cartoon in which the Oudh Taluqdárs' Association is represented as a powerful bull, having two horns marked 'sanads' and 'titles' respectively, and chased by a number of hounds intended to represent the various sections of the Court of Wards Bill.

Court of Wards Bill and the Oudh Taluqdárs' Association.

The same.

24. The same paper, adverting to the meeting held by the taluqdárs of Oudh to consider the Court of Wárds Bill on the 15th February, says that several taluqdárs who were expected to attend were conspicuous by their absence. It would seem that the taluqdárs are not fully alive to the importance of the measure which will injuriously affect them. Government deals with them according to their deserts.

Meeting held by Oudh taluqdárs to consider the Court of Wards Bill.

IV.—Education.

Al Bashír, 6th February 1899.

25. *Al Bashír* (Etáwah), of the 6th February, in discussing the feasibility of the proposal to raise the Aligarh College to the status of a University, brushes aside all misgivings regarding the ability of the Muhammadan advocates of the scheme to collect sufficient funds for the purpose, and the likelihood of Government granting the necessary permission. Some people think that when the British Government has hitherto refused to permit the Irish people—who still continue to hate Englishmen notwithstanding that Queen Elizabeth founded the Dublin University with the express object of propagating Protestantism among them and creating love in their minds for Englishmen by the agency of Protestant English teachers and professors—to establish a separate University of their own lest it should serve to further intensify Irish hatred for Englishmen, it is hardly to be expected that the Government will allow the Muhammadans in this country to have a university of their own. But excepting that in place of Protestantism, Muhammadan religion will be taught by the proposed University, the institution will fully carry out all those ideas which the British Government had in view in founding the Dublin University. The Aligarh College has always taken care to inculcate loyalty to Government in the minds of its students, and the proposed University will continue to do the same, instruction being given entirely under the guidance of English professors. Hence the case of the Irish is no precedent for the Indian Muhammadans, and the Government will be rather glad to sanction the formation of a Muhammadan University than otherwise. Others think that Government is opposed to higher education being given to natives, and hence the various severities practised in the Educational Department. But when education is given along with good (moral) culture, there is no fear of its breeding disloyalty. Government cannot itself establish a University on the model of the Oxford or the Cambridge University, and without such a University there can be no moral training. It is therefore very probable that if Government is convinced that the people will promote sentiments of loyalty in the country by founding universities like the Oxford or Cambridge one it is sure to readily grant the required sanction. As regards the funds, they will be forthcoming as soon as the people are convinced that Government will not withhold sanction when they have collected sufficient money to carry out their idea. The Oxford and the Cambridge Universities have acquired their present status from small beginnings, and with the example of the Aligarh College itself, which is the outcome of the exertions of a single man, there is no reason for "us" to despair of raising the needful funds for "our" scheme.

Proposal to raise the Aligarh College to the status of a teaching University.

Allahabad:
3rd *March* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 7th March 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Al Islám	Allahabad ...	Munshí Hámid Husain.	For February ...	6th March ...	500 copies.
2	Máarif ...	Aligarh ...	Maulvi Wahid-ud-din.	„ March ...	2nd „ ...	...
	Twice a month.					
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	28th February ...	1st March ...	...
4	Shams-ul-Hind	Fatehpur ...	Munshí Bhagwán Prasád.	10th and 25th February.	2nd „ ...	...
	Thrice a month.					
5	Hámid-ul-Akhbár ...	Moradabad ...	Munshí Iláhí Bakhsh	22nd February ...	6th Maroh ...	150 copies.
6	Kanauj Punch	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	1st March ...	4th „ ...	400 „
7	Káyasth Conference Gazette	Lucknow ...	Munshí Dwárká Prasád.	28th February ...	1st „ ...	1,200 „
8	Mufíd-i-Ám	Agra ...	Munshí Muhammad Qádír Alí Khán.	20th „ ...	„ „ ...	45 „
	Weekly.					
9	Agra Akhbár	Agra ...	Khwájah Siddíq Husain.	28th February ...	3rd March ...	160 copies.
10	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	„ „ ...	„ „ ...	200 „
11	Anís-i-Hind ...	Ditto ...	Munshí Banársi Dás	1st March ...	4th „ ...	800 „
12	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	25th February and 4th March.	28th February and 7th March.	300 „
13	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh	1st March ...	4th March ...	260 „
14	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	25th February ...	5th „ ...	150 „
15	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	27th „ ...	2nd „ ...	245 „
16	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	22nd February and 1st March.	23rd February and 3rd March.	600 „
17	Jám-i-Jámshed	Moradabad ...	Qázi Muhammad Abdul Alí.	22nd and 29th January and 19th and 26th February.	1st and 5th March ...	125 „
18	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	1st March ...	2nd March ...	500 „
19	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	„ „ ...	3rd „ ...	275 „
20	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	28th February ...	2nd „ ...	300 „
21	Naiyar-i-Ázam	Moradabad ...	S. Ibn Alí ...	26th „ ...	1st „ ...	350 „
22	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Kishun	20th „ ...	4th „ ...	300 „
23	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	28th „ ...	2nd „ ...	300 „
24	Nasím-i-Hind ...	Fatehpur ...	Muhammad Alah Bakhsh.	„ „ ...	3rd „ ...	70 „
25	Nizám-ul-Mulk	Moradabad ...	Qází Muhammad Fahím-ud-din.	„ „ ...	2nd „ ...	175 „
26	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	24th February and 1st March.	26th February and 4th March.	450 „
27	Rahbar	Moradabad ...	Pandit Prataáp Kishun.	1st March ...	4th March ...	350 „
28	Tohfa-i-Hind	Bijnor ...	Munshí Jairáj Singh	27th February ...	1st „ ...	300 „
29	Vernacular Advertiser ...	Lucknow ...	Bábú Rámjí Dás Bhárgava.	21st and 28th February.	„ „ ...	500 „
	Twice a week.					
30	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st March ...	4th March ...	450 copies.
	Daily.					
31	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	1st, 2nd, 3rd, 4th and 6th March.	1st, 2nd, 3rd, 4th and 6th March.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	HINDÍ.			1899.	1899.	
	Monthly.					
32	Bhárat Sudashá Pravartak ...	Farukhabad ...	Bábú Náráyan Dás	For February ...	5th March ...	375 copies.
33	Devanágari Gazette ...	Meerut ...	Pandit Gauri Datt...	„ „ ...	6th „ ...	100 „
34	Jainí	Allahabad ...	Bábú Manohar Lál...	„ „ ...	„ „ ...	...
35	Rasik Mitra	Cawnpore ...	Pandit Manohar Lál Misra.	„ „ ...	5th „ ...	...
36	Sanádhyopkárak ...	Agra ...	Pandit Kedár Náth	„ „ ...	4th „ ...	400 copies.
37	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál.	„ „ ...	1st „ ...	...
38	Ved Prakásh	Meerut ...	Pandit Tulsi Rám Swámí.	„ „ ...	5th „ ...	700 copies.
	Weekly.					
39	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	25th February ...	1st March ...	210 copies.
40	Árya Mitra	Moradabad ...	Pandit Badrí Datt Sharmá.	1st March ...	4th „ ...	...
41	Bhárat Jíwan	Benares ...	Bábú Rám Krishna Varmá.	27th February ...	1st „ ...	1,500 copies.
	Daily.					
42	Hindustán	Kálákankar (Partábgarh).	Pandit Deví Dayál Shukla.	24th, 25th, 26th and 28th February and 1st, 2nd, 3rd and 4th March.	25th, 26th and 27th February and 1st, 2nd, 3rd, 4th and 5th March.	470 copies.

I.—Political and Foreign.

Hindustán, 26th February 1899.

1. *Hindustán* (Kálákankar), of the 26th February, referring to the tyranny and oppression exercised by Mír Muhammad Khán, the present Khán of Kalat, and the consequent discontent prevailing among his subjects, as noticed by the *Pioneer* of the 24th idem, observes that Mír Muhammad Khán has proved as great a failure as did his father, Mír Khudadad Khán, who had to be deposed in 1893. The existence of such an unsatisfactory state of things on the frontier is most undesirable. The Government of India pays the Khán an annual subsidy of a lakh of rupees and also makes some payments to the Kurds. Mr. Barnes, the Governor-General's Agent in Baluchistán, who possesses a good knowledge of the country, is well qualified to set matters to rights. The ruler of Kalat should be a man who is capable of maintaining peace and order and conducting the administration in accordance with the wishes of the Government of India.

Misrule in Kalat.

Oudh Akhbár, 1st March 1899.

2. The *Oudh Akhbár* (Lucknow), of the 1st March, giving a brief history of the Bahawlpur State, and referring to the maladministration of the late Nawáb, observes that the heir to the *gaddi* being a minor 14 years old who is receiving his education at the Aitchison College, Lahore, urged that the Government of India should administer the State on his behalf during his minority and introduce necessary reforms. When he comes of age and is installed on the *gaddi*, he should not be entrusted with full powers at once, but should exercise his powers under control for some years.

Bahawlpur State.

Hindustání, 1st March 1899.

3. The *Hindustání* (Lucknow), of the 1st March, states that in order to enable the authorities to cultivate the thoughts and feelings of natives, Sir Charles Ollivant, Secretary of State (member of the Governor's Council) intends to establish a National Club in Bombay, where officers will have an opportunity of meeting the native nobility and gentry. Such a club will certainly prosper so long as officers desire to meet natives. But as soon as officers begin to shun or despise natives, a gulf will at once be created between them. Nothing hinders natives from mixing with officers and expressing their views to them; but they cannot bear the contempt of hot-tempered officers.

Proposed establishment of a "National Club" in Bombay,

Devanágari Gazette, 25th February 1899.

4. The *Devanágari Gazette* (Meerut), of the 25th February, adverting to the rumours regarding the introduction of the use of the Hindi characters into the State offices in Bikanir and Shankargarh, praises the Mahárájas of those States, and asks the ruling Chiefs of Udaipur, Jaipur, and Gwalior to follow their good example.

Hindi in Bikanir and Shankargarh.

II.—General Administration.

Hindustání, 1st March 1899.

5. The *Hindustání* (Lucknow), of the 1st March, observes that Lord George Hamilton, who has probably acquired greater unpopularity in India than any of his predecessors is not even in the good books of Englishmen at home. He has recently displeased the moneyed classes in England by announcing that at no distant time a gold standard will be introduced in India. Now, the Indian Currency Commission has not yet finished its labours and submitted its report; and hence the premature announcement of the would-be decision of the Commission by Lord George Hamilton would imply that it would not express its independent opinion on the subject, but simply endorse the views of the British Ministers, which is a slur on Sir Henry Fowler, its President. The currency question is very intricate and difficult, and the writer has, in spite of his endeavours, failed to grasp its bearings correctly. He, however, understands that the stability of exchange will cause a large flow of British capital into India, which will be useful so far as the labouring classes are concerned, but be injurious to the country in general by killing whatever industries still exist in the hands of native capitalists, and thereby causing further drain of wealth from India in the shape of profits. Natives should, therefore, take time by the forelock, and promote arts and industries as far as they can, so as not to be driven out of the field by British capitalists in the near future.

Indian currency question.

6. The *Hindustání* (Lucknow), of the 22nd February, quoting from the speech which Lord George Hamilton lately addressed to his constituents, says that His Lordship denied that he was hostile to the natives of India, urging that he heartily desired to see them improve physically, intellectually and financially. Very true indeed! The means he has devised for "our" intellectual improvement is the gagging of the press. As regards his anxiety to enable "us" to improve "our" finances, he gave a very clear indication of it in annexing Chitral, overruling the opinion of experienced counsellors and the late Liberal Government. The campaign unnecessarily waged last year (on the frontier) was equally ruinous to India. His Lordship further said that some Indians advocate a reduction in the number of Civilians and British soldiers in India, but that he thought that Englishmen employed here were already small in number: so that if further reduction were made and native agency more largely employed, the British Government would not be able to confer as much benefit on the country as it has done before. This implies that natives are no further to be promoted (*i.e.*, given greater share in the administration of their country than they enjoy at present) however qualified they may be, even though the Indian debt should continue to increase and the country reduced to utter bankruptcy in having to bear the cost of more than the required strength of British troops. His opponents, whether in England or India, were, Lord George Hamilton averred, men of no worth. These men, according to His Lordship, urged that India should be administered on the basis of England and all its troubles would disappear. But who ever asked Government to establish a Parliament or introduce the British method of administration in India? Men of position are afraid to speak out, His Lordship having muzzled them (by the new sedition laws), while those who dare open their mouths, pointing out the poverty of India and her financial straits, declaiming against frontier campaigns, and asking the authorities to appoint more natives to responsible posts in the army and thereby give a practical proof of their acknowledgment of the devotion and bravery of native soldiers, are angrily pronounced by His Lordship to be men of no worth, foolish and ignorant of what would tend to the improvement of India. Verily Lord George Hamilton is a true well-wisher of India who, at a distance of six thousand miles, has the boldness to declare that no other country in the British Empire is so happy, prosperous and well governed as is India at present. Having gagged the native press, His Lordship may applaud himself as much as he pleases!

HINDUSTÁNÍ, 2nd February 1899.

Lord George Hamilton's views regarding India.

7. A correspondent of the *Anís-i-Hind* (Meerut), of the 1st March, observes that it is useless for the natives of India to growl at the 20 crores of rupees annually spent on the army, it not being in their power to check it. But who prevents natives from doing all in their power to reduce the 50 crores worth of various foreign articles imported yearly into their country, the raw materials for most of them being supplied from here? It is a great pity indeed that Indian reformers do not pay sufficient attention to ameliorating the condition of their countrymen by adopting measures which entirely lie in their own power. The writer, then giving a long detail of the varions manufactures imported from foreign countries, remarks that unless natives make a vow not to use such foreign articles as are produced in their own country also, a large portion of their wealth will continue to be drained to foreign countries and native manufacturers to starve.

ANÍS-I-HIND, 1st March 1899.

Foreign imports and drain of money from India.

8. *Hindustán* (Kálákankar), of the 24th February, highly approves of Sir George Goldy's suggestion that a portion of Africa should be turned into New India. The Dark Continent being very hot is not suited for the permanent residence of Englishmen. The British Government would do well to encourage ryots of congested provinces in India to emigrate to Africa and settle there by the offer of the numerous facilities which present themselves. Permanent settlement should be made with cultivators and seed and agricultural implements supplied to them. The settlers should be allowed to build houses, bear arms, and carry on all kinds of trades. The garrison of such an Indian colony should be composed of Indian soldiers. Such a colony would be a source of strength to England.

HINDUSTÁN, 24th February 1899.

Sir George Goldy's suggestion for the establishment of an Indian colony in Africa.

HINDUSTÁN, 28th February 1899.

9. *Hindustán* (Kálákankar), of the 28th February, says that there is a consensus of opinion among native and European landholders and cultivators, public associations and the native community in general regarding heavy assessment of land revenue and the need for introducing permanent settlement. But Dr. John Merdoc in Madras has expressed strange views on the subject. He is opposed to permanent settlement on the ground that it would lead to the imposition of heavier burdens on the non-agricultural classes. If land could be stretched like a piece of India rubber and there were a steady increase in the profits of landholders and cultivators, there would really be no need for permanent settlement. But owing to the increase of population, even the old pastures have been brought under cultivation and soil has much deteriorated. The revenue assessments are heavy, amounting to 33 per cent. of (gross) profits in Madras and to 50 per cent. in other provinces. Under the ancient Hindu Rájas the State due was only ten per cent. and was taken in kind. In these days the condition of the agricultural classes is so unsatisfactory that in the event of the failure of a single crop they abandon their homes in search of livelihood or resort to famine works. In the Panjáb land is steadily passing into the hands of money-lenders. Under these circumstances how can Dr. Merdoc expect that land will endure frequent additions to its burdens ?

Dr. John Merdoc's opposition to permanent settlement.

HINDUSTÁNÍ, 22nd February 1899.

10. The *Hindustání* (Lucknow), of the 22nd February, referring to the interpellation which Rája Rámpal Singh put in the last meeting of the North-Western Provinces Legislative Council regarding the levy of the (income) tax on the village dwellings of zamíndárs, observes that the *Pioneer* is perfectly right in urging that Government is not justified in taxing the houses in question when it realizes from the zamíndárs more than half the proceeds of land in the shape of revenue and various cesses. The *Pioneer* has done justice to zamíndárs in supporting their grievance in this matter.

Levy of income-tax on the village dwellings of zamíndárs.

HINDUSTÁN, 25th February 1899.

11. *Hindustán* (Kálákankar), of the 25th February, adverting to Lord Curzon's reply to the address of the Imperial Anglo-Indian Association, observes that His Lordship is right in saying that persons born of European and native parents are best fitted to promote social reforms in this country and that Anglo-Indians connected with the European community are conversant with the customs, manners, language and aspirations of the people. Anglo-Indians can make themselves good interpreters between Europeans and natives if they like, and take the lead of the latter in political and social matters. If they consider India their home and the natives their brethren, they can best promote the interests of this country.

Anglo-Indians.

RAHBAR, 1st March 1899.

12. The *Rahbar* (Moradabad), of the 1st March, says that a European Joint Magistrate at Meerut has not only acquitted a European soldier, who had shot certain men, on the ground that he had done so in self-defence, but has also sentenced some villagers to imprisonment on the charge of having assaulted the soldier. This is a very dangerous precedent. If other Magistrates and Judges deal with peasants in the same way under similar circumstances, their position will become intolerable. It is to be hoped Lord Curzon will interfere and take steps to prevent armed European soldiers from finding their way to villages. There is reason to fear that the practice of shooting natives in so-called self-defence threatens to spread among Europeans. A Captain Cotton, writing to the *Englishman*, says that if a European soldier while shooting peacocks or monkeys in a Hindu village happens to shoot a peasant accidentally, the villagers are not justified by any means in pursuing the soldier, and urges that steps should be taken to deter peasants from doing so on such occasions ! Probably this gallant son of Mars thinks that the lives of niggers are of no greater value than those of monkeys and peacocks, or rather that natives have been born only to be shot by him. Lord Curzon should come to the rescue of the children of the soil and save them from the danger with which they are threatened. If Magistrates and Judges happened to share the views of Captain Cotton (which Heaven forbid), the condition of the people would be simply deplorable. On the authority of the

Deaths of natives at the hands of Europeans.

Hitábdi of Calcutta the *Rahbar* refers to a quarrel between Mr. Ross, manager of a tea-garden in Mohanpur, Cachar, and some Musalmáns, and to the former shooting two Musalmáns, and hopes that Lord Curzon will take effectual steps to prevent such unfortunate occurrences in the future.

13. The *Almora Akhbár*, of the 25th February, says that the Naib Tahsíl-dár at Bareilly is in trouble on the charge of corruption. Bribery being so rampant among clerks in every office and department, corrupt clerks or officials whose misbehaviour comes to light are very unlucky. People in the plains know how to bring corrupt officials to book, but those in "our (part of the) country" are ignorant of those methods and quietly submit to extortion. Corrupt officials here (in Kumaun) seldom fall into the clutches of the law, as they do not interfere with influential persons but fleece only those men who can or will raise no difficulties. If the district officers and leading men desire to check official corruption, they could easily devise means to do so. One of the simplest means is that district officers, while out in camp, should make inquiries from people with whom they come in contact regarding the conduct of subordinate officials and clerks: such local inquiries would deter corrupt officials from receiving bribes.

ALMORA AKHBÁR, 25th February 1899.

Official corruption.

14. The *Shams-ul-Hind* (Fatehpur), of the 25th February, publishes *in extenso* the judgment delivered by Maulvi Saiyid Muhammad Taki, Deputy Collector, Bánda, on the 17th January last in the case Queen-Empress through Musammat Thakuri *versus* Sripál, Chunka, Sheopál and Ram Nath under sections 380 and 411 of the Indian Penal Code, discharging all the four accused persons under section 253 of the Criminal Procedure Code; and in commenting upon the judgment contends that the accused being well-to-do and influential landholders and money-lenders, Musammat Thakuri, a helpless woman of the Brahman caste, whose cow was forcibly taken away from her house, dared not make a report against them for several months. The Deputy Collector cannot be accused of any bias or partiality. His judgment was based on the evidence he had before him at the time. But a further inquiry should be made and justice done, otherwise tyranny and oppression will increase and the Utarwan village will be abandoned by many residents. An application has been filed for the revision of the judgment in the case.

SHAMS-UL-HIND, 25th February 1899.

Comments on the judgment of a Deputy Collector in Bánda discharging certain accused persons charged under sections 380 and 411 of the Indian Penal Code.

15. The *Almora Akhbár*, of the 25th February, says that it is well-known that the Police invariably resort to torture while investigating cases of serious crimes, and that men, even if innocent, make confessions of guilt under such circumstances to escape torture. A Police torture case in Bombay has lately come to light, and the Police officials implicated are under trial. The Police have some excuse for the exercise of force when people do not voluntarily supply information likely to lead to the detection of offenders. However, they cannot be justified in exercising cruel torture when even a first class magistrate cannot sentence an offender convicted after a fair trial to whipping without consulting a competent medical officer. What is still worse is that the Police are not generally influenced in exercising torture by a desire to find out offenders, but that their object is to extort money from well-to-do persons. With a view to checking such malpractices when a man sent up by the Police for trial is placed before a magistrate or judge, he should be asked if he has been tortured by the Police.

ALMORA AKHBÁR, 25th February 1899.

Police torture.

16. The *Police News* (Meerut), of the 24th February, states that all (native) Police officials when they go to the headquarters of a district are obliged to stay in the police lines whether they belong to the same district or not. This causes much inconvenience to the officials, inasmuch as they have to live in the ordinary barracks, and put up with the loose conversation and wild conduct of the military police stationed in the lines. To remove this grievance, a large room in the lines might be set apart for the use of the police officials in question and duly supplied with furniture and menials, the cost of which may be borne by contributions raised by themselves. The management of this (native) police club may be entrusted to the Sub-Inspector in charge of the lines who would probably not object to undertake it.

POLICE NEWS, 24th February 1899.

Suggested establishment of a club for native police officials in the police lines of every district.

THE SAME, 1st March 1899.

17. The same paper protests against the refusal of the Police authorities to re-enlist a member of the force who has once resigned his appointment, without the sanction of Government, while on the other hand a dismissed constable can be taken on again by the orders of the Inspector-General of Police only. Perhaps it has been thought proper to lay a greater restriction on the re-admission into the service of a police official resigned than on that of one dismissed, because the former's resignation may be accepted as a contempt for Government service. But this can be said of such persons only who have wilfully resigned the service, but not of those who have been obliged to do so by untoward circumstances, such as the severity of drill on first appointment, refusal of leave on urgent necessity, unjust displeasure of the District Superintendent of Police or his illtreatment, &c. It is unjust that all policemen who have resigned should be treated in the same way in the matter of re-admission without any consideration of the cause of their respective resignations. The writer, therefore, suggests that only such ex-policemen be refused re-admission whose resignation was wilful, and not those who have been victims of an intrigue or some untoward circumstance.

Comments on the rules regarding the re-admission of police officials who have once resigned or been dismissed the service.

THE SAME, 24th February 1899.

18. The same paper, of the 24th February, says that if officials in charge of police stations were required to keep a private diary in addition to the general and special diaries they already have, such a record would be very useful to them as well as to their superior officers. Many things come to the knowledge of a thanadár which seem of no importance at the moment, but they are subsequently found of much use in detecting crimes, &c. Let a thanadár record in his private diary all that he does and hears daily, whether he is present at the thána or touring in the villages under his jurisdiction, and send a weekly copy of his entries to the District Superintendent of Police through his Circle Inspector. This copy will enable the Superintendent to see how each official employs his time, what steps he takes to detect a crime, capture offenders, &c.

Suggestion to require officials in charge of all police stations to keep a private diary.

JAM-I-JAMSHED, 29th January 1899.

19. The Lucknow correspondent of the *Jám-i-Jamshed* (Moradabad), of the 29th January, received on the 5th March, complains that under the present system of administration of justice litigants can not do without legal practitioners, that the cost of litigation is heavy, and that the worst of it is that pleaders take up too many cases and do not often appear in court at the time of hearing and that their clients' interests suffer in consequence. European Barristers are very scrupulous in this matter and generally take up only one case a day. The authorities should take steps with a view to protect the interests of clients. If a pleader does not appear before a court in a case in which his services were previously engaged, the court should take serious notice of his conduct.

A complaint against pleaders and mukhtárs.

HINDUSTÁN, 26th February 1899.

20. A trader writing to *Hindustán* (Kálákankar), of the 26th February, complains that different weights and measures are in use in different parts of this country, which is a source of great inconvenience to the public and traders. For instance, a seer in some districts weighs only 32 rupees, while in Moradabad and Sháhjahánpur it is equal to 100 rupees in weight. Under these circumstances Government should introduce uniform weights and measures throughout the country.

Weights and measures in use in India.

THE SAME. 4th March 1899.

21. The same paper, of the 4th March, says that, with a view to protect Government offices from fires, the Madras Government has, after consulting Municipal Boards, decided that the towns in which there is no scarcity of water the Municipal Boards should buy fire-engines, and that at other places the use of timber should be avoided in building Government offices. The Governments in other provinces should follow suit. Fires cause heavy losses both to Government and the public. Every Municipal Board should have a fire-engine. If any Boards cannot afford to buy fire-engines or provide water for the purpose, Government should give them help.

Need for fire-engines in towns.

22. The *Shams-ul-Hind* (Fatehpur), of the 25th February, says that one Ahmad Shah, who was formerly a Musalmán and subsequently became a Christian, published a pamphlet abusing the Muhammadan and Hindu religions. The Musalmáns issued a pamphlet by way of a counter-blast which was printed at the Tohfa Muhammadia Press, Cawnpore. Ahmad Shah instituted a criminal prosecution against Muhammad Said-ud-din, a well-known trader at Cawnpore, representing him to be the owner of the press above referred to, but he is only a supporter and not the proprietor of the press. The case was on the file of Babu Ishri Prasad, Deputy Collector at Bánda, but Ahmad Shah had it transferred to that of Mr. Daniels, Joint Magistrate, who took it up on the 22nd February in camp. He had the alleged objectional passages read out to him which clearly showed that the complainant himself was chiefly to blame. He declared that there was no evidence to show that the accused was proprietor of the press. He is sure to dismiss the prosecution at the next hearing on the 13th March. In connection with the above case Mr. Samuel, a convert, assaulted Maulvi Salamat Ali with a knife, breaking his arm *(sic)*. This assault case is also pending in the court of the Joint Magistrate.

SHAMS-UL-HIND, 25th February 1899.

A criminal prosecution instituted by Ahmad Shah, a Christian convert, against Muhammad Said-ud-din, Cawnpore, in connection with a book.

23. The *Rahbar* (Moradabad), of the 1st March, referring to the quarrel between Hindus and Musalmáns at Moradabad regarding the construction of a Hindu temple (*vide* the Selections from Vernacular Newspapers for week ending 28th February 1899, page 97, paragraph 22), says that Mr. Gill, Deputy Magistrate, has dismissed the suit filed by the Musalmáns and permitted the Hindus party to build the temple.

RAHBAR, 1st March 1899.

Quarrel between Hindus and Musalmáns at Moradabad regarding the construction of a temple.

III.—LEGISLATION.

24. The *Hindustání* (Lucknow), of the 22nd February, reproduces the proceedings of and the resolutions adopted by a meeting of the Oudh Taluqdárs' Association lately held in Lucknow, published in the Lucknow *Advocate* of the 21st idem. This meeting was attended by 31 Taluqdárs, and the provisions of the Court of Wards Bill were freely discussed and commented upon. Among the resolutions passed some related to the preparation and submission of the Association's objections to the Bill to Government by the 15th of March, while others referred to the hardship which proprietors suffered in being made to pay Government the revenue due from their defaulting sub-proprietors along with their own revenue by the fixed date, made a complaint regarding Kurk Amins, and recommended suitable recognition of the disinterested public services of certain men and expressed the Association's regret at the action taken by the Court of Wards in respect to the Morarmau estate to the prejudice of its Rája's family.

HINDUSTÁNÍ, 22nd February 1899.

The Courts of Wards Bill.

25. The same paper publishes the speech which Thakur Suraj Bakhsh Singh, Taluqdár, district Sitapur, made at the meeting of the Oudh Taluqdárs' Association mentioned above, criticising the Courts of Wards Bill at some length. He opened his speech by remarking that Government wishes to hurriedly pass the Bill. The Draft Bill reached the hands of the non-official members of the Legislative Council only two days before its meeting at which the measure was introduced. Again, before the Bill was published in the official *Gazette* and the public allowed any time to express their opinions thereon, the measure was, after a short prefatory speech by the member introducing it, referred at once to a Select Committee for consideration, the Lieutenant Governor-expressing his wish, at the same, to enact the measure before his departure for the hills. There can be no doubt that Government desires to get the Bill through speedily with the best of motives. Hitherto both sub-proprietors and *thekádárs* or farmers could also benefit from the management of their estates by the Court of Wards; but they are left out in the new Bill. As regards the *thekádárs* Government is right in excluding them from the benefit of the Court of Wards, but there is no reason why sub-proprietors, some of whom possess large estates, should suffer the same fate. The writer thinks that the exclusion of sub-proprietors is very probably due to the fact that such landholders exist only in Oudh, whereas the Bill relates to both that province and the North-Western Provinces. The present

THE SAME.

The same.

policy of Government is perhaps to gradually do away with the distinction of the two provinces (in all matters), which it is the duty of the Oudh taluqdárs to maintain. He therefore proposed that in clause (4) of section 3 the term " proprietor " should be made to include both proprietors and sub-proprietors. Some of those provisions by which proprietors are to be declared disqualified to manage their estates are not clear. What is meant by " physical defect or infirmity "? Will the blind, the lame, the crippled and the rheumatic also be deemed to suffer from physical defect or infirmity ? Nay, it is to be feared that even those persons who do not tour in their estates or have sedentary habits, might come under the same disqualification. It is quite possible that some blind, lame, crippled, rheumatic or sedentary zamíndárs may manage their estates in such a way that they will not be thought to be wanting in managing capacity according to oriental standard. Similarly, the expression " any mental defect or infirmity " is ambiguous; and hence the writer would propose to merge sub-heads (ii) and (iii) of clause (*c*) in section 9 into one and word it thus :" owing to their being blind, or of weak intellect (insane) or mad." The third sub-head of the clause is unnecessary and should be omitted altogether, inasmuch as any unfortunate man is liable to be convicted of a non-bailable offence by the vicissitudes of time, and it is not easy to determine what is a " vicious habit " or " bad character." The object of the clause is apparently to help a person whose estate is mismanaged on account of his inability to manage it by placing it under the Court of Wards. If the next or subsequent legal heir of a female, or a blind or mad proprietor, may be managing or be able to manage her or his property in such a way as will cause no harm to it or to her or his person, such a proprietor should not be declared to be disqualified, and the writer has, accordingly, added a condition to the clause to this effect, *viz:* " If the next or subsequent heir of a proprietor satisfy Government that he will efficiently manage his property and protect his person, such a proprietor will not be declared disqualified to manage his property." Necessary alterations in clause (2) of section 8 should be made in accordance with the amendments proposed in section 9. In section 12 it should be provided that the Local Government shall not pass any orders on the one-sided report of the Court of Wards without giving the proprietor concerned an opportunity to make a direct representation. In this section the words " of weak intellect and mad " should be substituted for " of unsound mind." Section 15 is open to a very serious objection, which, if passed in its present form, the outward condition of the disqualified proprietor will simply become unspeakable from the date his property comes under the superintendence of the Court of Wards. His entire property, moveable and immoveable, possessed by him at the date of the assumption of the superintendence or subsequently acquired, shall be deemed to be under the charge of the Court of Wards. All the furniture which he had collected for his comfort will be removed from his possession. He will have to ask the manager of his estate for his jewellery before he can even wear it : even what is called *stridhan* (jointure) will be taken possession of by the Court of Wards. It is quite possible that this section might not rigidly be enforced, but when the principle is once adopted there can be little doubt as to its due enforcement. Moveable property should therefore be wholly excluded from the section, and its clause (2) should not be made applicable to such persons whose property has been placed under the Court of Wards under section 10, or those who are blind or females, without their consent, though it should necessarily be enforced in the case of minors and insane words. Section 20 bars claims on the property of a ward, which are not duly notified as prescribed in section 17. This section is no doubt favourable to wards, but savours of too much selfishness. It is not a good principle not to pay one's debts. Besides, when other landholders are not shown any such concession under the general law, why should a special advantage be given to wards? The Court of Wards should be a model to landholders for guidance, and not be given special facilities in management of estates, not extended to others. Again, when a landholder will be benefited under this section, his fellow-countryman will be a loser. Experienced taluqdárs will soon realize that it is difficult for them to maintain their position with the sole proceeds of their estates, with their ever increasing new expenses, unless they have some business (and hence they should not be made to lose their credit among money-lenders by this section). This section had therefore better be

restricted to such claims as are based on unregistered documents, such documents being liable to be easily tampered with by creditors: and as regards registered documents the Court of Wards can and should itself ascertain them. Necessary alterations should accordingly be made in sections 20 and 21. It is not advisable to declare the servants of the Court of Wards to be public servants, as is done in section (33). The servants of the Court of Wards even under the present state of things are (as it were) Government servants, and discharge the duties of any ordinary policeman. They should on no account be declared Government servants or their illtreatment of the people and insolence towards the wards will be still more increased. The special facility provided for in section 39 for recovering arrears of rents of an estate under the charge of the Court of Wards as Government revenue should not be given. The estate of a ward should be left on a par with landholders managing their own estates, or the ward's estate will be a loser in the long run. Sections 33 and 39 should therefore be omitted. Section 36 should run: "If any surplus remains after providing so far as the Court of Wards may think fit for the objects mentioned in section 35, the same shall be applied in the purchase of other landed property or invested at interest on *proper* security," the rest of the details of investment being omitted. The various forms of investment detailed will do only so long as an estate is under the Court of Wards; but when it is released the proprietors will not find them easy to deal with. In section 37, clauses (*b*) and (c) should be omitted, or the landholders will lose their legal rights of adopting and willing away their property. A taluqdár whose property is placed under the Court of Wards becomes no doubt a ward, but he continues a taluqdár, who has legally been empowered to adopt or make a will regarding his property. All taluqdárs will assuredly highly disapprove of these two clauses. Should a disagreement arise between a ward and the Court of Wards on the subject and the ward die in the meantime, his estate would become a subject of dispute. The last part of section 46 should be omitted; for it is unjust that the shares of non-disqualified proprietors of a property should forcibly be retained under its superintendence by the Court of Wards along with those of its disqualified proprietors. It is well-known that representations made by wards to the Court of Wards regarding their estates are not listened to, and hence there is fear of harm being done to one's property continuing under the Court of Wards when he is no longer disqualified. A clause should be added to section 46 to the effect that if a ward is not of a weak mind or insane he shall have power to make representations regarding his property to the Court of Wards. The writer further urges that because a certain rule exists in Bengal, this is no reason that it should be introduced in these provinces also. In Bengal there is permanent settlement of land, whereas no such thing exists here. Unless it is clearly shown to Government that the parties affected by the Bill do not only disapprove of such and such sections, but are dissatisfied, the objectionable provisions will not be modified. Meetings should therefore be held in every district and memorials adopted to Government pointing out the objectionable features in the Bill. The *Hindustáni* also publishes a copy of the memorandum in which Thakur Suraj Bakhsh Singh embodied his amendments as detailed above and made it over to the Taluqdárs' Association.

THE SAME.

The same.

26. The same paper, in continuation of its previous criticisms of the Court of Wards Bill, comments on Chapters VII and VIII of the measure in the words of the Lucknow *Advocate* of the 21st idem. If section 51 is intended to protect even the employés of the Court of Wards from being sued in a civil court by a ward after the release of his estate from the management of the Court of Wards for any misappropriation of his money, &c., the *Hindustáni* is quite opposed to it. Such a protection will simply encourage managers and sarbarahkars of estates placed under the Court of Wards to practise all sorts of dishonesty and ruin the estates with impunity. Section 57 (56) is rather unnecessary; for it is not likely that the Collector, who is himself in charge of the property of a disqualified proprietor, will not regularly realize Government revenue from it, and, allowing it to fall into arrears, necessitate the sale of the property to pay them off. Such a contingency is hardly ever expected to occur. But complaints have frequently been made that owing to the severity of assessment of Government revenue on an estate, the entire rent realized was paid in satisfaction of the Government

demand, and nothing left for (the maintenance) of the proprietor. As regards section 57 (59) empowering the Board of Revenue to frame rules regarding the management of estates under the Court of Wards, &c., the opinions of zamíndárs and the public in general should be invited on draft rules before they are sanctioned by Government. The *Hindustání* hopes that the objections taken to some of the provisions of the Bill will not be brushed aside on the bare ground of those very provisions existing in the Court of Wards Acts in Bengal and the Central Provinces. It is not proper that the sections which were passed under general dissatisfaction in Bengal should be forced on these Provinces as well. Moreover, if zamíndárs in Bengal have to put up with certain hard provisions in law, they also enjoy certain special concessions, such as the permanent settlement of land, &c. Will the Bengal concessions be also extended to the zamíndárs of these Provinces when they are asked to accept certain obnoxious sections of the Court of Wards Act of that province? If "we" cannot be given the good things of Bengal, why should the bad things of that province be fastened upon "our" heads?

HINDUSTÁNÍ, 1st March 1899.

27. The *Hindustání* (Lucknow), of the 1st March, referring to the Court of Wards Bill, urges as the Lucknow *Advocate* of the 28th February has done, that the managership of the Court of Wards estates should not continue to be given to inexperienced and otherwise incompetent European and Eurasian relations of officers, as if it were a close preserve for them; but that either a special service be organized for the managership or suitable men selected from among Deputy Collectors and Munsifs for the purpose. Similarly, the sarbaráhkars may be recruited from experienced kanúngos and naib tahsíldárs.

Suggestions regarding recruitment of managers, &c., for the Court of Wards' estates.

IV.—EDUCATION.

SHAHNA-I-HIND, 24th February 1899.

28. The *Shahna-i-Hind* (Meerut), of the 24th February, observes that the followers of the late Sir Saiyad Ahmad Khan have simply attempted a task beyond their powers in projecting the scheme to raise the Aligarh College to the status of a University. To entertain the foolish idea of establishing a Muhammadan University is to do something more than walking in the footsteps of the deceased religious reformer; nay, to cause pain to his soul: none of his followers has the influence or the earnestness of their deceased leader. His followers ought to have seen that the Musalmáns in general have never had sympathy with the Aligarh College on account of his attacks on their orthordox beliefs and his religious innovations. His *naturalism* never took on the *ulamas* or Muhammadan theologians, and these consequently established an association called the *Nadwat-ul-ulama* to oppose his propaganda. This association has decidedly hindered the progress of the Muhammadan College at Aligarh, as the deceased Saiyad feared. The followers of the Saiyad thought that they would be able to raise sufficient funds to found a University and thus outdo their prototype. But they reckoned without their host. They were not able to obtain any considerable subscriptions in the Panjáb for their scheme. The first Native State to which they applied for aid was Rámpur, whose Chief, according to Maulvi Sami-ullah Khan, agreed to grant a donation of Rs. 50,000 on certain conditions; but before these conditions were settled, a deputation waited on His Highness, the result of which was a fiasco. A clamour was now raised that Maulvi Sami-ullah Khan had dissuaded the Nawáb of Rámpur from making the grant, which is highly improbable. If the Nawáb were really disposed to make a grant, he would have done it at once (*i.e.* unconditionally). If he now gives any aid at all it will be under pressure. The College Committee, incensed at the alleged misbehaviour of Maulvi Sami-ullah Khan, removed his name from the list of the trustees (*sic*) of the College. Although Maulvi Sami-ullah Khan was opposed to the views of the late Sir Saiyad Ahmad Khan, the latter never thought it safe to treat so influential a man as the Maulvi in this shabby way. It can never be supposed that the Maulvi is an enemy to the College, difference of views between him and others being quite another thing, and rather beneficial to the institution than otherwise. But the manner in which certain inexperienced, narrow-minded persons have acted in respect of the Maulvi is most reprehensible, and fixes a most ugly stain on the reputation of the history of the Aligarh College. The Maulvi desired reform, but not destruction, of the College.

Proposal to turn the Aligarh College into a University.

V.—Post Office.

Anomalies pointed out in certain postal charges.

29. A correspondent of the *Anís-i-Hind* (Meerut), of the 1st March, praising the blessings of the Railway, Telegraph, and Postal Departments, complains that it is very unjust that while in the case of a registered value-payable parcel the postage and the money-order commission are not charged unless it is delivered to the addressee and the money realized and paid to the sender, they are charged in the case of unregistered value-payable parcels even when they are returned as undelivered or unclaimed. Similarly, the postage on both registered and unregistered parcels for weights over and above 40 tolas is equalized, while there is the difference of half the charge between the two kinds of the parcels for quantities below that weight. The commission for a money-order up to Rs. 10 is annas 2, but for a telegraphic money-order up to that sum Rs. 1-4-0 is charged. On the other hand a money-order for Rs. 100 by post is charged at Re. 1, and the telegraphic order for the same sum Rs. 2, which is perfectly consistent, the additional one rupee being the telegraphic charge; but the charge for the telegraphic order for Rs. 10 is quite unfair. With effect from the 1st January last the postage on a foreign letter has been reduced to one anna for half an ounce, while no reduction has been made in the price of foreign post-cards which still continues to be one anna. These anomalies ought to be removed.

Anís-i-Hind, 1st March 1899.

Postmaster-General and complaints regarding delivery of copies of the *Mehr-i-Nimroz* to subscribers.

30. The *Mehr-i-Nimroz* (Bijnor), of the 28th February, referring to its article making certain complaints regarding the delivery of copies of the newspaper to subscribers by postal officials (*vide* the Selections from Vernacular Newspapers for week ending 7th February 1899, page 63, paragraph 19), is glad to say that the Postmaster-General has been pleased to take notice of the article and to send a letter dated 13th February to the editor expressing his willingness to make inquiries if those persons who did not receive copies of the *Mehr-i-Nimroz* would forward formal applications to him on the subject. The editor praises the Postmaster-General for his letter, and observes that the readiness of the authorities to listen to complaints is one of the chief causes of the stability of British rule in this country. The editor calls upon the subscribers to his newspaper who have any complaints to make on the subject to forward formal applications to him for submission to the Posmaster-General.

Mehr-i-Nimroz, 28th February 1899.

VI.—Local and Miscellanous.

A mad elephant in a certain forest in Dehra Dún.

31. The *Anís-i-Hind* (Meerut), of the 1st March, states on the authority of a correspondent that a mad elephant has appeared in the *Lachhmi-wala* (Lackhiwala?) forest in the Dehra Dún district, and caused much damage to the villagers. Although he has been fired at several times, he has not yet been shot.

Anís-i-Hind, 1st March 1899.

A protest against the suggestion for the establishment of a meat-market at Moradabad.

32. The *Jám-i-Jamshed* (Moradabad), of the 29th January, received on the 5th March, says that a Hindu at Moradabad has offered to build a meat-market outside the Municipal limits at his own expense. Many years ago the subject engaged the public attention, and it was decided that meat might be sold in every street or lane, but that such shops should have screens hung up. If a meat-market were established at an out-of-the-way-place, the residents of distant parts of the town would have to go long distances to fetch meat. However, if it be considered necessary to have only one such market, it should be established at a central place like Stracheyganj.

Jam-i-Jamshed, 29th January 1899.

Allahabad:
10*th March* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 11 OF 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 14th March 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Khurshed-i-Sakhun ...	Deoband (Saháranpur).	Munshí Muhammad Nazir Hasan.	For January ...	11th March ...	...
	Twice a month.					
2	Akhbár-i-Imámiá ...	Lucknow ...	Saiyad Abid Alí ...	5th March ...	10th March ...	350 copies.
3	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahyá Alí ...	1st „ ...	„ „ ...	200 „
	Thrice a month.					
4	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	10th March ...	11th March ...	400 copies.
5	Káyasth Conference Gazette	Lucknow ...	Munshí Dwárká Prasád.	„ „ ...	14th „ ...	1,200 „
6	Mufíd-i-Ám ...	Agra ...	Munshí Muhammad Qádir Alí Khán.	1st „ ...	10th „ ...	45 „
	Weekly.					
7	Agra Akhbár ...	Agra ...	Khwája Siddiq Husain.	7th March ...	10th March ...	160 copies.
8	Akhbár-i-Álam	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	„ „ ...	11th „ ...	200 „
9	Al Bashír	Etáwah ...	Munshí Muhammad Bashír.	27th February ...	8th „ ...	...
10	Anís-i-Hind	Meerut ...	Munshí Banársi Dás	8th March ...	12th „ ...	800 copies.
11	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh.	„ „ ...	9th „ ...	260 „
12	Colonel	Moradabad ...	Pandit Banwárí Lál Misra.	16th February ...	10th „ ...	450 „
13	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	4th March ...	11th „ ...	150 „
14	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	6th „ ...	8th „ ...	245 „
15	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	8th „ ...	10th „ ...	600 „
16	Jám-i-Jamshed ...	Moradabad ...	Qázi Muhammad Abdul Alí.	5th „ ...	12th „ ...	125 „
17	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	25th February ...	„ „ ...	100 „
18	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	8th March ...	10th „ ...	500 „
19	Liberal	Azamgarh ...	Munshí Qudrat Alí Khán.	„ „ ...	„ „ ...	275 „
20	Mehr-i-Nímroz	Bijnor ...	Háfiz Muhammad Karím-ullah.	7th „ ...	9th „ ...	300 „
21	Naiyar-i-Ázam ...	Moradabad ...	S. Ibn Alí ...	5th „ ...	5th „ ...	350 „
22	Najm-ul-Hind	Ditto ...	Pandit Avatár Kishan.	28th February ...	10th „ ...	300 „
23	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th March ...	9th „ ...	300 „
24	Nizám-ul-Mulk ...	Moradabad ...	Qází Muhammad Fahím-ud-dín.	8th „ ...	10th „ ...	175 „
25	Oudh Punch ...	Lucknow ...	Munshí Muhammad Sajjád Husain.	2nd and 9th March	6th and 13th March	450 „
26	Police News	Meerut ...	Hakím Muhammad Muqarrab Husain Khán.	8th March ...	10th March ...	450 „
27	Rahbar	Moradabad ...	Pandit Pratáp Kishun	„ „ ...	11th „ ...	350 „
28	Rohilkhand Gazette ...	Bareilly ...	Munshí Muhammad Fazl Ilahi.	4th „ ...	9th „ ...	250 „
29	Shahna-i-Hind	Meerut ...	Maulvi Ahmad Hasan Shaukat.	1st and 8th March	5th and 11th March	400 „
30	Sitára-i-Hind	Moradabad ...	Pandit Banwári Lál Misra.	20th February ...	11th March ...	125 „
31	Surma-i-Rozgár... ...	Agra ...	Saiyad Itrat Husain	1st March ...	8th „ ...	150 „
32	Tohfa-i-Hind ...	Bijnor ...	Munshí Jairáj Singh	6th „ ...	10th „ ...	300 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a week.					
33	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	4th and 8th March ...	8th and 11th March	450 copies.
	Daily.					
34	Oudh Akhbár	Lucknow ...	Munshí Shiva Prasád.	7th, 8th, 9th, 10th, 11th, 13th and 14th March.	7th, 8th, 9th, 10th, 11th, 13th and 14th March.	526 copies.
	HINDI.					
	Monthly.					
35	Hindi Pradíp ...	Allahabad ...	Pandit Bálkrishna Bhatt.	For February ...	13th March ...	200 copies.
36	Nátya Patra	Ditto ...	Pandit Dewaki Nandan Tripáthí.	„ March ...	11th „ ...	400 „
	Thrice a month.					
37	Jain Gazette	Muttra ...	Bábú Ghási Rám ...	1st March ...	13th March ...	700 copies.
	Weekly.					
38	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	4th March ...	6th March ...	210 copies.
39	Árya Mitra ...	Moradabad ...	Pandit Badrí Datt Sharmá.	8th „ ...	11th „ ...	...
40	Bhárat Jíwan	Benares ...	Bábú Rám Krishná Varmá.	6th and 13th March	8th and 14th March,	1,500 copies.
41	Prayág Samáchár ...	Allahabad ...	Pandit Rámgopál...	2nd March ...	11th March ...	800 „
	Daily.					
42	Hindustán ...	Kálákankar (Partábgarh).	Pandit Deví Dayál Shukla.	7th, 8th, 9th and 10th March.	8th, 9th, 10th and 11th March.	470 copies.
	GURKHÁ.					
	Monthly.					
43	Gurkhá Samáchár ...	Benares ...	Pandit Vishwaráj Sharmá.	For February ...	10th March ...	500 copies.

I.—Political and Foreign.

Shahna-i Hind, 1st March 1899.

Turkey, her Christian provinces, and the European Powers.

1. The *Shahna-i-Hind* (Meerut), of the 1st March, says that the wholesome fear of Turkey created in the hearts of her Turkish provinces by her victory over Greece has been destroyed by her recent evacuation of Crete. The policy recently pursued by the four combined Powers of Europe is a most cowardly and feeble one, though they may congratulate themselves on their successful game of *finesse*. If their object was to make over Crete to Prince George, it was useless to bring about a victory over Greece in the first instance. The ultimatum recently given to the Sultan to evacuate Crete could have been sent him equally well before the outbreak of the Greco-Turkish war, for Turkey could not possibly be a match for four European Powers. But the Powers desired to put the strength of Turkey to the test. They thought that Turkey had no strength left in her, and would fall an easy prey to Greece, and then they would all snatch the "morsel" from the latter's mouth. But the severe thrashing administered by the Turk to the Grecian baby opened their eyes and forced them to lay aside their shameful veil of duplicity and mature the scheme of openly appointing Prince George of Greece to be High Commissioner of Crete, and weakening Turkey in other ways. The Sultan had no alternative but to yield to the pressure of the four European Powers and withdraw his forces from Crete. His Majesty has wisely sought to preserve his power for other occasions. He knew that this policy of the European Powers in Crete would induce his other Christian provinces (in Europe) to seek autonomy. But His Majesty knows that he is strong enough to crush all refractory provinces in the same way as he did Armenia and Greece. There is, however, no doubt that in compelling the Sultan to evacuate Crete, the European Powers have, as it were, raised a hornets' nest about Turkey's ears; that is to say, have given all his Christian provinces to understand that they are ready to help them like Greece, and will eventually secure their independence. The writer then referring to the news regarding apprehended disturbances in Albania and Macedonia, warns the European Powers to bear well in mind that the Sultan is a shrewd politician, second to none, and that in the event of his Christian subjects rising against him he will not hesitate to kindle a conflagration throughout the world. The final result may be what it may, but the European Powers will in the first instance cause the "heavenly sheep," with whom they pretend to sympathize, to be slaughtered with the cruel knives of the Turks.

Nizám ul-Mulk, 8th March 1899.

Afghanistan, Russia, and the British Government.

2. The *Nizám-ul-Mulk* (Moradabad), of the 8th March, observes that as Russia has approached so near the frontier of Afghanistan, she will now probably try either to induce the Pathans to break with "us" or to quarrel among themselves, herself taking the side of some party. If the Russians are allowed to mix freely with Afghans or cultivate friendship with the Amir, this will undoubtedly be injurious to the interests of the British Government. There is a consensus of opinion among all statesmen that Afghanistan should be kept free from Russian influence. But Russia is very cunning, and no reliance can be placed on her promises: she may not advance beyond her boundaries but her presence on the frontier of Afghanistan will enable her to create difficulties for "us" by secret intriguing. All former invasions of India were made from the direction of Afghanistan, and hence the latter has truly been called the gate of the former; and thoughtful politicians think that sooner or later streams of Russian and British blood will flow in Afghanistan. A Russian paper now suggests that there should be appointed a Russian and a British agent at Kabul so as to do away with the Amir's complete isolation and open free communication with his dominions. But the British Government already has a native agent at the Amir's court, and would not like to share its influence in Kabul with Russia by consenting to such a proposal. If the British Government has not an English agent at Kabul, it is because the Afghans are a bigoted and barbarous people, and his presence there might lead to difficulties at times. But the Amir does not prohibit Englishmen from visiting his territories. His Highness receives a subsidy from "us," and is bound to be as much under "our" control as is the Khedive of Egypt, whether his position may or may not be like that of an Indian feudatory

Chief. Moreover, the Amir is the gainer and not "we" in preserving his present relations with "us"; and he is sagacious enough not to accept a Russian ambassador at his court. Besides, His Highness has no power to make any concession to Russia without "our" consent. The rumour regarding a recent agreement between the Amir and Russia has not been confirmed yet, and on the top of it now comes the proposal of the appointment of a Russian agent in Afghanistan!

HINDUSTÁN, 5th March 1899.

Lord Roberts' views regarding Afghanistan.

3. *Hindustán* (Kálákankar), of the 5th March, publishes a communication in which the writer refers to the views expressed by Lord Roberts regarding Afghanistan. His Lordship is of opinion that Amir Abdur Rahman Khan's death will be followed by a civil war between his sons Habib-ullah Khan and Umar Jan, and advises Europeans at Kabul to leave the capital before his death. The Amir is in a weak state of health and finds it difficult to maintain peace and order. Some years ago he was much harassed by Gilzais and had to wage war against the Hazaras. Lately the Waziris committed raids within his territories. It is rumoured that some Afghan sardars, who were partizans of the late Amir Sher Ali, lately sent a messenger to Ayub Khan with a view to inquire what they were to do in the event of Abdur Rahman Khan's death, and that Ayub Khan sent them a copy of the Koran entering a note therein in Arabic to the effect that they should carry out the wishes of the Czar of Russia. Lord Roberts' views are entitled to consideration. The Government of India should be prepared for all contingencies and so arrange matters that no serious difficulties may arise on Abdur Rahman Khan's death. The Russian Government has extended its system of railway to the Afghan border and is likely to interfere in the event of a civil war breaking out at Kabul.

THE SAME.

Garrisons on the frontier.

4. The same paper, of the 8th March, says that it would appear from the *Civil and Military Gazette* that the question of reducing troops stationed in the Tochi Valley, Kohat, Kurram, the Khyber, Swat, &c., is at present engaging the attention of the Government of India and the Military authorities. It is true the frontier campaigns are over and order has been restored, but still the lawless tribesmen occasionally steal cattle and raid into British territory. The withdrawal of British troops might prove a signal for a renewal of risings, and the entire evacuation of Chitral, the Tochi and other places which Government has occupied at a heavy expense of blood and money would be an ill-advised measure. The garrisons should be maintained at their present strength until the refractory tribesmen have been subdued. However, if any tribes appear to be peaceful and friendly, the garrisons in their territories may be reduced. Native troops who have long been stationed on the frontier should be granted leave to visit their homes and families, or, if possible, they should be relieved by other troops.

AL BASHÍR, 27th February 1899.

Emigration of Musalmáns from Crete under the present *régime*.

5. *Al Bashír* (Etáwah), of the 27th February, says that ever since Crete was removed from the control of the Sultan, numbers of Musalmáns have been emigrating from that island. It is a great mistake on the part of the Musalmáns to leave Crete for good. If this process continue, it will lead to a total disappearance of Musalmáns from Crete as it happened in Spain. But the state of things in Spain was quite different. No oppression can be practised on the Musalmáns in Crete. If Prince George unjustly oppress them, they can apply to Queen Victoria and the Sultan for redress. In short, it is highly expedient for them to remain in the island: if Indian Musalmáns had also blundered like them they would not be living to-day on an equal footing (with other communities) in this country.

THE SAME.

Political agitation and the Hindu religion.

6. The same paper republishes from the *Akhbár-i-Ám* (of Lahore) a passage from the speech of the founder of the Hindu (Central) College at Benares (*i.e.* of Mrs. Annie Besant), in which she emphasized that it is but the Hindu religion which teaches its followers that their sovereign is like an incarnation of God to them and that they should not set up an agitation or raise a clamour against him if he happens to misrule, leaving it to God to punish him for his misdeeds. These are very noble precepts of the Hindu religion indeed;

but then why have the Hindus, *Al Bashír* asks, established a National Congress and spread political agitation in India? Probably their political agitation is due to their ignorance of their religion, and hence it is the duty of the champions of the Hindu religion to check this agitation, which is quite opposed to that religion, just in the same manner as the late Sir Saiyad Ahmad Khan and his friends did by dissuading Musalmáns from taking part in any such political movement.

AGRA AKHBÁR, 7th March 1899.

Alleged unsatisfactory state of affairs in Jodhpur.

7. A correspondent of the *Agra Akhbár*, of the 7th March, says that the Resident at Jodhpur sent for the Members of the State Council to his bungalow on the 22nd February last and told them that their management of affairs was most unsatisfactory, that they had brought Mahárája Partab Singh's fifteen years' able administration into disrepute, and that during his late tour he found the people bitterly complaining of the tyranny and oppression exercised by officials. He warned them to put matters to rights or he would be obliged to interfere. The Members of the Council intend to reply shortly that they are only nominal Members and that Pandit Sukhdeo Prasad is entirely responsible for the conduct of the administration. The Pandit's maladministration reminds the people of the good days of the late Munshi Har Dyal Singh. Corruption, theft, robbery and other serious crime are now very prevalent. It is to be hoped that the present administration will soon come to an end. Mahárája Partab Singh, who is a model of industry, would do well to replace the present dishonest officers by old, experienced and trustworthy men.

ANÍS-I-HIND, 8th March 1899.

Famine in Marwar.

8. The *Anís-i-Hind* (Meerut), of the 8th March, regrets to say that there is severe distress from famine in Marwar. About 4,000 persons have abandoned their homes and are wandering about in search of food. Hundreds of men, women and children are starving and will shortly die. It is to be regretted that well-to-do persons have not yet considered it necessary to afford relief to the poor. Delay in providing relief will be followed by the same unfortunate consequences as in Central India during the late famine. Many persons will fall victims to famine and others will become converts to the Christian religion.

II.—GENERAL ADMINISTRATION.

OUDH AKHBÁR, 7th March 1899.

Lord George Hamilton's views regarding India.

9. A correspondent of the *Oudh Akhbár* (Lucknow), of the 7th March, in commenting upon the speech which Lord George Hamilton lately delivered at a club regarding the administration of India during his *régime*, observes that a responsible officer like His Lordship ought not to have given expression to such sentiments as he did. He recounted the blessings of peace, comfort, &c., which the British Government has conferred on India, and contended that no reduction could be made in the number of Englishmen employed in this country with safety. He admitted the intellectual qualifications of natives and their bravery in the field, but he contended that they were able to put forth their energies only under the guidance of Englishmen. This would imply that Indians cannot expect to be more largely employed in Government service than they are at present. His Lordship's impression that disloyalty and seditious sentiments prevail among the native public is altogether unfounded, and he should not have gagged the Indian press under that mistaken notion. It is impossible that an unarmed, semi-barbarous people, composed of various races and denominations, should entertain disloyal thoughts against the British Government so firmly established in India. It is the Anglo-Indian officers who have given wrong notions to the Secretary of State about the natives of India, which is very injurious to the cause of their progress. It is a pity that His Lordship thought lightly of representations made by certain gentlemen in England on behalf of India, by remarking that they were neither influential nor representative men. It is true that no man can be called a true representative of India under the present state of things, but the Secretary of State should pay consideration to an Indian grievance, not according to the position of the man who represents it, but on its intrinsic merits. In short, His Lordship's speech destroys all hope of the realization of the wishes of the Congress and its supporters so long as the constitution of the India Office in London remains unchanged, or at least till its present members continue in office.

10. The *Tohfa-i-Hind* (Bijnor), of the 6th March, says that it is notorious that European soldiers look down upon natives with great contempt and do not consider their lives even as valuable as those of the birds they shoot. It is no matter for surprise that ignorant and proud European soldiers lay violent hands on the children of the soil when judges appointed to dispense even-handed justice and medical officers sometimes allow themselves to be influenced by race-feeling in mixed cases. The deaths of natives who fall victims to the kicks and blows of rampant Anglo-Saxons are generally ascribed to ruptures of spleens. European soldiers who cause the deaths of natives are, as a rule, let off with nominal fines. There are few instances in which they have been hanged or even relegated to jail. The editor refers to a recent case in which a European soldier, named Milton, pushed a man standing on a road at Calcutta. The man fell on a stone and was severely hurt in the leg and taken to hospital where he died two days after. Dr. Gray attributed his death to his state of weak health, declaring the injury he had received from his fall to be a very slight one. The jury accepted the doctor's statement and came to the conclusion that the man's death was accidental. But the soldier had no business to push the man, and even if the latter was extremely weak his death was due to the fall and the injury he received thereby. The conduct of European soldiers who shoot villagers is still more reprehensible. When Hindus, who are extremely tender-hearted and anxious to protect life, protest against European soldiers shooting peacocks or other birds in their villages, the soldiers shoot some of them and charge others with assaulting them. The late Meerut case is an instance in point. Four European soldiers went out shooting in a village; the villagers protested against their shooting; the soldiers shot at them, killing one and wounding several of them. A number of the villagers were accused of rioting, eight being convicted and sentenced to various terms of imprisonment varying from one month to one year. The Government of India should strictly prohibit European soldiers from shooting in the vicinity of villages, and ask judges and magistrates to inflict severe punishments on culprits to check such unfortunate occurrences.

Deaths of natives caused by European soldiers.

Tohfa-i-Hind, 6th March 1899.

11. The *Rahbar* (Moradabad), of the 8th March, regrets to notice that natives of this country are illtreated even in British colonies, and refers, on the authority of the *Advertiser* published in Natal, to the case of a native coolie who was cruelly dealt with by his European master, named W. Bart, who was fined £10 on the 9th February for tying him up and beating him with a stick until he became unconscious. It is a matter of surprise and regret that English settlers in Africa should treat coolies like slaves. They would revive slavery if they could.

Illtreatment of Indian coolies in Natal.

Rahbar, 8th March 1899.

12. The *Bhárat Jíwan* (Benares), of the 6th March, argues that the backwardness of the United Provinces in education and prosperity, as compared with other provinces, is due to the use of the Persian alphabet and the Urdu language forced upon them by Government. The Persian alphabet is incomplete and ambiguous. The words of other languages can not be correctly transliterated in Persian characters, and the judges and magistrates know very well what the ambiguity of those characters means. Suits are often based on the different readings of names written in Urdu. In a case pending before the High Court at present it is difficult to determine whether the name entered in a document is Sahji Kuar or Sajni Kuar. These provinces are behind other provinces in primary education, simply because the Court language here is Urdu and not Hindi, the mother tongue of the people. The people in these provinces cannot be expected to make satisfactory progress until they are allowed by Government to speak their mother tongue and write in the Hindi character. If they continue pressing the matter on the attention of Government, they will succeed sooner or later. Truth will triumph in the end.

A suggestion for the introduction of the Hindi language and character into Courts in the United Provinces.

Bhárat Jíwan, 6th March 1899.

13. The *Anís-i-Hind* (Meerut), of the 8th March, does not understand why the inquiry into the charges brought against Captain Lethbridge, Assistant Cantonment Magistrate at Rawalpindi, is being conducted with closed doors, while no such concession was made to Sardar Gur Dayál Singh

Inquiry into the charges brought against Captain Lethbridge, Assistant Cantonment Magistrate, at Rawalpindi.

Anís-i-Hind, 8th March 1899.

and Rája Chitpal Singh who were not inferior to him in rank or position. As the charges were publicly brought against him, the inquiry into those charges should have been public.

CAWNPORE GAZETTE, 8th March 1899.

Assessment of the income-tax on the country-houses of landholders.

14. The *Cawnpore Gazette*, of the 8th March, adverting to the question put by Rája Rampal Singh at the late meeting of the Provincial Legislative Council taking exception to the assessment of the income-tax on the country-houses of landholders, observes that such houses have, to all practical intents and purposes, little or no rental value. Moreover, landholders pay more than half the gross profits of land to Government in the shape of revenue and cesses. Under these circumstances it is unfair to assess the income-tax on the landholders' houses in question.

NAIYAR-I-AZAM, 5th March 1899.

Alleged need for establishment of a Judgeship in Budaun.

15. The *Naiyar-i-Azam* (Moradabad), of the 5th March, states that during the last visit of the Lieutenant-Governor to Budaun the people submitted a memorial to His Honour urging the need for creating a judgeship for their district, which His Honour promised to consider favourably. Under existing arrangements, the residents of Budaun have to resort to the Judge's Court at Sháhjahánpur for civil and revenue suits and to that at Moradabad for criminal suits and registration of documents, which causes them much inconvenience, worry and expense. Government is very often obliged to appoint an additional Judge at Moradabad owing to increase of work, and hence if this officer were simply transferred to Budaun as District Judge, the measure would involve no great additional expenditure, only some office and record rooms and some additional amla being required, while it would tend to the great convenience of the residents of Budaun. Money can also be provided for a subordinate judgeship at Budaun by including Aonla and Chandausi in Budaun (district) and abolishing a munsifship (at either of those places).

OUDH AKHBÁR, 9th March 1899.

Corruption among subordinate officials in the United Provinces.

16. The *Oudh Akhbár* (Lucknow), of the 9th March, states that before the outbreak of the late famine several high native officers in these provinces got into trouble on the charge of corruption. Lately subordinate officials have been getting into hot water. A tahsíldár is suspected of corruption, a naib tahsíldár suspended, a kurk amín already sentenced to imprisonment, a názir pending his trial, and so on. All honour is due to Sir Antony MacDonnell for his efforts to check corruption. It is no doubt very difficult to put a stop to bribery among the lower classes of officials. However, it would greatly be checked if Government ordered District Officers to keep an eye on the conduct of their subordinates and to make an inquiry at least once a year into the conduct of those who have a bad reputation. Moreover, they should give promotion to officials reputed to have clean hands.

ALMORA AKHBÁR, 4th March 1899.

A suggestion for appointing a commission to devise means for checking official corruption.

17. The *Almora Akhbár*, of the 4th March, says that it would seem that the Panjáb Government has ordered a statement showing the estates of Government officials to be prepared and to be revised from time to time with a view to check corruption among them. The scheme is a good one, but corrupt officials will probably endeavour to defeat it by refraining to invest their ill-gotten gains in land or house property. Bribery is steadily increasing, corrupt officials ingeniously devising new methods of fleecing the people. Bribery is in a way contagious. Honest officials finding Government making no distinction between them and the black sheep, and seeing the latter making fortunes, are induced to follow their example. It is a matter for surprise and regret that Government has not yet considered it necessary to appoint a commission to devise any effectual means for checking the evil which is so rampant. Commissions have been appointed by it to deal with much lesser evils.

HINDUSTÁNÍ, 18th March 1899.

Abuse of Hindus by a Christian missionary at Trichinopoly.

18. The *Hindustání* (Lucknow), of the 8th March, complains that a Christian missionary at Trichinopoly grossly abuses Hindus, calling them the most immoral, treacherous and cunning people on the face of the earth. It is useless to consider how far these epithets are applicable to Hindus as a nation. The question is whether the Madras Government

will prosecute the missionary under the new sedition law. He has offended an entire community, and by prosecuting him under the disaffection section, as lately amended, Government would convince the public that the section is not applicable to natives alone but to all residents of India. Missionaries and native Christians are agitating for the departure of the missionary in question from this country; but before he departs Government should institute a prosecution against him.

19. The *Nátya Patra* (Allahabad), for March, states that Christian missionaries are not justified in abusing the Hindu religion at the confluence of the rivers during the Magh Mela at Allahabad. They may be allowed to preach on this side of the *bandh* or embankment but should not by any means be permitted to do so at the fair. The Municipal Board should give its attention to the matter.

NÁTYA PATRA, March 1899.

Abuse of the Hindu religion at the Magh Mela at Allahabad.

20. The *Hindi Pradip* (Allahabad), for February, says that the management of the Allahabad Magh Mela has for some years past greatly improved, but that the improvement, such as it is, has been bought at too heavy a cost. When the fair is well attended, a lakh or a lakh and a half of rupees are spent by pilgrims, one half of which goes into the Government treasury in the shape of taxes and the other half into the pockets of *prayágwáls*, shopkeepers, barbers, &c. The ground rent which was formerly levied from shopkeepers at Rs. 5 a square yard of land has been raised to Rs. 22 and in some instances to Rs. 24 a square yard. It would appear that at the late fair one *halwai* (sweetmeat-seller) had to pay Rs. 900 and a shroff (who supplies change) Rs. 200 as ground rent! One can imagine from these instances how heavy the ground rent is. Change is supplied at a discount of half a pice or a pice per rupee. The shroff who paid Rs. 200 as ground rent should sell Rs. 12,800 worth of pice simply to make good the rent paid, which is impossible: he must cheat his customers to save himself from loss. The same may be said of other shopkeepers. The authorities who levy ground rent at exorbitant rates are thus responsible for the frauds practised by the shopkeepers at the fair. A betel-leaf seller was charged Rs. 100 and a shopkeeper who sells red lead and other such articles Rs. 30 as ground rent. About 3,200 barbers are said to have obtained licenses on payment of a fee of Rs. 4 each to ply their trade, but their earnings in a few instances exceeded Rs. 3. The tax levied from traders at a fair should form a small fraction of their profits, but here it amounts to the lion's share. The fact is that the officials entrusted with the management of the Magh Mela are naturally anxious to maintain or increase the income from the fair with a view to win the goodwill of their superiors. It is to he hoped that Sir Antony MacDonnell will make an inquiry and place the management of the fair on a more satisfactory footing. Fires break out every year; a fire-engine should be provided for the fair.

HINDI PRADIP, February 1899.

Excessive ground rent and license fees levied at the Magh Mela, Allahabad.

21. The *Naiyar-i-Ázam* (Moradabad), of the 5th March, publishes an Urdu translation of a judgment delivered by Bábú Prág Dás, M.A., Subordinate Judge, Saháranpur, in a case relating to cow-killing that arose between the Hindu and Muhammadan residents of a town in that district. The Bábú held that as every person had a right to do any thing that is not illegal in his house, every Muhammadan is free to kill a cow in his house, whether as a sacrifice or simply for food at all times, so long as he does not unnecessarily give offence to his Hindu neighbours by this act. As regards the objection of the Hindu defendants in the case to the effect that the groans of a cow while slaughtered will hurt the feelings of Hindus living in the houses adjoining that in which the slaughter takes place, the Subordinate Judge declared the plea to be absurd and unreasonable, supporting his views with the religious toleration granted to all classes of Her Majesty's Indian subjects by her famous proclamation of 1858.

NAIYAR-I-ÁZAM, 5th March 1899.

A Subordinate Judge's interpretation of the law on the question of cow-killing in the neighbourhood of Hindus.

22. The *Almora Akhbár*, of the 4th March, says that elephant-hunting should be checked as elephants have largely fallen off in numbers in forests owing to hunting expeditions carried on by European sportsmen. The killing of elephants has strictly been prohibited in Balapada and other places where they abounded. The killing of kine should be prohibited as well, that evil practice having greatly reduced the number of those useful animals.

ALMORA AKHBÁR, 4th March 1899.

A suggestion for prohibiting the slaughter of kine.

RAHBAR, 8th March 1899.

Working of the Village Munsifs Act in the United Provinces.

23. The *Rahbar* (Moradabad), of the 8th March, says that the Village Munsifs Act, which has largely been introduced into the Meerut Division, has, far from benefiting the people, proved a new engine of oppression for them. The writer has some experience of the working of the Act in the Muzaffarnagar district, which is not satisfactory. He would not assert that the suits filed in the courts of the village Munsifs are all false, but that there is little doubt that these Munsifs do not dispense even-handed justice in the majority of cases, and thereby oppress the peasants, ignorant as they are. Sometimes a defendant does not hear of a suit having been instituted against him until his property is attached in execution of the decree passed against him. The village Munsifs do not know the law of limitation, and decree claims of more than three years' standing. Mortgage bonds are beyond their jurisdiction, but they deal with them all the same. They can hear claims up to Rs. 200 *with the consent of the parties concerned*, but some zealous members of their class ignore this *condition*. It is true that either of the dissatisfied parties to a suit can have it transferred from a village Munsif's court to that of a stipendiary judicial officer; but before he can do so the village Munsif disposes of the case. To apply for a review of a village Munsif's decision to the District Judge entails much unnecessary worry, the decisions of village Munsifs being final. All those cases, however, which are transferred from village Munsifs' to stipendiary Munsifs' courts at the request of the defendants are, if the writer is not misinformed, invariably dismissed, while those decided by village Munsifs themselves are, as a rule, decreed. With a few honourable exceptions, the village Munsifs in the Muzaffarnagar district are illiterate men of very ordinary intelligence and ability. Some persons living in cities institute suits in a village Munsif's court to escape the critical examination of their claims by stipendiary Munsifs, representing themselves to be the newly-settled residents of some village. Such persons represent the defendants also to be residents of the same village, and, having entered into a previous agreement with the Munsif on the subject, have their suits decreed at once. Unless the defendants concerned be clever persons and get the suits against them transferred by timely application, or secure the goodwill of the village Munsif concerned "by some means," a decree will assuredly be given against them. What is worse still is that the village Munsifs not only hurriedly dispose of suits, but they also disregard orders for their transfer. It is high time that Government made inquiries regarding the working of the Village Munsifs Act, not through Collectors or Deputy Collectors but through Munsifs who have occasion to look into the former's work.

OUDH PUNCH, 2nd March 1899.

Appointment of Europeans as managers of estates under the Court of Wards.

24. The *Oudh Punch* (Lucknow), of the 2nd March, in continuation of its previous article in the form of a drama (*Vide* the Selections from Vernacular Newspapers for week ending the 28th February, 1899, page 95, paragraph 12), represents the ward (a rája) as calling upon the manager. The rája has to wait two hours in the sun in the compound before he is received. The manager finds fault with him for not dismissing his servant Ramdin in accordance with his orders. The rája excuses himself on the ground that Ramdin is a hereditary servant of his family. The manager then accuses him of attending the dances of dancing girls, devoting too much time to daily religious observances and neglecting his estate affairs, and finds fault with him for allowing his followers to play on the guitar. He replies that dancing girls simply waited on him on the day of Basant Panchmi to receive their usual reward; that he does not spend much time in religious devotions; that he manages his estate according to the training he has received; and that he will not allow his followers to play on the guitar in the future. The manager orders the rája to send over the billiard table lately obtained from Calcutta to him, to which the rája agrees. The manager rebukes the rája for a desire to will away his estate, and warns him that under the new Court of Wards Bill he cannot do anything of the sort. He is also told that the estate of any taluqdár who suffers from mental defect or infirmity, bears a bad character, or has been convicted of a criminal offence, will be taken over by the Court of Wards. He says that in that way a taluqdár convicted of a criminal offence will receive two-fold punishment. He is also told that if he receives any property from a relative after the management of his estate has been assumed by the Court, that property will also be taken over by the Court. *(To be continued.)*

25. The *Police News* (Meerut), of the 8th March, quoting the provisions of sections 24 and 26 of the Criminal Tribes Act (XXVII of 1871), observes that the Act has entirely put a stop to the castrating of children, for which Government is entitled to public gratitude. But there are many men who, though probably not impotent, misbehave themselves in the same way as eunuchs. If they were examined, some of them might be found to be impotent. These people should be looked after. It would be well if they were subjected to a medical examination and registers of them kept up at police stations, the Act being amended if necessary.

Criminal Tribes Act and eunuchs.

POLICE NEWS, 8th March 1899.

26. The *Jain Gazette* (Muttra), of the 1st March, expresses great satisfaction that the late Jain fair at Háthras was a success in spite of the opposition of the Vaishnavas, and praises the British Government for allowing all communities to freely perform their religious ceremonies. The Jains are highly thankful to the authorities, and pray for the stability of British rule. The fair lasted six days and was attended by a lakh of Jains. The Vaishnava traders closed their shops when the Jain idol procession passed through the streets of the town, which indicates their vindictive disposition. It is to be hoped that better counsels will prevail with Vaishnavas in the future and that they will refrain from opposing Jain processions.

Late Jain fair at Háthras, Aligarh district.

JAIN GAZETTE, 1st March 1899.

27. The *Rahbar* (Moradabad), of the 8th March, says that the statement which appeared in its preceding issue to the effect that the Sub-Inspector of Police at Didauli, Moradabad district, had instigated a dakáiti at the Commissioner's camp and that he had been suspended is unfounded, and expresses regret that it found a place in its columns. The Sub-Inspector has simply been transferred to the police lines.

Contradiction of a false rumour regarding the suspension of the Sub-Inspector of Police at Didauli, Moradabad district.

RAHBAR, 8th March 1899.

28. The *Oudh Akhbár* (Lucknow), of the 10th March, publishes a communication in which the writer admires the pluck and courage with which Qazi Makhdum Husain, tahsíldár of Muhamdi, district Kheri, captured Rustam Singh Thakur, resident of mauza Nagla Daman, police station Jalalabad, district Sháhjahánpur, in the dead of night on the 24th of February last. This Rustam Singh has committed some six or seven murders in mauza Nagla Daman during the last eleven months, and was the ringleader of a band of armed dakáits who have committed several dakáitis in the Kheri and Sháhjahánpur districts. He was proclaimed an offender in the *Police Gazette*, and a reward of Rs. 1,000 or Rs. 1,200 is said to have been offered for his capture. The efforts of the Police to capture him failed as he received secret help from the leading Thakurs in the Kheri and Sháhjahánpur districts. Qazi Makhdum Husain captured this notorious dakáit single-handed and kept him in his custody until the Police came to his assistance. He has really displayed wonderful courage and firmness on this occasion, and it is to be hoped the Government will not only promote him to the rank of a Deputy Collector, for which he has *already* been recommended by the district authorities in consideration of his services in other directions, but will also confer on him a suitable title.

Capture of Rustam Singh, ringleader of a band of dakáits, by Qazi Makhdum Husain, Tahsíldár of Muhamdi, Kheri district.

OUDH AKHBÁR, 10th March 1899.

III.—LEGISLATION.

29. The *Anjuman-i-Hind* (Lucknow), of the 11th March, states that the Oudh Taluqdárs' Association has prepared its protest against the Court of Wards Bill and will forward it to Government by the 14th idem. It is to be hoped Government will take the protest into consideration and save the Taluqdárs from the misfortune with which they are threatened.

Protest of Oudh Taluqdárs' Association against the Court of Wards Bill.

ANJUMAN-I-HIND, 11th March 1899.

IV.—EDUCATION.

30. A correspondent of *Al Bashír* (Etáwah), of the 27th February, urges in a long article that though the object the late Sir Saiyad Ahmad Khan had in view in founding the Muhammadan College at Aligarh was undoubtedly to remove

Existing want of *rapprochement* between Englishmen and natives and the alleged need for raising the Muhammadan College at Aligarh to a teaching university to remove the same.

AL BASHÍR, 27th February 1899.

mutual distrust and engender feelings of affection and goodwill between Englishmen and Muhammadans, yet education seems to have done more harm than good to natives. Pride, arrogance, and incivility have increased among subordinate English officers of the present day to an extent as have never been found among any nation before. Assaults, murders, &c., which are so frequently committed by Europeans on natives, and (generally) allowed to go unpunished by subordinate English officers, clearly show what opinion the latter hold about natives. These English officers do not treat natives even as they treat their dogs. The case of a native Civilian in the Panjáb, who was assaulted by certain European officers while travelling together in the same railway carriage would imply that natives to whom Western education gives the idea of equality with Englishmen fare worse at the hands of the latter than the uneducated classes. A respectable native gentleman undertook a long journey to see the Commissioner of a Division, but the latter refused to see him, without even expressing his willingness to accord him an interview on any other day. Another native gentleman wrote a letter to an officiating District Magistrate addressing him as "My dear Sir." This highly incensed the officer, and he sent for the *mukhtár* or agent of the native gentleman in question and told him that his master was extremely rude and disrespectful. The writer has himself noticed that officers do not as a rule like to see a native enter their rooms with shoes on. An officer got highly annoyed on hearing a respectable native subordinate address him as *ap* (you). It has, as it were, become a rule that no native of whatever position should drive into the premises of an officer's bungalow when visiting him. The writer himself has had on several occasions to vacate first or second class railway carriages for the convenience of European travellers, but he quietly put up with the illtreatment. There is no doubt that Government is anxious that good relations should exist between English officers and natives, and the majority of the high-placed and some good-tempered subordinate officers are courteous enough in their conduct toward natives. "Our" present Lieutenant-Governor has made himself so very popular simply by his courtesy and kind treatment of natives. He does not go about making each and every one a Deputy Collector or tahsíldár, but he has a good heart, speaks and listens to everybody, makes suitable replies and grants reasonable requests. The writer would therefore advise the editor to call upon Government now and then to take steps to correct the morals of its European officers and exercise a control on their conduct, administering them severe reprimand when necessary. It is to be devoutly desired that the British Government in India should endure for ever, for history does not show this country to have ever enjoyed so blissful and well-disposed a Government as the British one. Should Government be sufficiently mindful it could speedily have the conduct of its European subordinates improved, for by God's grace the lucky British nation possesses germs of all kinds of capabilties, it being the sheer want of control on British officers or absolute liberty enjoyed by them that mars their character in British India, and the undue confidence of Government in them that turns their heads. The writer says from personal experience that in Hyderabad and other Native States, where natives hold higher posts than Europeans, or the latter's interests lie in the hands of the former, he did not find a single high or subordinate English officer discourteous. He found the British Resident in Hyderabad, who is almost equal to a Lieutenant-Governor, meeting him very warmly and shaking hands with him, but in British India he cannot have the good fortune of being received in that way even by a District Superintendent of Police or an Assistant Magistrate. *Al Bashír* commenting on the above views, says that though Englishmen are not free from blame in the matter of the want of *rapprochement* between them and natives, the latter themselves are chiefly responsible for this state of things. The majority of natives see English officers with selfish motives and not for cultivating friendship with them, as is evident from their rarely visiting any British officer or private gentleman from whom they have no object to gain. Again, there is so much difference between the lives, manners, customs, education, &c., of Englishmen and natives that the former can seldom derive any pleasure from an interview with the latter. But all these shortcomings in natives will be removed with the spread of higher education among them. But higher education should be accompanied with moral culture and formation of character which cannot be acquired by Muhammadans until they have got a Muhammadan university on the model of the Cambridge or Oxford one.

31. *Al Bashír* (Etáwah), of the 27th February, stating that Hindus are freely admitted into all the existing Muhammadan schools and colleges, endeavours to show that Hindus also will be benefited along with Muhammadans if the latter succeed in their project to raise the Muhammadan College at Aligarh to the status of a teaching university which none of the existing Government universities are. Hindus are more advanced in education, and they have now undertaken to establish a central college of their own at Benares on the model of the Aligarh College for which they are most actively raising funds. When they have established this College on a satisfactory basis they will assuredly try to convert it also into a teaching university. But until that is done, Hindus will not be able to secure for their sons the advantages of a teaching university, and the writer is therefore of opinion that they should co-operate with Muhmmadans at the present time in making the Aligarh College a teaching university to which they will obtain free admission, and that when the time comes Muhammadans will assist Hindus in raising their Benares College to a similar university.

Hindus called upon to assist Musalmáns in raising the Muhammadan College at Aligarh to a teaching university.

AL BASHÍR, 27th February 1899.

V.—POST OFFICE.

32. The same paper refers to the complaints made by the *Oudh Akhbár* to the effect (1) that postage stamps affixed to letters, &c., are frequently removed from them (and misappropriated) in the Postal Department, and (2) that very many letters, &c., are not delivered at all, being destroyed by postmen when these do not receive presents on the occasion of festivals from their addressees. This complaint is rather sweeping, though ever since the prohibition made against putting the seal mark of a firm or the signature of the writer on a letter, the state of things is not quite satisfactory. It is quite possible that one's servant might remove the postage stamps from the letter he has been entrusted with to post, and put it bearing into the letter-box. It will, however, be better to again permit a seal mark or signature to be put on postage stamps affixed to letters, &c., as before, or (detatched) stamps be abolished altogether and embossed wrappers like embossed envelopes be issued. As regards the second complaint with reference to the dishonesty of postmen, as education advances and becomes general it will be removed.

Certain postal complaints.

THE SAME, 27th February 1899.

VI.—RAILWAY.

33. *Hindustán* (Kálákankar), of the 5th March, publishes a communication in which the writer complains that passengers arriving at Hajipur by the night train are exposed to great inconvenience, as the railway station is situated at a great distance from the town and carriages and even coolies are not forthcoming at the station at night. It would be well if the railway station were removed to Kunhará Ghát where it was before.

Hajipur railway station, Bengal and North-Western Railway.

HINDUSTÁN 5th March 1899.

34. The *Rohilkhand Gazette* (Bareilly), of the 4th March, in its column of local news, complains that a native passenger on arrival at his destination (Anjhi station) on the 16th February at night alighted from his carriage and desired to help his young wife down from the female carriage in which she was seated, but that the railway officials did not allow him to approach the carriage. He told them that she had five hundred rupees worth of jewellery with her, but he was not heeded and the train left. Since then he has not heard of her and does not know what has become of her.

Alleged misconduct of railway station officials at the Anjhi station, Oudh and Rohilkhand Railway.

ROHILKHAND GAZETTE, 4th March 1899.

VII.—LOCAL AND MISCELLANEOUS.

35. The same paper expresses great satisfaction that Amba Prasad, editor of the defunct *Jámi-ul-Ulúm* newspaper, was released from jail on the 27th February. He paid a visit to Bareilly on the 3rd March and had an interview with the editor of the *Rohilkhand Gazette*. He is in good health and intends resuscitating shortly his favourite paper, the *Jámi-ul-Ulúm*, and will publish a book under the name of the *Kaid-i-Farang* (giving his jail experiences). The conversation the editors had at their interview will be published in the next issue of the *Rohilkhand Gazette*.

Release of Amba Prasad, editor of the defunct *Jámi-ul-Ulúm*, from jail.

THE SAME.

NASÍM-I-AGRA, 7th March 1899.

Abundance of small insects in the air at Agra and damage done to crops by rats.

36. The *Nasím-i-Agra*, of the 7th March, in its column of local news, states that the air in the streets and lanes of the city abounds at present with *bhungas* (small insects seen in the beginning of Spring) to the great inconvenience of the public. The abundance of these insects is attributed in some quarters to strange causes. In the interior of the district standing crops are being damaged by rats.

CAWNPORE GAZETTE, 8th March 1899.

Assault on the son of a respectable *mahájan* by bad characters at Cawnpore.

37. The *Cawnpore Gazette*, of the 8th March, complains that on the morning of the 5th idem a young lad, son of a respectable *mahájan*, while out driving, was assaulted with sticks and wounded by bad characters at Chata Mahál in the Cawnpore city, and hopes that the assailants will be brought to book to reassure the public mind.

ALLAHABAD:
17*th March* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 12 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 21st March 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Adíb	Agra ...	Saiyad Akbar Alí...	For January ...	20th March ...	...
2	Árya Bandhu	Meerut ...	Dr. Rám Chandra Varmá.	„ March ...	19th „ ...	400 copies.
3	Árya Patra	Bareilly ...	Sheobarat Lál ...	„ February ...	„ „ ...	500 „
4	Árya Samáchár ...	Meerut ...	Munshí Murarí Lál	„ January and February.	15th „ ...	325 „
5	Hamdard-i-Qaum Vaishya ...	Do. ...	Bábú Raghubír Singh	„ February ...	„ „ ...	500 „
6	Tablígh-i-Risálat ...	Do. ...	Munshi Sháh Muhammad Fázil.	„ „ ...	„ „ ...	200 „
7	Vaishya Hitkárí ...	Do. ...	Mohan Lál Agrawál.	„ March ...	17th „ ...	1,000 „
	Twice a month.					
8	Akhbár-i-Imámiá ...	Lucknow ...	Mir Ábid Alí ...	20th March ...	21st March ...	350 copies.
9	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	„ „ ...	...
	Thrice a month.					
10	Mufíd-i-Ám	Agra ...	Munshí Muhammad Qádir Alí Khán.	10th March ...	19th March ...	45 copies.
	Weekly.					
11	Agra Akhbár	Agra ...	Abdul Rahim ...	14th March ...	17th March ...	160 copies.
12	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	„ „ ...	18th „ ...	200 „
13	Al Bashír	Etáwah ...	Munshí Muhammad Bashir.	13th „ ...	15th „ ...	...
14	Anís-i-Hind ...	Meerut ...	Munshí Banársí Dás	15th „ ...	17th „ ...	700 copies.
15	Anjuman-i-Hind ...	Lucknow ...	Munshí Bishun Lál	18th „ ...	21st „ ...	500 „
16	Cawnpore Gazette ...	Cawnpore ...	Bábú Harnám Singh	15th „ ...	17th „ ...	467 „
17	Dabdaba-i-Qaisarí ...	Bareilly ...	Munshí Thákur Prasád.	11th „ ...	18th „ ...	175 „
18	Dabdaba-i-Sikandarí ...	Rámpur ...	Munshí Muhammad Husain Khán.	13th „ ...	15th „ ...	245 „
19	Hindustání	Lucknow ...	Munshí Gangá Prasád Varmá.	15th „ ...	16th „ ...	600 „
20	Jám-i-Jámshed	Moradabad ...	Qázi Muhammad Abdul Alí.	12th „ ...	17th „ ...	50 „
21	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	10th „ ...	16th „ ...	100 „
22	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	16th „ ...	18th „ ...	500 „
23	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	14th „ ...	17th „ ...	350 „
24	Naiyar-i-Ázam	Moradabad ...	S. Ibn Alí ...	12th „ ...	15th „ ...	300 „
25	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Kishun	4th „ ...	18th „ ...	300 „
26	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	17th „ ...	300 „
27	Nizám-ul-Mulk	Moradabad ...	Qázi Muhammad Fahím-ud-din.	16th „ ...	19th „ ...	300 „
28	Oudh Punch	Lucknow ...	Munshí Muhammad Sajjád Husain.	„ „ ...	18th „ ...	500 „
29	Police News	Meerut ...	Maulvi Abul Hasan	„ „ ...	„ „ ...	400 „
30	Rahbar	Moradabad ...	Pandit Prataáp Kishun.	„ „ ...	„ „ ...	350 „
31	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	„ „ ...	19th „ ...	325 „
32	Sitára-i-Hind	Moradabad ...	Bansi Dhar ...	4th „ ...	20th „ ...	187 „
33	Surma-i-Rozgár... ...	Agra ...	Saiyad Itrat Husain	24th February and 8th March.	15th „ ...	150 „
34	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	13th March ...	18th „ ...	400 „
	Twice a week.					
35	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	12th and 16th March	15th and 19th March	400 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Daily.					
36	Oudh Akhbár	Lucknow ...	Munshí Prayág Narayan Bhárgava.	15th, 16th, 17th, 18th, 20th and 21st March.	15th, 16th, 17th, 18th, 20th and 21st March.	526 copies.
	URDU-ENGLISH.					
	Monthly.					
37	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	For March ...	17th March ...	100 copies.
	HINDÍ.					
	Monthly.					
38	Jainí	Allahabad ...	Bábú Manohar Lál...	For March ...	19th March ...	...
	Twice a month.					
39	Jain Gazette	Muttra ...	Munná Lál ...	16th March ...	20th Marth ...	700 copies.
	Weekly.					
40	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	11th March ...	15th March ...	210 copies.
41	Árya Mitra	Moradabad ...	Bhawáni Singh ...	15th „ ...	18th „ ...	280 „
	Daily.					
42	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	11th, 12th, 14th 15th, 16th, 17th, 18th and 19th March.	12th, 13th 15th, 16th, 17th, 18th, 19th and 20th March.	214 copies.

I.— Political and Foreign.

Rohilkhand Gazette, 16th March 1899.

Treatment accorded to dervishes taken prisoners on the battlefield in the Soudan.

1. The *Rohilkhand Gazette* (Bareilly), of the 16th March, says that it has been rumoured that all the dervishes who fell into the hands of the victorious army (in the Soudan) were killed. A Christian missionary has lately declared that only those prisoners who were considered dangerous were killed, and that those men were taken to be dangerous who bore arms! A more simple test could not have been applied, though the editor would condemn any man to death whose appearence frightened chicken-hearted persons. Exception cannot be taken to the way in which the dervishes taken prisoners on the battlefield were dealt with because they were not a civilized people. In these days justice is sold (dispensed) only to the strong.

Hindustán, 16th March 1899.

Russia in Central Asia.

2. *Hindustán* (Kálákankar), of the 16th March, referring to the interview Lord Curzon had with a correspondent of the *Matin*, a Paris journal, on the eve of his departure for India, observes that the views expressed by His Lordship on the occasion clearly show that the British Government would not be well advised in viewing the secret proceedings of Russia in Central Asia with indifference. Even if the increase of Russian influence is not dangerous to the British Indian Empire, it will be an impediment to the extension of British trade and influence in that part of Asia. It would appear from official reports that the British and Indian trade in Khurasan and Meshed has lately been declining owing to Russian competition. As soon as Russia has fully established her influence in Persia, she will strive to extend it over Afghanistan. The friendship of the Amir is very doubtful. His Highness views the extension of the Russian railway to Kushk with satisfaction rather than alarm. He is not satisfied with the services of Sir Salter Pyne who is so loyal and devoted to him. He cannot be expected to invite and welcome British troops to his capital to protect his country from Russian invasion. Under these circumstances the British Government should avail itself of an opportunity to occupy Afghanistan with or without his consent.

Oudh Akhbár, 20th March 1899.

Rumour regarding the advance of Russian troops in the Pamirs.

3. The *Oudh Akhbár* (Lucknow), of the 20th March, says that the rumour regarding the advance of Russian troops in the Pamirs with a view to occupy Sarkol appears to be unfounded like others of its kind. But if it is true, it is entitled to serious consideration. The steady advance of Russia towards Herat and Kashmir can not be but a source of anxiety to India. It is now the season for the annual relief of the Chitral garrison, and such reliefs are always attended with uneasiness in Swat and other places through which the troops have to pass. Any movement of Russian troops at such a time is likely to add to the excitement of the tribesmen: hence the local British Officers should be on the alert.

Jám-i-Jamshed, 12th March 1899.

The Amir of Kabul, Russia, and the British Government.

4. The *Jám-i-Jamshed* (Moradabad), of the 12th March, referring to the alleged agreement between Russia and Afghanistan, does not understand what has led the Amir to approve of the construction of the Russian railway up to the borders of Herat and direct his people to help the Russian authorities in extending their railway even into Afghanistan. The Amir did not permit the British Government to construct a railway to Kandahar, for which it had collected materials; but now he makes the concession to Russia! This clearly shows that the Amir trusts Russia more than his benefactor, the British Government. But he is mistaken. The promise of help by Russia led the late Amir Sher Ali to fall out with the British Government, but when the hour of need arrived she left him in the lurch and the unfortunate Pathan died of chagrin and grief. What guarantee is there that Abdur Rahman will receive a better treatment from Russia if he breaks with the British Government? However well prepared the Amir may be for war, and even though the whole of Afghanistan should support him, if he gets embroiled in a war with the British Lion he will not be able to hold his own against the British forces, but will only court his ruin, there being not the least likelihood of Russia really rendering him any succour. If the Amir has changed his attitude towards the British Government, the latter will make short work of him as soon as proof is forthcoming of his defection. The Amir has been considered to be a very wise and shrewd ruler; then why do his sympathies lean

towards Russia in preference to England? Russia is never likely to make greater concessions to the Amir than the British Government has done. It was the British Government that placed him on the throne of Kabul, and it has always helped him with the payment of a munificent annual subsidy and occassional gifts of arms. But it is a pity that the Amir has not appreciated the favours of his benefactor, and it remains to be seen what further concessions in addition to that in respect of the railway he will make to Russia and for what return.

Rumours concerning Afghanistan.

5. *Al Bashír* (Etáwah), of the 13th March, states that for some time past most absurd and false rumours have been set afloat regarding Afghanistan. At one time it was given out that a secret agreement had been concluded between the Amir and Russia, at another that the Amir had died! God knows what grudge the people have against Afghanistan that they give currency to vague rumours concerning her. The circulatation of such rumours is, the writer thinks, no friendly act to Government too.

AL BASHÍR, 13th March 1899.

Turkey, the British Government, and the Indian Musalmáns.

6. The *Riáz-ul-Akhbár* (Gorakhpur), of the 12th March, says that while it was lately reported that the Sultán intended to buy guns in England, now comes the news that at a recent interview with the British Ambassador (at Constantinople) His Majesty told him that his advice to the Indian Musalmáns always was to remain loyal and faithful to the British Government. These reports show that the relations between the Porte and the British Government are very satisfactory, which must be a source of great joy to Indian Musalmáns.

RIÁZ-UL-AKHBÁR, 12th March 1899.

Alleged plotting against the life of the heir apparent to the Begam of Bhopal.

7. The *Naiyar-i-Azam* (Moradabad), of the 12th March, referring to its three previous articles on the subject of an alarming notice entitled "Two dreadful plots of Nawáb Alamgir Muhammad Khán and Bhopal (*sic*): the design to administer poison and break the post of heir apparent," says that the editor having completed all his arrangements in the matter is about to publish the notice in question. It is somewhat improper to make such attempts under British rule. But so far as the editor knows Government has not yet been informed of the plot under reference, so that no notice could yet be taken of it. The editor will also publish subsequently those papers which support his statement, and will expose those cowardly fellows who were concerned in the plot, and sought to gain success by a deep conspiracy. He is thankful to those persons who have helped him and promised future aid in the affair. He has learnt that the Bhopal people take deep interest in writings on the subject. Whatever Nawáb Alamgir Khán might think to the contrary, he can never succeed in his evil designs. It is true that such things are common in almost every Native State; but what Nawáb Alamgir Khán attempted to do was simply horrible as will be seen when the notice referred to above and other papers are published hereafter. The editor has reason to believe that his articles on the subject are about to produce the desired effect for which the people of Bhopal are so anxiously waiting. It is high time that designing men were duly punished. The hatching of plots like the one in question against the wishes of Government indicates great boldness on the part of persons concerned.

NAIYAR-I-AZAM, 12th March 1899.

II.—General Administration.

Indian coolies in British colonies.

8. *Hindustán* (Kálákankar), of the 12th March, says that the West India Committee presented an address to Lord Curzon urging that the British settlers in Demerara and Trinadad might be exempted from the payment of the passages of the time-expired Indian coolies to India, the settlers in Demerara alone having to pay a million pounds sterling a year in the shape of such passages. But the treatment accorded to Indian coolies in British colonies is far from satisfactory. It would be very unfair to deprive them of the concession of a free passage home on the expiration of their contracts. In that case they would have to pass their lives among strange and unsympathetic people in strange climes: indeed their hardships would be intolerable. There would be no end to their miseries in colonies like Natal where no man can carry on a trade without a license which cannot easily be obtained. Hence it is to be hoped that Indian coolies will not be deprived of a free passage back to their native country.

HINDUSTÁN, 12th March 1899.

OUDH AKHBÁR, 15th March 1899.

9. The *Oudh Akhbár* (Lucknow), of the 15th March, is very indignant that the rich planters in the West Indies should have applied to the Government of India to cancel the rule which compels them to provide Indian coolie emigrants to those colonies with return passage money on the expiry of their term of contract. The planters urge that these coolies lead a far more comfortable and easy life in the colonies than they do in their own country, and hence they should not be required to pay their return passage money, for which they have at present to find as much as a million pounds sterling every year. But if the coolies were happy in the colonies they would not be anxious to return home; for they would remember how very miserable a life they led in India when they consented to emigrate and what sort of life they could expect there again. The fact seems to be that the coolies on the expiry of their terms of contract are entirely at the mercy of the planters, who can deal with them in any way they please. They have no independent means of earning their livelihood in the colonies, and are therefore obliged to serve the planters on what terms the latter are pleased to impose on them. It would seem that these terms are so hard that after filling their bellies the coolies are not able to make any saving, and hence their anxiety to return home instead of leading a wretched servile life in a foreign country. When coolies are first sought to be recruited in India they are held out all sorts of false inducements by recruiting agents and when, simple and indigent as they are, they have accepted the alluring offer, they are quietly made over to the agents of the planters in this country. There is very slight difference between this process and the sale of slaves. These recruited coolies are paid their passage money to the islands by the recruiting agents, and there is no reason why they should not be paid the return passage money when they have completed the full term of their contracted service. The Government of India took pity on the condition of helpless coolies in the Indies and ruled that such of them as desired to return home on the completion of their terms must be paid for their return by their employers. This is a very good provision to save coolies from being obliged to end their days in slavery in the colonies, and it is to be earnestly hoped that Lord Curzon, wise and just as he is, will, instead of taking the side of the wealthy planters, espouse the cause of the poor coolies and not leave them helpless, as it were, in a jungle at the mercy of kites and vultures.

The same.

DABDABA-I-QAISARÍ, 11th March 1899.

10. The *Dabdaba-i-Qaisarí* (Bareilly), of the 11th March, says that it would appear from a Calcutta paper that a European soldier in Fort William kicked a *mali* (gardener) who fell on the ground and died from the effects of the injury received. The coroner's jury held an inquest and came to the conclusion that the man's death was accidental. The question is, had the soldier been a native and the deceased gardener a European, would the coroner's jury have given the same verdict? In Balladun, Sylhet, a European was killed by some scoundrels, but six innocent men were condemned to the gallows. The murders of Messrs Rand and Ayerst at Poona created a deep sensation throughout the country. There is no use multiplying instances. Her Most Gracious Majesty made a promise that no distinction would be made between her European and native subjects. Those British officers who do not give effect to that promise bring Her Majesty's just and benign rule into disrepute. The kick inflicted by the European soldier on the gardener in the case above referred to was alleged by the coroner's jury to be a slight one; but there can be no gainsaying the fact that the gardener's fall was due to the kick, slight as it was, and that his death was brought about by the fall. Lord Lytton recorded his well-known minute in the Fuller case with a view to check the deaths of natives caused by "these slight kicks." But that minute has now become a dead letter, and it is to be hoped Lord Curzon will see his way to enforcing it.

Death of a native gardener caused by a European soldier in Fort William, Calcutta.

JÁM-I-JAMHSED, 12th March 1899.

11. The *Jám-i-Jamshed* (Moradabad), of the 12th March, complains that the Court of Wards has reduced her maintenance allowance to Khas Mahal Sahiba, a wife of (the late) Muhammad Safdar Ali Khán (of Rámpur) from the proceeds of her estate under its management to such an extent that she finds it difficult to make both ends meet. She

A widow of the late Muhammad Safdar Ali Khán of Rámpur and the alleged severity of the Court of Wards towards her.

is capable of herself managing her own estate, and therefore it had better be released.

HINDUSTÁN, 19th March 1899.

12. *Hindustán* (Kálákankar), of the 19th March, highly approves of the Mahárája of Darbhanga's suggestion in his speech at the late annual meeting of the Dufferin Fund Committee for the establishment of village female hospitals to provide medical aid for respectable women in the interior of districts, and praises him for his intention to devote three or four thousand rupees a year in his estate to that purpose, asking other Chiefs and noblemen to follow his good example.

Mahárája of Darbhanga's suggestion for the establishment of village female hospitals.

NASÍM-I-AGRA, 15th March 1899.

13. The *Nasím-i-Agra*, of the 15th March, while acknowledging the manifold blessings of the British Government, bitterly complains of the ruinous expenses of litigation, especially the bribes suitors have to pay to ministerial clerks for items of information. Suitors had not in former times to pay for information as to the date fixed for the hearing of their case, its number, &c., but now, unless they bribe the *amla* to help them secretly, they are required to pay a rupee or eight annas for every such petty item of information. Where suitors have to buy the goodwill of the dispensers of justice themselves, their lot is simply terrible. In courts presided over by corrupt officers, those mukhtárs and pleaders are held capable and learned who join or help in sucking blood (*i.e.* in extorting bribes). There is therefore very great need for exercising a strict supervision over all Government offices and courts.

Bribery among the *amla* and officials.

TOHFAH-I-HIND, 13th March 1899.

14. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 13th March, referring to the judgment lately given by the Subordinate Judge in a cow-killing case in Saháranpur as published in the *Pioneer*, observes that the judgment is no doubt a fair one so far as the civil law is concerned. But many an act which is not illegal cannot be performed in one's house if it causes annoyance or trouble to the neighbours or is calculated to bring about a breach of the peace. It is the District Magistrates who can decide what thing, though perfectly legal, may or may not be done at a locality with due regard to public peace and order. Would that, with a view to public peace, District Magistrates issued orders directing that cow-killing should be strictly confined to slaughter-houses only.

The question of cow-killing in one's house in a town.

MEHR-I-NIMROZ, 14th March 1899.

15. The *Mehr-i-Nimroz* (Bijnor), of the 14th March, points out that the general public are put to great inconvenience when they are supplied with a copy of evidence recorded by a court in English. Such a copy has to be translated into Urdu before it can be used by Urdu-knowing mukhtárs and pleaders. In villages hardly a person can be found who can read English. Under such circumstances the writer sees no reason why evidence should not be taken down both in English and Urdu in criminal suits as was done before and is still done in revenue and civil suits.

Suggestion for criminal courts to revert to the old practice of recording evidence both in Urdu and English.

POLICE NEWS, 16th March 1899.

16. The *Police News* (Meerut), of the 16th March, thinks that in order to remove the complaint that the Police are obliged to fabricate false cases because their promotion or degradation is made to depend on the statistical tests of their work, the District Superintendent of Police should enter, in his diary in the column of "remarks," a fuller account of all that an official in charge of a *thána* does in connection with every case he deals with, so that at the end of the year he may be able to judge how every official has discharged his duty and carried out his instructions, &c., and reward or punish him accordingly. A similar register may also be kept up of the work of head constables, circle by circle, and the official in charge of a *thána* should record the work of village chaukidárs in the same way. This system, if adopted, will easily show how each and every Police official has worked in a year, what are his capabilities, &c., and there will be then no necessity for guaging his work by the number of cases he has inquired into, &c.

A suggestion for keeping an account of work done by Police officials in a particular way to obviate the necessity of judging of the same by statistics.

SURMA-I-ROZGÁR, 8th March 1899.

17. The *Surma-i-Rozgár* (Agra), of the 8th March, states, on the authority of a local reporter, that on the night of the 7th (6th?) idem a gang of dakáits fell upon the house of one Phul Khan Mewati in muhalla *Sarai Pukhta* near Tajganj, at Agra, and firing some shots and potash squibs, carried away property worth upwards of Rs. 1,000. On the following night a body of dakáits appeared at Nonehai, police-station Itmád-ud-Daula, and fired some potash squibs and one shot. A *bania*, however, who had a gun, fired a shot from his house, and other residents of the place pelted the dakáits with stones and bricks compelling them to retire. A lock of a house was picked and a robbery committed in Said Khan-ki-Mandi in broad daylight last week. The Police have succeeded in arresting the robbers. The lock of the house of Munshi Saiyad Sajjad Husain, peshkár to the District Superintendent of Police, was also picked in the daytime in muhalla Rakabganj and his whole property and cash stolen. If serious crimes have been checked in the interior of the town by the activity of the Police, they have become rampant in the suburbs. The number of the Police in the town is insufficient to check crime. It is said that there are very many muhallas in the town which are seldom visited by the Police. The total strength of the Municipal and Government Police is 520, of whom about 125 are generally away on sick or other kind of leave, and the remaining 300 are certainly not enough to keep watch over a town whose area is said to be about 12 square miles. The District Superintendent of Police should take steps to have the police force increased. [The *Nasím-i-Agra*, of the 15th March, noticing the two dakáities mentioned above, adds that again on the night of the 10th March dakáits appeared at Midhákur and Fatehpur and carried away some property.]

Crime in Agra and the alleged insufficiency of the police force.

ROHILKHAND GAZETTE, 16th March 1899.

18. The *Rohilkhand Gazette* (Bareilly), of the 16th March, gives a brief account of the circumstances under which Kazi Makhdum Husain, Tahsíldár of Muhamdi, District Kheri, captured the notorious dakáit leader Tarsam Singh, and urges that the Kazi, who has already been recommended by the district authorities for promotion to a Deputy Collectorship as a reward for his famine services, should receive the title of Khán Bahádur for capturing Tarsam Singh. The writer in the *Oudh Akhbár* is wrong in calling the dakáit Rustam Singh.

Capture of a notorious dakáit by Kazi Makhdum Husain, Tahsíldár of Muhamdi, Kheri district.

THE SAME.

19. The same paper, in its column of local news, says that the District Magistrate, the Superintendent of Police, and their subordinates have spared no pains to rid the district of criminals and that the criminal courts have helped them in their efforts. But still there was no large decrease in cases of serious crime. It has now been proved to demonstration that the culprits who lately committed dakáities in the district came from the neighbouring Rámpur State. The editor then refers to the capture of a band of dakáits in that State, who had committed robberies in the Bareilly district, by Pandit Dwarka Singh, Rai Bahádur, Police Inspector, with the help of the Police Superintendent in Rámpur.

Capture of a band of dakáits in Rámpur who had committed robberies in the Bareilly district.

SURMA-I-ROZGÁR, 8th March 1899.

20. The *Surma-i-Rozgár* (Agra), of the 8th March, states that the Municipal Board at Agra has remitted octroi on all foreign imports which are once taxed on landing in India, with the exception of metal and cotton goods, in accordance with the Government Manual (Resolution ?) of 1871. It reflects disgrace on the Municipal Board that it should have continued to levy octroi on the foreign imports in question ever since 1871 and thereby iniquitously mulcted the residents of the town of lakhs of rupees. If it be urged that the Board levied the tax on the articles with the permission of Government, the latter too cannot be held free from blame in the matter. An illegal act which is reprehensible all the same, whether it be done by Government or its representatives. Khwaja Muhammad Siddiq and Hafiz Muhammad Ismail, two rich merchants and Municipal Commissioners, who are being prosecuted at Agra for not paying octroi on those very articles which it is now held illegal to tax, ought to be held not guilty, and the suits against them dismissed. Munshi Mai Dyal, an honest and unprejudiced Deputy Collector, who has been trying the case in

The Agra Municipal Board and its alleged remission of octroi on certain foreign imports that have once paid customs duty on landing.

question, will, it is hoped, do justice to the accused. In fact the Municipal Board would do well now to withdraw the suit.

JÁM-I-JAMSHED, 12th March 1899.

Suggestion to constitute a bench of Honorary Magistrates at Hasanpur, Moradabad district.

21. The *Jám-i-Jamshed* (Moradabad), of the 12th March, urges that there is need for constituting a bench of Honorary Magistrates for pargana Hasanpur in the Moradabad district. Competent men like Nawáb Abdul Karim Khán, Dost Muhammad Khán, and others reside in the pargana, and the District Magistrate would do well to recommend them for Honorary Magistracies and thereby save the people the trouble of going to the Tahsíldár or Pargana Officer for petty suits. Hasanpur is a large pargana, and a bench of Magistrates would not be out of place there.

RIÁZ-UL-AKHBÁR, 12th March 1899.

Release from jail of Amba Prasad editor of the *Jámi-ul-Ulúm* newspaper.

22. The *Riáz-ul-Akhbár* (Gorakhpur), of the 12th March, says that Amba Prasad, the proprietor and editor of the defunct *Jámi-ul-Ulúm* of Moradabad, has been released from jail after serving out the full term of his sentence. It is a pity that Government did not remit any portion of his sentence.

ROHILKHAND GAZETTE, 16th March 1899.

Interview between Munshi Amba Prasad and the editor of the *Rohilkhand Gazette*.

23. The *Rohilkhand Gazette* (Bareilly), of the 16th March, referring to Munshi Amba Prasad's visit to Bareilly on the 3rd idem after his release from the jail at Allahabad, observes that the Munshi was visited by a large number of friends at the *Rohilkhand Gazette* office. They asked him what he intended to do in the future. He replied that he could not make up his mind to any thing until he reached home and examined the state of his affairs. In reply to various questions put him by the editor he said that the mission of his life was to serve his country. He would resucitate the *Jámi-ul-Ulúm* if the public expressed a distinct desire to that effect and helped him with funds, otherwise he would pass the rest of his life in writing books. The editor said that he did not think that the public would allow the Munshi to retire from public life, that his imprisonment had hurt the feelings of lakhs of people, and that he was considered to have been unjustly dealt with. The Munshi replied that he had been a sinner, his fault having been that he called a spade a spade and endeavoured to promote union and concord against the policy (of the authorities). The Calcutta and the Panjáb editors indulged in stronger language than he at the time, but they were not brought to book as they were at loggerheads with one another. The frontier risings had created great excitement, and widespread sensation prevailed in Bombay owing to Mr. Rand's murder. He declared at the time the murder was the work of bad characters, and that the editors and other respectable persons had no hand in it as had been supposed. The events have justified his opinion. He considered British rule to be firmly established and a blessing to this country. He did not feel aggrieved at his imprisonment, as the measure was necessary for the purposes of Government. Government would not have occasion to amend (the sedition section in) the Penal Code if he and Mr. Tilak were not convicted. He was treated in jail like other convicts. He would write a book with a view to criticise the existing system of jail administration.

HINDUSTÁN, 16th and 17th March 1899.

Opposition of Musalmáns to the introduction of the use of the Hindi character into courts in the United Provinces.

24. *Hindustán* (Kálákankar), in its issues of the 16th and 17th March, publishes a long communication in which the writer advises Hindus and Musalmáns not to hate one another but to live in peace and amity and enjoy the blessings of *pax Britanica*, considering one another as man and brother. He quotes the opinion expressed by Maulvi Saiyad Ali Bilgrami, Shams-ul-Ulma, in favour of the Hindi character and in condemnation of the Persian character, and tells Musalmáns that the introduction of the Hindi character into the law courts in these provinces, far from injuring them in any way, will prove very beneficial to them, as has been shown by one of their own eminent scholars above referred to. The question of court character is not a religious one. The Musalmáns in Kumaun, Behar, Bengal, the Central Provinces, Bombay, Gujrat and other provinces where Urdu has ceased to be the court language have not become *kafirs* (unbelievers). They are as true Musalmáns as their *confréres* in the United Provinces. The Civilians in these provinces, as a rule, are higly dissatisfied with the Persian character; and if the Hindi character is not

introduced, the Roman character is sure to be forced upon the people sooner or later. It is a mistake to suppose that the change of the court character will injuriously affect the officials attached to the courts. They can learn to read and write Hindi in a short time. Six months' notice for the introduction of the change would be more than sufficient. If the Musalmáns still persist in their opposition to the proposal, they should take into consideration the hardships to which the Muhammadan as well as the Hindu peasantry are exposed from the use of the Persian character in the law courts and do something for their relief. Men should be allowed to file petitions, and obtain copies of judgments, decrees, &c., in Hindi and summonses, notices, &c., should be served on them in that character. Moreover, mukhtárs should be required to know both Urdu and Hindi.

III.—Legislation.

Hindustán, 11th March 1899.

Calcutta Municipal Bill.

25. *Hindustán* (Kálákankar), of the 11th March, publishes a communication in which the writer refers to the strong agitation set on foot in Bengal against the Calcutta Municipal Bill, the public meeting held in the Classic Theatre on the 27th February under the presidency of the editor of the *Amrita Bazár Patrika*, Mr. Herbert Roberts' amendment to the address to the Queen at the reopening of Parliament, and Lord George Hamilton's reply to the effect that the Bill was intended to improve the public health in Calcutta. The measure, if passed in its present shape, will be highly injurious to the cause of local self-Government. The plea urged by the Secretary of State in Parliament in defence of the Bill is a new discovery. The grounds on which the Bill was originally introduced were that Government and the Calcutta merchants were not adequately represented in the Municipal Board, that the native members were too numerous and more given to speechifying than to work, &c. But the marked improvement made in the sanitary condition of the capital of India since the introduction of the elective system is well known. According to the *Bangbasi* the masses know of the Bill only as a measure under which no dead person will be cremated until his dead body has been inspected by the doctor; water will be supplied in fixed quantities; the elective system will be stopped, and so forth. The writer cannot say how far the allegations of the *Bangbasi* are correct; but this much is certain, that if the European element largely prevails on the Board, the interest of the European community will receive greater attention than those of the native residents.

Anís i-Hind, 15th March 1899.

Currency Notes Forgery Bill.

26. The *Anís-i-Hind* (Meerut), of the 15th March, says that as the offence of making counterfeit coins and forged paper currency notes has lately much increased, it has been proposed to amend the law relating to the forgery of currency notes with a view to checking the crime. But under the amended law, as proposed, even those persons who happen to receive forged notes in good faith will be liable to punishment. Such a provision will be very hard indeed, and, if passed, will affect the popularity of currency notes to a large extent. Under the existing law the prosecution has to prove that an accused person knowingly received a forged note. But the Bill upon the *tapis* places the *onus probandi* of his innocence upon the shoulders of the accused person. In that case persons will refrain from receiving currency notes to escape falling into the clutches of the law without any fault of their own. Ignorant persons cannot be expected to be able to distinguish at once between genuine and forged notes when even bankers are sometimes deceived. Under these circumstances it is to be hoped that the Viceroy's Legislative Council will fully consider the subject before they pass the amendment in question.

Anjuman-i-Hind, 18th March 1899.

The Court of Wards Bill.

27. The *Anjuman-i-Hind* (Lucknow), of the 18th March, publishes copies of the Urdu memorandums on the Court of Wards Bill summitted by Rája Muhammad Tassadduk Rasul Khán, and Raza Husain Khán to the Oudh Talukdárs' Association, the speech of Rája Partab Bahádur Singh, and the memorial sent by that Association to Government on the 14th idem on the measure.

IV.—Education.

28. The *Hindustání* (Lucknow), of the 15th March, giving the substance of the Lieutenant-Governor's speech at the last Convocation of the Allahabad University, expresses a hope that the sentiments His Honour expressed on the occasion will encourage friends of education in this country. His Honour referring to the decline of indigenous industries, most justly laid stress on the need for promoting the study of science among the natives. His Honour also urged the necessity of religious instruction being imparted to Indian students in private institutions. But if His Honour desires that this should be done he would do well to see that the Director of Public Instruction does not throw unnecessary obstacles in the way of private schools and colleges. It was only recently that the Senate of the Allahabad University carried a resolution in the teeth of opposition of all the native and some European Fellows to the effect that the admission fee to the Entrance Examination should be Rs. 10 for candidates of Government and aided schools and Rs. 16 for those of unaided (private) schools. What is the fault of candidates from private schools that a higher fee should be exacted from them? Is this the way in which private educational institutions are sought to be encouraged? Granted that educated natives do not do their duty and spread education in the country. But the Government, too, does not encourage them in their efforts at present. It would seem that the Director of Public Instruction looks upon all those institutions which are not under his control with a jealous eye.

Hindustání, 15th March 1899.

His Honour's speech at the last convocation of the Allahabad University and the attitude of the Director of Public Instruction towards private educational institutions.

29. The *Sitára-i-Hind* (Moradabad), of the 4th March, received on the 20th idem, says that the resolution of the Government of India on the progress of education during 1897-98 shows that the total expenditure amounted to 355½ lakhs of rupees, being an excess of three lakhs over the preceding year. But there was an decrease of 82,000 in the number of scholars chiefly due to the attendance in primary schools in Bengal, Bombay and the Central Provinces having fallen off owing to famine and plague. Considering the revenues, the expenditure on education in India is very small as compared with other civilized countries. It is to be hoped that Lord Curzon, who lately expressed great sympathy with education, will endeavour to promote it more than his predecessors.

Sitárai-i-Hind, 4th March 1899.

Progress of education in India during 1897-98.

30. *Al Bashír* (Etáwah), of the 13th March, while praising Mrs. Annie Besant for the strong efforts she has been making to found the Hindu (Central) College at Benares, quotes passages from a letter she lately published in the *Pioneer* in which she said that Western education had infused democratic ideas in natives, but that as the Hindu religion strictly enjoined obedience to the ruling sovereign, the scholars turned out by her college who are also to be given instruction in that religion will be perfectly loyal subjects of Government. Although some educated Hindus, especially in Bengal, have got republican ideas, yet it cannot with any truth be said that Hindus in general are disloyal to Government. The *Calcutta Samáchár*, a Hindi newspaper, disapproves of the assertions of Mrs. Annie Besant, and, indignantly writing against her, gives a brief account of how she has been undergoing conversion from one religion to another, and declares that though she pretends now to be an advocate of the Hindu religion, her secret mission is to destroy the caste system of Hindus and promote Buddhism. *Al Bashír* does not know how far this allegation will hold water, but so far as its editor is concerned, he highly approves of the idea of the establishment of the Hindu College, and it is the duty of Hindus to support it heart and soul if they think the above allegations unfounded, or keep aloof from the movement if they find them true.

Al Bashír, 13th March 1899.

The Hindu Central College at Benares and Mrs. Annie Besant.

31. *Hindustán* (Kálákankar), of the 17th March, referring to the proposal of the Earl of Meith for the introduction of military drill into schools in England, approves of the proposal on the ground that it will be interesting to boys after five hours' hard work in schools, improve their health, and encourage soldiering among them. Drilling might be encouraged in schools in

Hindustán, 17th March 1899.

A suggestion for the encouragement of drilling among school-boys.

this country as well with advantage. Such training would stand boys in good stead whether they join the Army, the Police, the Forest or other Department.

AL BASHÍR, 13th March 1899.

Alleged aversion of Government from higher education in India.

32. *Al Bashír* (Etáwah), of the 13th March, regrets to say that educated natives especially those of Bombay and Bengal and the supporters of the National Congress, have by their improper and undue clamour disgusted Government with higher education. It is a misfortune of the country that this should be so; but looking at the present state of things the disgust of Government does not seem unreasonable. At the last Convocation of the Bombay University the Governor addressing the Fellows regretted that unnecessary opposition should be shown by that body to proposals made by the authorities. It is very necessary that before Government trusts natives they should by their manner and conduct show that they are really worthy of it. This was the very reason why the late Sir Saiyad Ahmad Khan, the greatest and wisest patriot of the country, offered opposition to the Congress, which the ignorant attributed to subserviency and selfishness, though he was actuated by true patriotism.

V.—LOCAL AND MISCELLANEOUS.

SURMA-I-ROZGÁR, 8th March 1899.

Opium-gambling at Agra.

33. The *Surma-i-Rozgár* (Agra), of the 8th March, states, on the authority of the local correspondent, that one Ghasi Ram, Khatri, having lost Rs. 300 in an opium-gambling speculation, took the loss so much to heart that he swollowed a quarter of a tola of opium to put an end to his existence. The Police however got timely information of the matter and sent him at once to hospital where his life was saved. This wretched vice of gambling in opium is proving the ruin of not only Agra but of other places also, and the writer does not understand why Government should not stop the evil. Has not "our" present Lieutenant-Governor heard of the evil consequences of this ruinous gambling?

HINDUSTÁN, 18th March 1899.

Agra Rajput Sabha.

34. *Hindustán* (Kálákankar), of the 18th March, referring to the second anniversary of the Agra Rajput Sabha lately held under the presidency of the Hon'ble Rája Rámpal Singh, observes that the Sabha is supported by the Hon'ble Rája Balwant Singh of Awagarh, Thakur Umrao Singh, Kumar Kanhai Singh, and other influential Rajputs. The chief object of the association is to promote education and social reform among the Rajput community. It is intended to start branch Sabhas in other places. This is as it should be.

DABDABA-I-RAISARÍ, 11th March 1899.

A fraudulent trader at Muttra.

35. The *Dabdaba-i-Raisarí* (Bareilly), of the 11th March, publishes a communication in which the writer complains that some pseudo-traders and physicians cheat people by circulating very glowing advertisements and refers to one Umrao Ali at Bombay who posed as a great trader and issued tempting catalogues. A gentleman sent for Rs. 50 worth of goods, but on opening the parcel he found that the articles received were hardly worth ten or twelve rupees. Finding himself defrauded he sent a man to Bombay in search of Umrao Ali, but the latter at once absconded and has not been heard of since. It would appear from the *Jarida-i-Rozgár* of Madras that one Mr. Madhosh at Muttra advertised a hair dye for sale, declaring that it could readily be used like oil and did not stain the skin, and offered a reward of Rs. 100 to any person who could offer to supply a better dye. Some men sent for bottles of the dye, but the bottles were accompanied with instructions which showed that the dye if not applied with certain precautions would stain the skin. They warn the public against sending for Mr. Madhosh's hair tincture.

JÁM-I-JÁMSHED, 12th March 1899.

A complaint of the Municipal Board allowing certain shopkeepers to put up their stalls on either side of the Bazar road at Moradabad.

36. The *Jám-i-Jámshed* (Moradabad), of the 12th March, complains that for some time past the local Municipal Board at Moradabad has permitted certain classes of shopkeepers to set up their stalls on either side of the Bazar road, which is not a very wide one, to the great inconvenience of passers-by in the evening. What is worse still is that some tailors and weavers are also allowed to take their stand on the road to dispose of their articles. All this tends to overcrowd the road, and pedestrians have to put up with much

jostling and pushing. The Board ought to be mindful of the convenience of the public, and keep the road free from shopkeepers and other sellers of articles.

37. The same paper says that while some out-of-the-way lanes are being paved with bricks the important Pasiyon wala street which urgently requires to be repaired is neglected. The potters' huts in the street might be purchased, and the necessary improvement effected. But the Municipal Board could only be expected to do this if it had any regard for the convenience of the public who have to pass by a long round-about way while traversing the street in question.

THE SAME.

Need for improving a street at Moradabad.

38. The same paper complains that the sanitary condition of houses in the town of Moradabad is extremly unsatisfactory. The drains in Sambhali Bazar Darwaza and other muhallas are perhaps never cleansed, while some in muhalla Shidi Sarai are to be found festering.

THE SAME.

Uncleansed festering drains at Moradabad.

39. The *Mehr-i-Nimroz* (Bijnor), of the 14th March, is glad to notice that the people of Shahdara, District Saharánpur (*sic*), have agreed among themselves to have all their disputes of whatever nature settled by their own arbitration, and not to take them to courts. This is a very laudable decision, and the writer would request the residents of other places to follow the noble example.

MEHR-I-NIMROZ, 14th March 1899.

Settlement of disputes by private arbitration at Shahdara.

40. The *Tablígh-i-Risálat* (Meerut), for February, stating that its editor while travelling from Meerut to Delhi recently met a Muhammadan minister of a Native State at the Gházia-bad railway station who was dressed as a European gentleman, expresses its great indignation that those who call themselves Muhammadans should imitate Europeans in their dress. The writer then quotes several *hadises* or traditions of Muhammad which strictly prohibit Muhammadans from imitating Jews, Christians, and heathens, or cultivating friendship with them. "A person who imitates one of another nation becomes one of the same."

TABLÍGH-I-RISÁLAT, February 1899.

Alleged religious ban on Muhammadans imitating Europeans in dress.

ALLAHABAD:
23rd *March* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 28th March 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1898-99.	1899.	
	URDU.					
	Monthly.					
1	Roshni	Lucknow ...	Mirza Abdul Taki ...	For October, November and December.	23rd March ...	100 copies.
	Twice a month.					
2	Sharárah ...	Moradabad ...	M. Fazl Muhammad	7th & 21st December.	26th March ...	72 copies.
	Thrice a month.					
3	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	20th March ...	22nd March ...	400 copies.
4	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	23rd „ ...	700 „
	Weekly.					
5	Agra Akhbár ...	Agra ...	Abdul Rahím ...	21st March ...	22nd March ...	160 copies.
6	Akhbár-i-Alam	Meerut ...	Abdul Hakím ...	„ „ ...	24th „ ...	200 „
7	Al Bashír	Etáwah ...	Munshí Muhammad Bashír.	20th „ ...	22nd „ ...	...
8	Anís-i-Hind	Meerut ...	Banársi Dás ...	22nd „ ...	24th „ ...	700 copies.
9	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd „ ...	26th „ ...	467 „
10	Dabdaba-i-Qaisarí ...	Bareilly ...	Lála Thákur Prasád	18th „ ...	25th „ ...	175 „
11	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	20th „ ...	22nd „ ...	245 „
12	Hindustání	Lucknow ...	Gangá Prasád Varmá.	22nd „ ...	23rd „ ...	600 „
13	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	24th „ ...	25th „ ...	500 „
14	Liberal	Azamgarh ...	Kudrat Alí Khán...	„ „ ...	26th „ ...	275 „
15	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	21st „ ...	23rd „ ...	350 „
16	Naiyar-i-Ázam ...	Moradabad ...	S. Ibn Alí ...	19th „ ...	25th „ ...	300 „
17	Najm-ul-Hind	Ditto ...	Pandit Avatár Kishan.	12th „ ...	22nd „ ...	300 „
18	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	25th „ ...	300 „
19	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	„ „ ...	26th „ ...	70 „
20	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-dín.	24th „ ...	„ „ ...	300 „
21	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	23rd „ ...	25th „ ...	500 „
22	Police News	Meerut ...	Maulvi Abdul Hasan.	24th „ ...	26th „ ...	400 „
23	Rahbar	Moradabad ...	Pandit Pratáp Kishun	24th „ ...	25th „ ...	350 „
24	Shahna-i-Hind ...	Meerut ...	Ahmad Hasan Shaukat.	16th and 24th March	22nd & 25th March	200 „
25	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	16th „ ...	28th „ ...	150 „
26	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	20th „ ...	24th „ ...	400 „
	Twice a week.					
27	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	20th and 24th March	23rd and 26th March	400 copies.
	Daily.					
28	Oudh Akhbár	Lucknow ...	Munshí Prayág Nárayán Bhárgava.	22nd, 23rd, 24th, 25th and 28th March.	22nd, 23rd, 24th, 25th and 28th March.	526 copies.
	HINDI.					
	Monthly.					
29	Bhatt Bháskar	Cawnpore ...	Shankar Dayál ...	For Feb. & March	24th March ...	300 copies
30	Chaturvedi Patriká ...	Agra ...	Hira Lál ...	„ „ ...	26th „ ...	350 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
31	Maheshwari	Hápur (Meerut)	Harsaran Dás ...	For Jan. and Feb. ...	28th March ...	600 copies.
32	Rasik Mitra	Cawnpore ...	Manohar Lal Misra	„ March ...	„ „ ...	500 „
	Weekly.					
33	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	18th March ...	22nd March ...	210 copies.
34	Árya Mitra ...	Moradabad ...	Bhawani Singh ...	22nd „ ...	25th „ ...	280 „
35	Bhárat Jíwan	Benares ...	Rám Krishna ...	20th and 27th March	21st and 28th March	1,500 „
36	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	9th, 16th and 23rd March.	24th March ...	800 „
	Daily.					
37	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	21st, 22nd, 23rd, 24th, 25th and 26th March.	22nd, 23rd, 24th, 25th, 26th and 27th March	214 copies.

I.—Political and Foreign.

Al Bashír, 20th March 1899.

1. *Al Bashír* (Eṭáwah), of the 20th March, regrets to say that the friendship between England and Turkey has, for some time past, been transformed into distrust and hostility, which is injurious to the interests of both countries. True well-wishers and statesmen of England have admitted that owing to the unfriendly relations that have lately existed between the two countries, British influence and trade have seriously suffered in Turkey, and that Germany has since been able to gain several advantages in the latter. It was hoped that England would perhaps now endeavour to renew her former *rapprochement* with Turkey, but she does not yet appear to have taken any steps in that direction. Why, it is believed by the Sublime Porte that England is solely responsible for its present difficulties in Macedonia, though in view of the protection of her own trade in Turkey and the feelings of Indian Musalmáns she should have taken care not to give the Turks cause to entertain such ideas. It is on account of Egypt that ill-will has sprung up between England and Turkey. The conquest of the Soudan has simply made the situation still worse. It is hardly likely that Turkey and England will become friends again until the question of (the evacuation of) Egypt is settled—a question which bristles with difficulties. Neither Turkey will gladly renounce her claim on Egypt, nor will England, of her own accord, withdraw from the latter, except for "some special cause." But, apart from the Egyptian question, it is a matter well worthy of England's consideration as to whether she has been a gainer or loser by breaking with Turkey, and whether it is possible for the former to regain the lost ground by any means in the future.

Present relations between England and Turkey.

Shahna-i-Hind, 16th March 1899.

2. The *Shahna-i-Hind* (Meerut), of the 16th March, says that Cretan affairs having been settled, Macedonia, Albania and other Christain Provinces of Turkey are now preparing for revolt, but that it is reported that Russia, Austria and other European Powers are pressing those Provinces to keep quiet, warning them of evil consequences in case they go to war with Turkey. But this so-called warning is all bosh, and Turkey is fully alive to these tricks of the European Powers. The "Grecian baby" too was ostensibly warned against fighting Turkey, but secretly patted and encouraged before the outbreak of the late Greco-Turkish war. The above-mentioned disaffected Christian Provinces of Turkey will therefore also share the fate of Greece, for the Turkish soldiers who are well prepared and ready to sacrifice their lives will make short work of them. A great lamentation will then ensue, and the European Powers will be moved to come to the help of the crushed Turkish Provinces and bring pressure to bear upon Turkey on their behalf. But Turkey will not allow herself to be duped this time and the probability is that after the smaller states have been crushed "the bigger ones" (*sic*) will come into the field to avenge them and then enormous bloodshed will follow. An outbreak is, however, postponed in Europe because the great Powers are at present busy in apportioning China among themselves, and as there exists rivalry among them every one is on the *qui vive* lest another should swallow a larger bit of that country while it is embroiled in European complications. Moreover, it is feared that in the event of a war in Europe on account of the Christian Provinces in Turkey matters might take a serious turn, the Turks being a hard nut to crack whereas China is a soft tit-bit. The European Powers also fear lest they should have to fight both in Europe and China at one and the same time and find their munitions exhausted in one war only while every one desires to see its rival weakened and bankrupt.

Turkey, her Christian Provinces and the European Powers.

Hindustán. 21st March 1899.

3. *Hindustán* (Kálákankar), of the 21st March, adverting to the report on the administration of Baluchistan for the last year, regrets to notice that the administration is not so satisfactory as it should be. The present Khan of Kelat is unable to keep his Sardars and subjects under proper control. Peace is unknown among the Sardars of Arbistán, Babuchina and Tangistan. The wild tribes of Baluchistan do not abandon their predatory and murderous proclivities. The Mithbanis, Rustmanis and other tribesmen committed robberies and strongly opposed the collection of *tirni* or the grazing dues. The maintenance of peace

Administration of Baluchistan.

with a view to encouraging the spread of English education and civilization and the extension of British trade is highly desirable in Baluchistan.

The Sultan of Turkey and Indian Musalmáns.

4. *Al Bashír* (Etáwah), of the 20th March, referring to the Sultan's statement to the British Ambassador (at Constantinople) that he has constantly been advising Indian Musalmáns to remain loyal and obedient to the British Government, observes that this advice of His Majesty does not only show his true and heartfelt affection for the Musalmáns, but is also very wise. Islám strictly enjoins on its followers to accord implicit obedience and fealty to the sovereign for the time being, and keep themselves rigidly free from seditious thoughts. And even from the worldly point of view, what secular advantage can Indian Musalmáns derive from wishing evil of the British Government? What help could Turkey render them even if she would? Hence every true well-wisher of Indian Musalmáns should counsel them to be devoted and faithful subjects of Her Majesty the Queen, and consider this to be the sole means of the improvement of their condition. The editor would, therefore, conclude with thanking the Sultan for his sympathetic counsel to Indian Musalmáns.

Al Bashír, 20th March 1899.

A plot alleged to have been made against the heir apparent to the Begam of Bhopal.

5. The *Naiyar Azam* (Moradabad), of the 19th March, referring to the alleged plot of Nawáb Alamgir Muhammad Khan in Bhopal, says that one Mr. Rang Rao Regi, who took upon himself to carry the plot into execution, having had an interview with Her Highness the Begam, wandered here and there for a time, and making Khandwa his headquarters continued correspondence with Nawáb Alamgir Muhammad Khan, maturing his plans for abolishing the "post of heir apparent" (*sic*). At this stage, however, certain complications, which the writer would not like to disclose at present, arose, which led to an open rupture between Mr. Rang Rao Regi and the Begam, or, in other words, Nawáb Alamgir Muhammad Khan. This disagreement at last took such a serious turn that Mr. Rang Rao Regi felt obliged to go to Bombay and sent a notice through the well-known solicitor, Mr. Turner, to the Begam. This notice created a great flutter in the minds of the Begam and her counsellors, and Nawáb Alamgir Muhammad Khan had to go to Bombay to conciliate Rang Rao Regi or at least to secure possession of certain papers, especially the agreement which had been executed on behalf of the Begam and given him, promising a reward in the event of his successfully carrying out this most difficult and daring plot. While at Bombay a dispute arose between Nawáb Alamgir Muhammad Khan and Rang Rao Regi regarding the furniture of the house in which the latter had accommodated him. The matter was taken to court; but ultimately it was agreed upon that both the parties should repair to Harda, a place in the Central Provinces, and settle all their differences.

Naiyar Azam, 19th March 1899.

II.—General Administration.

Existing relations between natives and European officials in India.

6. A correspondent of *Al Bashír* (Etáwah), of the 20th March, in continuation of his previous article on the subject of the existing relations between natives and English officials in India, takes the editor to task for commenting on his article in question in a spirit of extreme partiality to Europeans. Granting that natives are uneducated, foolish and uncivilized, why should Englishmen who are educated, wise and civilized, be uncivil and rude in their dealings with them? If the editor condemns natives as an ignorant people it is unfair on his part not to accuse English officials in British India of pride, arrogance and discourtesy. If it be true that goodwill, affection and trust does not spring up between the rulers and the ruled because the latter are uneducated, it must also be admitted that another cause of this state of things is that Englishmen are unsympathetic and consider natives to be beyond the pale of human beings. Of course all English officials are not of this nature; but all natives too are not uneducated, nor do they always visit Englishmen with selfish objects. The writer can point out many natives who have never made a request whatever to any English officials, but visit these gentlemen simply because they are officials who treat them too in their usual rough, arrogant style all the same. Again, what request had that native gentleman made to the officer who so ill-treated him while travelling in the same railway carriage with him in the Panjáb? The native gentleman in question had lived in London and moved

Al Bashír, 20th March 1899.

in good English society. Similarly, why do not English officials allow native gentlemen to drive their carriages up to the front doors of their bungalows? There can be no denying that self-conceit, roughness, pride and arrogance have greatly increased in the majority of English officials in these days, and that is the reason why the people are not so delighted or charmed with the various blessings of the present Government as they should be. It is high time that newspapers discussed the means of removing these unfortunate traits of character or evil habits of English officials and impress upon Government also the necessity for taking steps in the matter. There can be no better service done to Government than that efforts should be made to bring about cordial relations between the rulers and the ruled.

TOHFAH-I-HIND, 20th March 1899.

Alleged causes of the poverty of India.

7. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 20th March, referring to the controversy that was carried on in the columns of the *Pioneer* some time ago regarding the question of the increasing poverty or otherwise of India, contends that there is no doubt that India is getting poorer and poorer, and that the causes are (1) the enormous amount of tribute (*sic*) paid to England, unequal commercial competition with foreign countries, and the expenditure of money on unnecessary objects; and (2) the extravagance of the people.

SHAHNA-I-HIND, 16th March 1899.

Drain of wealth from India.

8. The *Shahna-i-Hind* (Meerut), of the 16th March, states that 50½ crores of rupees worth of goods are imported into India from foreign countries every year, the net profit on which being 18 crores of rupees. On the other hand, the exports from India amounted to only 32¼ crores of rupees during 1897; which means that she suffers an annual loss of about 19 crores of rupees. This state of things is very dangerous indeed. If Indians do not awake, and take to producing their own necessaries and articles of trade by opening factories in large numbers, their country will be drained empty (of her wealth). There is neither concord among the people, nor have these any sympathy with native artisans and merchants.

BHÁRAT JÍWAN, 20th March 1899.

Alleged nocturnal visits of Lord Curzon to the town of Calcutta.

9. The *Bhárat Jíwan* (Benares), of the 20th March, says that it is rumoured that Lord Curzon is accustomed to go round the town (of Calcutta) at night in disguise with a view to ascertain the true condition of the people. If the rumour is true, all praise is due to His Lordship.

DABDABA I-QAISARI, 18th March 1899.

Income tax assessments.

10. The *Dabdaba-i-Qaisari* (Bareilly), of the 18th March, says that the income tax is intended to touch the pockets of the wealthy only, but that men of small means too are generally assessed under the Income Tax Act and exposed to hardship and thus condemns the working of that Act as most unfair. The following reforms are necessary to mitigate the hardships caused by the Act. Persons whose incomes are below one thousand rupees a year should be exempted from the payment of the income tax, as has long been urged by the National Congress. This would lead to the exemption of a large number of small traders and low paid Government servants. The collection of the tax in advance is open to serious objection. Suppose a person's income during 1898 was Rs. 5,000, he will be assessed for 1899 on that income and have to pay the tax in advance. If his income happens to be only Rs. 2,000 during 1899, he can file a petition at the end of the year for refund of the excess tax paid, if he likes. But it is notorious that it is no child's play to obtain refunds from Government. If the taxpayer above referred to dies soon after paying the tax and leaves no heir, Government will be able to retain the tax received in advance and also take possession of all his property. Again, in many instances the assessments are unduly high; and the objections filed receive little attention, while they keep the assessees from their work for several days.

HINDUSTÁN, 25th March 1899.

Increase of dakaiti in Central India and the Panjáb.

11. *Hindustán* (Kálákankar), of the 25th March, giving the substance of the letter which appeared in the *Pioneer* of the 23rd idem on the increase of dakaiti in Central India and referring to the increase of that class of crime also in the Panjáb, asks Government to give its attention to the subject and observes

that villagers having no arms cannot be expected to offer resistance to gangs of armed dakaits.

12. The *Surma-i-Rozgár* (Agra), of the 16th March, states that on the 11th idem a dakaiti was committed at the house of a *bania* in Midhakur, Keraoli, and that about one thousand rupees worth of property carried away. According to the *bania* a police constable attached to the Keraoli police station was among the dakaits. The same day a gang of robbers attacked the house of a butcher, named Lotan, at Fatehpur-Sikri. Munshi Oudh Bihari Lal, Sub-Inspector of Police, at once appeared on the scene with a *posse* of armed constables and the dakaits took to their heels after an exchange of a few shots. The promptitude of the police saved the butcher from any heavy loss, the dakaits being able to deprive him of barely a hundred rupees worth of property.

SURMA-I-ROZGÁR, 16th March 1899.

Two recent dakaitis in the Agra district.

13. The *Prayág Samáchár* (Allahabad), of the 23rd March, complains that the Municipal Boards at Allahabad and other places are generally divided into rival parties or factions. When the Municipal elections are held every year, the leading Municipal Commissioners, who are also Honorary Magistrates, put up their friends as candidates and bring undue pressure to bear upon the electors to vote for their nominees and vow to take revenge when criminal cases in which those voters who refuse to vote for their nominees are implicated are sent to them for trial. Indeed, an instance of this kind has occurred at Allahabad. With a view to save, so to speak, the throats of the people from the knives of such Honorary Magistrates, Government should order all applications for transfers of cases from the files of Honorary Magistrates to be favourably considered, otherwise God help the people.

PRAYÁG SAMÁCHÁR, 23rd March 1899.

Alleged misconduct of Honorary Magistrates who are also Municipal Commissioners.

14. The *Naiyar-i-Azam* (Moradabad), of the 19th March, complains that at the recent Municipal election of a member for ward No. 3 at Moradabad, the employés of Lala Ram Prasad, Mukhtár, one of the candidates, assaulted an elector who wanted to vote for another candidate, Shaikh Rahmat-ullah. This led to a free exchange of blows and lathis between the two parties, but no very serious consequences followed owing to the timely interference of the police.

NAIYAR-I-AZAM, 19th March 1899.

A squabble at a recent Municipal election at Moradabad.

15. The *Cawnpore Gazette*, of the 23rd March, in its column of local news, says that on the 20th March in the evening while some police constables were driving a cow which was in calf to the cattle pound, she was accidentally injured and died in Generalganj. This unfortunate event created a deep sensation in the town. Lala Madho Ram, Rai Bahádur, called upon Mr. Trethewy, District Magistrate, at 8 or 9 P. M. and reported the matter. Mr. Trethewy, accompanied by the Joint Magistrate, the District Superintendent of Police and a body of Military Police at once appeared on the scene and ordered the city police to make an investigation. The cow was removed to the Kotwali and the crowds of people dispersed and retired to their homes. Next morning traders would not open their shops, all traffic was suspended, and men who live from hand to mouth had to starve. Thousands of people were assembled in the vicinity of the Kotwali. The cow's car cass was escorted in a handcart by the District Magistrate, the District Superintendent of Police, Babu Sidh Gopal and other influential gentlemen and thrown into the Ganges. Muhammad Yusuf-ullah Khan, Tahsíldár, accompanied by a number of gentlemen, called upon traders and induced them to open their shops, assuring them that the offenders would be punished and that in the future the owners of stray cattle would be arrested. It is a matter of surprise that traders should have closed their shops when Mr. Trethewy had already ordered an investigation. He showed remarkable sagacity and forbearance on the occasion.

CAWNPORE GAZETTE, 23rd March 1899.

A great commotion at Cawnpore owing to the death of a cow.

16. The *Police News* (Meerut), of the 24th March, publishes a communication from Wali Haidar at Bilhaur, who says that the particulars regarding a murder in the Farukhabad district, published in the *Akhbár-i-Am* (Lahore), of the 11th March, if true, are a disgrace to the police concerned. It would appear that one Nathan, a butcher, was cruelly murdered

POLICE NEWS, 24th March 1899.

Alleged misbehaviour of the investigating police officials in a murder case in the Farukhabad district.

one evening at Raipur, Kaimganj, Farukhabad district. Evidently he was killed by the men who accompanied him from his house to Raipur and a *chamár* who accompanied them gave full details of the murder. But subsequently the approver got frightened and absconded. The police arrested the men in question, detained them for one day and one night and treated them with severity. But they did not confess their guilt. As the police were unable to trace the body of the deceased, they destroyed the statement of the *chamár*, making an entry in their diary to the effect that he had professed ignorance. They came to an agreement with the men (*i.e.*, took a bribe ?) and released them, giving out that the butcher had not been killed but had absconded. After nine days his body was found in a well in Raipur, and the *post mortem* examination showed that he had been strangulated with sticks. The Circle Inspector who happened to be there at the time said that the case was clearly one of murder, took the local police to task for having spoilt it, arrested the men above referred to and sent them for trial. He is busy collecting evidence, but it is very difficult to obtain a conviction in a criminal case if the preliminary police investigation is spoilt. It is to be hoped that Mr. Carew, who is an able District Superintendent of Police, will make an example of the police official who has ruined the case but at the same time also see that no official falls a victim to any intrigue. The writer in the *Akhbár-i-Am* who knows what the statement of the *chamár* was, what report was entered by the police in their diary and that the police came to an agreement with the accused, must be one of those police officials themselves who made the investigation. He is guilty of making public those secrets which came to his knowledge in the performance of his official duty. The Inspector-General of Police should take serious notice of his misbehaviour.

III.—Legislation.

Hindustáni, 22nd March 1899.

The Court of Wards Bill.

17. The *Hindustáni* (Lucknow), of the 22nd March, notices and approves of the objections, to the provisions of the Court of Wards Bill, which the Oudh Taluqdárs' Association recently submitted to Government, in the same way as the Lucknow *Advocate* of the 17th idem has done, expressing hope that the *Select Committee* will give them due consideration.

Bhárat Jíwan, 27th March 1899.

Bill for imposing countervailing import duties on bounty-fed sugar.

18. The *Bhárat Jíwan* (Benares), of the 27th March, says that if a large tank of water, full to the brim, is provided with numerous drains, it will be emptied before long. India has long been in the same position. Her wealth has been draining to Europe in a number of ways and new outlets are opened every year. Under these circumstances no wonder if India is sinking into poverty deeper and deeper and her children find it difficult to keep body and soul together. The sugar industry was once in a most prosperous condition in this country and supplied sugar to all parts of the world. But for some years it has greatly been injured by European competition. Since the levy of an import duty on sugar by the American Government in July 1897 there has been an enormous increase in the sugar imports of India. Such imports amounted to 49,000 maunds during 1891 but rose to 1,40,00,000 maunds during 1897-98! These heavy imports have ruined the local sugar industry and 180 sugar refineries have been closed in the North-Western Provinces alone. The decline of that industry has not only proved injurious to traders and cultivators but has also affected the Government revenues, but it is to be regretted that no former Viceroy paid any attention to the matter. The Bengal Chamber of Commerce, however, invited the attention of Lord Curzon to the ruin with which the local industry in question is threatened by the bounty-fed sugar of Germany in their address to His Lordship on his arrival at Calcutta. All honour is due to His Lordship for his prompt attention to the subject. A Bill has already been introduced into the Viceroy's Legislative Council with a view to levy an import duty on foreign sugar, and it is to be hoped that the measure will be passed and the Indian sugar industry saved.

Oudh Akhbár, 23rd March 1899.

The same.

19. The *Oudh Akhbár* (Lucknow), of the 23rd March, is glad to say that Government has directed its attention to the necessity for imposing countervailing duties on bounty-fed foreign sugars, and thanks Sir Antony MacDonnell for the deep interest he took in the matter, as was clear from the speech he lately delivered at a meeting of the (Upper India) Chamber of Commerce at Cawnpore.

IV.—Education.

20. The *Prayág Samáchár* (Allahabad), of the 16th March, says that all praise is due to Musalmáns. They are very shrewd and enterprising and know best how to attain their objects. They easily win over other communities to promote their own ends. On the other hand, Hindus are extremely idle and indifferent even to their own interests. The Muhammadan College at Aligarh professedly aims at promoting the interests of the Muhammadan community and does not hesitate to injure Hindus, although Hindus contributed liberally towards the cost of its establishment. Nothing could be more foolish than that Hindus should be so ready to help their very opponents. The writer does not mean that they should not help the Musalmáns but that they should act upon the maxim that charity begins at home. They should supply their own wants before affording relief to others. How many well-to-do Hindus have paid subscriptions for the support of the Hindu College at Benares? Where are the Hindus who supported the Muhammadan College at Aligarh, even at the risk of being considered non-Hindus by their co-religionists? Why do they not come forward to aid the newly established Hindu College at Benares? Muhammadan gentlemen of rank and position like Mr. Mahmud and Nawáb Muhsin-ul-Mulk Mehdi Ali Khan do not consider it derogatory to pass round the hat, while Hindu judges and *raises* are not prepared to do anything of the sort. The Muhammadan College Deputation has raised subscriptions at Allahabad, Hindus being also among the subscribers. There are well to-do Hindus, vakíls and *raises* at Allahabad who could contribute the entire cost of the Hindu College if they liked. What are they about? A deputation had better be organized to raise funds on behalf of that institution. It is to be regretted that Hindu Rájás, Rai Bahádurs, justices, vakíls and others are slow to join the movement on some lame excuse or another. A memorial of Sir Saiyad Ahmad Khan, who was a strong opponent of Hindus, is to be established at Aligarh from funds contributed by Hindus, to mark the victory of Muhammadans over Hindus. The Hindu taluqdárs of Oudh will even incur new debts to contribute to the Sir Saiyad Memorial Fund, while they will not pay a farthing for the maintenance of the Hindu College at Benares.

Sir Saiyad Ahmad Khan Memorial Fund, the Hindu College at Benares and Hindus.

Prayág Samáchár, 16th March 1899.

21. *Hindustán* (Kálákankar), of the 22nd March, complains that Hindu students living in boarding-houses attached to Government Schools and Colleges are, as a rule, to be found weak in body and eyesight owing to neglect of physical exercise and want of wholesome and regular meals. Such students excepting the well-to-do ones among them, who can afford to keep cooks, have to prepare their food every day and have therefore generally only one full meal in the evening, eating parched gram or other such things in the morning. Kitchens should therefore be established in connection with the boarding-houses in question, where high caste Brahmans should be engaged as cooks. They should be managed by committees of select boarders under the supervision of the Superintendents of boarding-houses, the cost of them being realized from the boarders.

A suggestion for the establishment of Hindu kitchens in connection with boarding-houses attached to Government Schools and Colleges.

Hindustán, 22nd March 1899.

22. The same paper of the 24th March publishes the resolutions passed at the second annual general meeting of the North-Western Provinces and Oudh Graduates' Association held at the Kayasth Pathshala, Allahabad, on the 10th March, regarding the abolition of the newly instituted lower primary, upper primary and lower middle examinations, the revision of the courses recently prescribed in mathematics for the lower and the upper primary classes, and so on, and highly sympathises with and approves of those resolutions.

Resolutions passed at the annual meeting of the North-Western Provinces and Oudh Graduates' Association held at Allahabad.

The same, 24th March 1899.

V.—Local and Miscellaneous.

23. The *Anis-i-Hind* (Meerut), of the 22nd March, publishes an announcement by Munshi Amba Prasad, editor of the defunct *Jámi-ul-Ulúm*, Moradabad, in which he asks "the supporters of that paper, the advocates of India's well-being, and those who shed tears on her condition" (*sic*) to take note that after undergoing the suffering of 18 months' (rigorous)

Announcement by Munshi Amba Prasad to resuscitate his paper *Jámi-ul-Ulúm*.

Anis-i-Hind, 22nd March 1899.

imprisonment " for their sake," he has come out of jail alive. He is satisfied that justice-loving people have full sympathy with him, and hence he will revive his paper from the first of May next. The state of things in jail, which he will publish under the title of the *Qaid-i-Farang* (British imprisonment) will be particularly interesting to his readers. He would therefore request his readers to be as ready to help him with money as he has been to sacrifice his life for them, and remit him Rs. 4, the price of his paper in advance, inducing other patriots and well-wishers of their country to follow their example.

HINDUSTÁNI, 22nd March 1899.

Maulvi Nazír Ahmad, Shams-ul-Ulama, Khan Bahádur, gratuitously abusing Hindus as a class at a public meeting at Delhi.

24. The *Hindustáni* (Lucknow), of the 22nd March, states that at an annual meeting of an (indigenous) Medical School at Delhi, Maulvi Nazír Ahmad, Shams-ul-Ulama, Khan Bahádur, advised Musalmáns, in the course of a speech he delivered on the occasion, that they should cultivate greater cordiality with Englishmen, a free intercourse with whom is more useful to them than with Hindus, who are *kafirs* (infidels), *najis* (unclean or filthy), and *mushrik* (polytheists or idolators). Both Hindus and Musalmáns take interest in the success of the Medical School in question, and hence men of both communities were present at the meeting. The Hindus present felt greatly annoyed at the ill-manners (misbehaviour) of the Maulvi. But Maulvi Hakim Abdul Majid Khan, who is equally respected by both communities, expressing disapproval of the behaviour of Maulvi Nazír Ahmad, smoothed the injured feelings of his (Hindu) guests. The *Hindustáni* would not have noticed this " petty " incident but that it wished to point out that such conduct has now become quite out of date. Time there was when the wise men of Aligarh thought that the best way to win the sympathy of Englishmen was to abuse Hindus. But this idea did not prevail much with thoughtful Hindus or Musalmáns. Men of narrow views like Maulvi Nazír Ahmad have, however, created such sores in the hearts of the people of this country as can be healed but with difficulty. It might perhaps be urged that Maulvi Nazír Ahmad blundered in giving utterance to what was in his mind. But instead of regretting his blunder, it is the duty of both Hindus and Musalmáns to ascertain what gave rise to the ideas the Maulvi expressed about Hindus, and what effect these would have on the country. Some Anglo-Indians have undoubtedly advocated discord between Hindus and Musalmáns. But Anglo-Indian officials do not teach any class to practise discourtesy in their social intercourse also with another class, or to confine even their verbal sympathy to their own men or co-religionists. The evil is the result of that short-sighted policy which some of " our " countrymen have chosen to pursue. The country cannot advance until the people have sympathy with one another. But mutual ill-will exists among the people, affecting even their social intercourse, every man following his own whims. One class discourages union with Musalmáns (Hindus?), while another says that Englishmen are more in touch with them than Hindus! If this is what is meant by the progress of the country, let those who have been benefited enjoy it. The writer, however, thinks that all these things are signs of adversity, and that if they are not checked in their course, men like Maulvi Nazír Ahmad are not interfered with and pernicious ideas not removed from the minds of the people, there is no knowing what further troubles are in store for " us. "

ANÍS-I-HIND, 22nd March 1899.

Suggestion to check the trade of professional public prostitutes.

25. A Benares correspondent of the *Anís-i-Hind* (Meerut), of the 22nd March, vehemently declaiming against the profession of public prostitutes, and pointing out the various diseases and ruin they bring among the people, suggests that they may either be sworn to give up prostitution and confine themselves to dancing and singing or be forced to emigrate to foreign countries.

ALLAHABAD: 31*st March* 1899.

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Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Adíb	Lucknow ...	Saiyad Akbar Alí...	For February ...	2nd April ...	...
2	Oudh Review	Ditto ...	Rámji Dás Bhárgava	„ January ...	29th March ...	...
3	Tablígh-i-Risálat ...	Meerut ...	Muhammad Fázil ...	„ March ...	„ „ ...	200 copies.
	Twice a month.					
4	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	31st March ...	3rd April ...	...
	Thrice a month.					
5	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	1st April ...	3rd April ...	400 copies.
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th March ...	2nd „ ...	700 „
	Weekly.					
7	Agra Akhbár	Agra ...	Abdul Rahim ...	28th March ...	31st March ...	160 copies.
8	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	„ „ ...	1st April ...	200 „
9	Al Bashír	Etáwah ...	Munshí Muhammad Bashir.	27th „ ...	2nd „ ...	...
10	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	29th „ ...	„ „ ...	700 copies.
11	Anjuman-i-Hind ...	Lucknow ...	Lala Bishun Lál ...	25th March and 1st April.	29th March and 4th April.	500 „
12	Dabdaba-i-Qaisarí ...	Bareilly ...	Lala Thákur Prasád.	25th March ...	29th March ...	175 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	27th „ ...	„ „ ...	245 „
14	Jám-i-Jámshed	Moradabad ...	Abdul Alí ...	19th and 26th March	1st April ...	50 „
15	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	1st April ...	2nd „ ...	500 „
16	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	3rd „ ...	275 „
17	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	28th March ...	31st March ...	350 „
18	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	26th „ ...	29th „ ...	300 „
19	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Krishna.	20th „ ...	31st „ ...	300 „
20	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	31st „ ...	2nd April ...	300 „
21	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-din.	„ „ ...	3rd „ ...	300 „
22	Police News	Meerut ...	Maulvi Abul Hasan	1st April ...	2nd „ ...	400 „
23	Rahbar	Moradabad ...	Pandit Prataáp Krishna.	„ „ ...	3rd „ ...	350 „
24	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	„ „ ...	2nd „ ...	200 „
25	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	24th March ...	29th March ...	150 „
26	Tohfa-i-Hind	Bijnor ...	MunshíJairáj Singh	27th March ...	31st „ ...	400 „
	Twice a week.					
27	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	28th March ...	31st March ...	400 copies.
	Daily.					
28	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Varmá.	29th, 30th and 31st March and 1st, 3rd and 4th April.	29th, 30th and 31st March and 1st, 3rd and 4th April.	526 copies.
	HINDÍ.					
	Monthly.					
29	Devanágari Gazette ...	Meerut ...	Gauri Datt ...	For March ...	2nd April ...	125 copies.
	Twice a month.					
30	Jain Gazette	Muttra ...	Munná Lál ...	1st April ...	2nd April ...	700 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Weekly.					
31	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	25th March ...	29th March ...	210 copies.
32	Bhárat Jíwan	Benares ...	Rám Krishna ...	3rd April ...	4th April ...	1,500 ,,
	Daily.					
33	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	29th, 30th and 31st March and 1st and 2nd April.	30th and 31st March and 1st, 2nd and 3rd April.	214 copies.

I.—Political and Foreign.

Naiyar-i-Azam, 26th March 1899.

1. The *Naiyar-i-Azam* (Moradabad), of the 26th March, quotes an article from *Almoayyid* in which the writer regrets that there exists no mosque in Berber, so that the Musalmáns there are unable to say their Friday prayers in a body. There is peace now in the Soudan and the people seem to have turned their attention to their religious duties in the right spirit. But Protestant missionaries are arriving fast in the land under the ægis of the British Government and are likely to create a great stir among the people. Englishmen are also going to establish a college in the Soudan where instruction in Christianity will be given under the garb of Western literature which will endanger Islam. The liberty of thought will shake the belief of the people in their *ulama* (learned men) and their Caliph, the Sultán of Turkey, as it has done in India. Both Hindus and Musalmáns in India have departed from their old religious practices, and are found to lean greatly towards materialism, having become saturated with Western civilization. The Maulvi and the Pandit, the Brahman and the Saiyad, have lost much of their influence owing to the spread of English education which has opened the eyes of the people who can no longer be easily duped by their priests.

Alleged danger to Islam by the spread of Western education in the Soudan.

Al Bashír, 27th March 1899.

2. *Al Bashír* (Etáwah), of the 27th March, says that the manner in which Lord Kitchener dealt with the corpse of the Mehdi after the victory of Omdurman was a disgrace to British civilization and humanity. His tomb was dug up, and the mausoleum demolished. According to some persons, his body was exhumed and mutilated; while others say that it was thrown into the Nile, or burnt to ashes, and the latter cast into the river. Some Members of Parliament took objection to this act, but were told that this was done only to destroy the influence of Mehdism, and impress the people with the power of the British Government. Whatever might have been the reason that prompted the act, it was a most improper one, and the editor fears that, instead of creating affection for Englishmen in the newly-conquered country, it might create hatred against them both in the minds of the Soudanese and Egyptians. Lord Kitchener should at any rate be called upon to explain his "barbarous" conduct. It is men like him who bring the merciful, civilized, and humane British nation into disrepute.

Treatment of the Mehdi's corpse by Lord Kitchener.

Rahbar. 1st April 1899.

3. The *Rahbar* (Moradabad), of the 1st April, referring to the recent extension of the Russian railway to the borders of Afghanistan, states that it appears that the India Foreign Office now urges the Amir of Kabul to allow the British Government, under the existing treaty, to build a railway up to Kandahar, as a counter movement against the Russian advance, but that the Amir obstinately resists the demand. Under the new circumstances it is certainly very necessary that Government should construct a railway to Kandahar, and establish a British military outpost there and that telegraphic wires be laid throughout Afghanistan, and one or two Political Officers stationed at Herat to watch the movements of Russia. If the Kandahar railway were built, it would give a great stimulus to Afghanistan trade, though it would create a desire for liberty among the Afghans at the same time, and thereby lessen the Amir's authority over them. The Amir has not sufficient forces to control his people, and this is probably the reason why he is averse to the proposal. But if Government have confidence in the fidelity of the Amir, it should help him with sufficient arms and money to fully maintain his authority over his people, and be also in a position to check any encroachment that Russia might attempt in his dominions. The writer hopes that as Lord Curzon's policy seems to be peaceful, His Excellency will be able to settle matters with the Amir without a recourse to arms.

Question of the construction of a railway to Kandahar.

Naiyar-i-Azam, 26th March 1899.

4. The *Naiyar-i-Azam* (Moradabad), of the 26th March, in continuation of its previous articles regarding the alleged plot of Nawab Alamgir Muhammad Khan in Bhopal, states that it was at the end of March 1894 that this Nawab, with his supporters, Shaikh Zia-ul-Huq, late Munshi Abdul Aziz Khan, Hafiz Abdur Rahman Khan, the former agent to Ali

A plot alleged to have been hatched in Bhopal.

Mian, and Saiyad Zafar Ali, the nephew to Munshi Saiyad Kasim Ali, on one side, and Mr. Rang Rao Regi, with Kantak Master (*sic*) and Deo Rao Ramjidas Pande, on the other, arrived at the dâk bungalow, Harda, and settled their differences at the bungalow of one Salig Ram Tikal (*sic*), a jagirdár. The editor would not say a word about (the terms of) the settlement for the present. He makes very brief references to the ignominious plot referred to above, as a matter of expediency, leaving out all abominable details which would prove the levity of character and the want of common sense on the part of those who conceived the nefarious project. All the papers relating to the plot including the *ruqqa* (promissory note) for Rs. 1,500 signed by Munshi Ghulam Husain, former proprietor of the *Kashf-ul-Akhbár*, Bombay, are with Munshi Mahmud Khan, lately employed in the Forest Department, Bhopal, but at present residing at Hoshangabad. Shaikh Zia-ul Haq has promised to supply the editor with the originals or copies of all these papers to enable him to write fully on the origin, &c., of the plot. The matter is an old one no doubt, but the editor wishes to expose it with a view to give a lesson to those concerned in the plot, and warn simple Nawabs, jagirdárs, and other noblemen of Native States against allowing themselves to be made the cat's paw by crafty scheming fellows, and thereby causing loss of money and reputation to their States and necessitating the interference of the Paramount Government, which invariably leads to very unpleasant consequences.

Pathan dakaits in the Native States in Central India.

5. *Hindustán* (Kálákankar), of the 29th March, says that the inquiries made by Mr. Waterfield, Assistant Superintendent of the Thagi and Dakaiti Department, have clearly shown that Pathans are chiefly responsible for the dakaitis which have lately occurred in the Native States in Central India. Indeed, some of these Pathan dakaits have been arrested in Gwalior and Bhopal. Pathans are notorious robbers. They live in this country in the guise of traders selling their goods to ignorant people on credit and afterwards realizing the prices with great severity. Occasionally they commit dakaitis. The Native States in Central India, which contain hilly and woody tracts, and in which hamlets are situated at long distances, are a happy hunting ground for these marauders. Pathans are not permitted to remain long in British territory in Central India. The Native Chiefs should follow the example of the British authorities, and not allow Pathans to permanently settle in their States.

HINDUSTÁN, 29th March 1899.

II.—General Administration.

Movements of troops during the next relief season.

6. The same paper, of the 2nd April, states, on the authority of the *Civil and Military Gazette*, dated the 26th March, that during the next relief season the troops will be marched in the country and will probably undergo various exercises at the encamping grounds. The *Gazette* thinks that the measure will give the people an idea of the great strength of the British Government and will also be profitable to them inasmuch as it will lead to a rise in the prices of eatables at the places through which the troops will pass. The more the troops are trained the better, but the marching of the troops in the plains, where perfect tranquility prevails, is not so useful as in the hills. The Lahore paper should not overlook the hardships to which the peaceful and law-abiding people are exposed in providing supplies for the troops or Civil officials on tour. It labours under a serious misapprehension in thinking that the movements of troops lead to a rise in prices which is profitable to people. The fact is that shopkeepers, milkmen and others do not even receive fair prices for the articles they supply. If they received fair prices, they would gladly take their articles to the camps of Civil officials and troops for sale. As it is, the people are fully alive to the strength of the British Government, and no movements of troops are necessary to give them an idea of that strength. Besides, the passage of European soldiers in villages, far from doing any good, may lead to injury being done to the standing crops and the tame animals and birds of peasants, and to unfortunate fatal accidents if the soldiers are not kept under proper control. Hence, if it is necessary to train and exercise troops in the way referred to by the *Civil and Military Gazette*, this training should be given in hills and forests so that it may stand them in good stead in frontier warfare.

HINDUSTÁN, 2nd April 1899.

OUDH AKHBÁR, 1st April 1899.

A High Court ruling regarding punishment of connected offences, and a protest against the capital punishment of several persons for the murder of one.

7. The *Oudh Akhbár* (Lucknow), of the 1st April, states that a decision has lately been given by the Bombay High Court in a case in which a person was charged with house-breaking attended with theft. The two judges who tried the case differed, one holding that the accused should be sentenced for both offences separately, while the other maintained that the sentence should be single. The matter was referred to the Chief Justice, and he agreed with the latter judge. The editor does not know how this kind of consecutive offences are punished in England, separately or singly. A very terrible legal practice obtains in India in cases of murder, several persons being condemned to death for a single murder. In England only one person suffers capital punishment for the murder of a fellow creature, whereas in this country as many as half a dozen (or more) are hanged for one murder. This is done when a murder case is complicated and several persons are found to have abetted or brought about the crime. The capital punishment of several persons for the murder of one is indeed too severe a measure.

AL BASHÍR, 27th March 1899.

Question of the legality of the imposition of octroi by municipalities on imports which have once paid customs duty on landing at an Indian port.

8. *Al Bashír* (Etáwah), of the 27th March, refers to the acquittal of Maula Baksh and Muhammad Ismail, two well-known merchants at Agra, of the charge of non-payment of octroi on certain goods, lately brought against them by the local Municipal Board, the trying court having accepted the contention of the accused's learned counsel that the goods which had once paid tax on their landing in India could not be taxed again. This decision will have a far-reaching effect in the country unless a new law is passed on the subject. Every foreign article on which customs duty has been levied at a port should henceforth be free from octroi duty. The matter should be made quite clear, or many similar cases will be cropping up, or octroi will continue to be levied illegally on foreign articles in towns, which will be unfair.

MEHR-I-NIMROZ, 28th March 1899.

Accidental death of a Hindu from a shot of a British soldier on the exercise ground at Agra, and a newly arrived Arab preacher in that town.

9. An Agra correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 28th March, states that a timely proclamation was issued for closing certain roads at Agra on account of target practice that took place on the morning of the 16th idem, and that the police were stationed at several places to prevent anybody coming within the range. But, as fate would have it, an unfortunate Hindu chanced to pass that way and was struck with a shot from the gun of a British soldier and killed. One Arab, Mustafa Effendi by name, who seems to be a man of birth, has been at Agra for about ten days. He possesses a good knowledge of the Turkish, Arabic, and English languages, and speaks them fluently. He seems to have been a military officer and to have distinguished himself in the field. He preaches in the different languages, and his words seem to move the people who assemble in large numbers. If he knew Urdu and preached in it his audience would be greatly increased.

AL BASHÍR, 27th March 1899.

The High Court pleadership examination and the B course of the B. A. degree examination in the United Provinces.

10. *Al Bashír* (Etáwah), of the 27th March, approves of the decision of the North-Western Provinces High Court disallowing those B. A.'s to appear at the High Court pleadership examination who have taken their degree in the B course. It is necessary that a High Court pleader or *vakíl* should possess a good knowledge of English, which one taking the B course does not acquire. Besides, the object aimed at in prescribing the B course is to enable the student to improve industries and not take to pleadership or civil employment. Hence after passing the Middle (English) Examination, every student should decide what course of life he would adopt, and receive instruction accordingly.

THE SAME.

Charges of telegraphic messages between England and India.

11. The same paper stating that a Bombay Chamber of Commerce has memorialized Government to lay a fresh cable between England and India so as to reduce the present charges of telegraphic messages between the two countries, approves of the suggestion, remarking that in view of the existing close relations between these countries the telegraphic charges are too heavy.

ALMORA AKHBÁR, 25th March 1899.

12. The *Almora Akhbár*, of the 25th March, says that Colonel Grigg, the Commissioner of Kumaun, has retired after 38 years' service. He joined the Oudh Commission in 1867, and ten out of twelve districts in that province were the scenes of his labours. His conduct was always characterized by wilfullness. He was appointed Commissioner of Kumaun in 1894. The hillmen expected much from him, as he was a man of mature age and experience and a Military Civilian. So far the Military Civilians sent to Kumaun had been very sympathetic officers, and it was expected that Colonel Grigg would prove no exception to the rule. But the people were utterly disappointed. He signalized his advent by giving promotion to one or two old subordinate officials who could never dream of receiving promotion, which created high hopes. But subsequently he did nothing in the way of appreciating merit or encouraging education. Naini Tál, Almora, and Garhwál have only one zila school between them, but he was anxious to abolish even that school. He sent for outsiders to fill vacancies in the public service in utter disregard of the claims of the educated natives of the hills. He was strongly opposed to the local Bráhmans, and old Bráhman apprentices in offices did not receive appointments simply because they were Bráhmans. With a view to breaking the alleged official clique he transferred the office clerks in a body and replaced them by others imported from other places. Government work must have suffered from these wholesale transfers, and the officials concerned been exposed to great inconveniences. Again, mutual sympathy among the present officials who are strangers must be far stronger than that among the former officials who were natives strictly so called, as may easily be realized from the fact that such sympathy among Englishmen in India is greater than in England. While representations have been made to Government for substituting Hindi for Urdu in courts in the plains, Colonel Grigg recommended the introduction of the Urdu character in Kumaun where Hindi has been in use, simply with a view to excluding the natives of Kumaun from the public service! He refused to listen to any complaints against outsiders. He even thought that the cases of theft and incendiarism in which outsiders were implicated had been got up. The District Magistrates were shorn of all power by him. He took the lead in advocating the new police scheme for Kumaun. He urged the removal of the headmen from their posts who had greatly helped Sir Henry Ramsay in colonizing the Bhábar.

Colonel Grigg, late Commissioner of Kumaun.

ANÍS-I-HIND, 29th March 1899.

13. A correspondent of the *Anís-i-Hind* (Meerut), of the 29th March, referring to the objectionable terms "filthy" and "idolatrous" which Maulvi Nazir Ahmad, Shams-ul-Ulama, applied to Hindus in the course of a speech he delivered at a meeting of an indigenous medical school at Delhi, expresses his surprise that such a learned man should have used such language towards Hindus on an occasion which was in no way religious. It is difficult to understand why the Maulvi made such an inflammatory speech. He must be a bigoted Maulvi, and he perhaps thinks that the Hindus suffer from the disease, as it were, of uncleanliness and disbelief, and will be cured of it if persuaded to have recourse to the Muhammadan religion? Will the people of Delhi say if all the much vaunted conciliation between the Hindus and Musalmáns in that town had been effected for this very purpose? The Hindus themselves are verily to be pitied: they "tumble again and again and do not recover their footing yet." Have they forgotten the treatment of their forefathers by Muhammadans? Are the present Muhammadans not the same (as their fathers)? The only difference between the present and the past is that the just British Government has clothed many a barbarous people in such a garb of civilization that they dare not do an improper act. But what is bred in the bone cannot go out of the flesh. All denominations believe in the existence of God, though the ways leading to Him are different. It was absurd for the Maulvi to support his speech by a reference to the Korán. The God of Muhammad is certainly not mischievous. Has the mantle of the political prophet Mirza Ghulum Ahmad of Qadian now fallen on the shoulders of the Maulvi? Such conduct was never expected from such a learned and civilized man as the Maulvi. Every person, irrespective of his nationality and denomination, knows the advantages of concord and the disadvantages of discord. The writer would, in conclusion, request

Comments on Maulvi Nazir Ahmad's abuse of Hindus at Delhi.

Hindus to take care in the future not to attend public or private meetings of other denominations without due consideration. [The *Rahbar* (Moradabad), of the 1st April, stating that the meeting was presided over by Mr. R. Clark, Deputy Commissioner, Delhi, strongly condemns the language Maulvi Nazir Ahmad applied to Hindus on the occasion. His attack on Hindus must have been premeditated, otherwise a man of his learning and reputation could not possibly have been guilty of such misbehaviour on a public occasion. Even if Hindus were really *kafirs* (unbelievers), *najis* (dirty or unclean), and *mushrik* (polytheists or idolators), it did not become the Maulvi to use inflammatory and contemptuous words towards them, which were calculated to endanger the public peace. Would the Maulvi or other peace-loving Musalmáns like to hear similar terms applied to them by a Hindu speaker ?]

SURMA-I-ROZGÁR, 24th March 1899.

Capture of Gordhana, the notorious dakait of Agra.

14. The *Surma-i-Rozgár* (Agra), of the 24th March, referring to the capture of Gordhana, the notorious dakait leader in Agra, who had lately made himself a terror to the residents of that town, by Pandit Hari Kishan, City Inspector of Police, and Munshi Faiyaz Husain, Sub-Inspector, observes that the news of his capture spread like wildfire in the town and attracted large crowds of people to the Kotwali anxious to have a glimpse of the outlaw who was a nightmare to them and whose fear did not allow them to have a sound sleep at night. With the permission of the District Superintendent of Police the editor took a photograph of the dakait at the Kotwali. The City Inspector was well advised in parading the man through the principal streets under a strong police guard with a view to reassure the minds of the people. The immense crowds in the streets at the time far exceeded those which are to be found on any great Hindu or Muhammadan festival day. Gordhana did not show any signs of grief or compunction, but even held out threats to shop-keepers saying, "Fill your purses ; I will soon be coming again." It is to be hoped that Government will confer the title of Rai Bahádur on Pandit Hari Kishan and promote Munshi Faiyaz Husain to an Inspectorship in recognition of their services.

NASÍM-I-AGRA, 31st March 1899.

The same.

15. The *Nasím-i-Agra*, of the 31st March, says that Gordhana, the notorious dakait of Agra, who was lately captured, has been sentenced to two years' imprisonment for escaping from the jail and committed to the sessions for the murder of a constable. There is some difference of opinion regarding the apportionment of praise among the officials who have had a hand in the capture of the outlaw. The chief credit is due to the informer. After him Pandit Hari Kishan, City Police Inspector, is entitled to praise.. As soon as the information of Gordhana's whereabouts was received, the Pandit set out with a police force and arrested him. The Assistant District Superintendent of Police appeared on the scene after the arrest ; but the District Superintendent did not go.

BHÁRAT JÍWAN, 3rd April 1899.

Opposition of the kotwal to the singing of obscene songs during the Holi at Benares.

16. The *Bhárat Jíwan* (Benares), of the 3rd April, in its column of local news, is glad to say that the late Holi was not attended with any riots, owing to satisfactory police arrangements made by the kotwal. Men found singing obscene songs in the public streets were arrested by the police and fined annas 8 each. This is a move in the right direction, for which no small credit is due to the kotwal. In future the people should previously be warned by beat of drum against singing obscene songs under the penalty of a fine. The evil custom should be put down with a strong hand.

ANÍS-I-HIND, 29th March 1899.

Suggestion to withdraw the privilege of Municipal election from the United Provinces for the present.

17. A correspondent of the *Anís-i-Hind* (Meerut), of the 29th March, gives a detailed account of how the two candidates for a Municipal membership for Ward No. 1, at Muttra, and their supporters at the late election used all kinds of intimidation and supplication to secure votes, to the very great inconvenience, annoyance, and trouble of the electors, and suggests that the boon of the Municipal elective system had better be withdrawn for the present from the United Provinces, which are not yet fit to make proper use thereof.

III.—Legislation.

Bill for the levy of countervailing duties on bounty-fed sugar.

18. The *Bhárat Jíwan* (Benares), of the 3rd April, expresses great satisfaction that with a view to save the Indian sugar industry from ruin Lord Curzon's Government has passed the Bill for the levy of countervailing duties on bounty-fed sugar, and observes that His Lordship cannot be sufficiently praised for his firmness and strong will. In the course of his speech on the occasion His Lordship declared: "I have always heard it made a reproach against the Indian Government that it is perpetually conducting inquiries, and very seldom acting upon them; and that reproach I, at any rate, during my time of administration here, desire to escape." His Lordship even departed from the usual practice of referring the Bill to a Select Committee and passed it at once. It is devoutly to be hoped that the Secretary of State will as readily give his assent to the measure.

Bharat Jíwan, 3rd April 1899.

IV.—Education.

Complaints regarding the present educational system in the United Provinces.

19. *Al Bashír* (Etáwah), of the 27th March, referring to the remarks of the Lieutenant-Governor at the Convocation of the Allahabad University regarding the complaints made about the new system of education introduced into the schools in the United Provinces, says that this system is undoubtedly most injurious to the health of students and severely taxes the pockets of their parents. Frequent changes are made in text-books both by the University and the Education Department, simply to benefit the members of this Department. The MacMillan series of books prescribed for primary classes are too difficult for young boys, who may be made to learn by rote but not to understand them. High prices are fixed for text-books. Except the Urdu Readers compiled by Maulvi Muhammad Ismail, others prescribed for school classes are very costly. Keys are also provided for every text-book, and the result is that boys do not consult dictionaries to understand books, and hence they do not acquire a good knowledge of anything. Ever since the Middle Examination has been made a *sine quâ non* for Government employment, both teachers and students do not care for solid knowledge but simply try to secure success in examinations by cramming. The institution of the new system of the Lower Primary Examination by Circle Inspectors and of the Lower Middle Examination has simply made matters worse. These additional examinations should certainly be abolished, and the Head Masters left free to promote boys according to the results of their own examinations as was the case before. The Middle Examination too should be abolished, or at least be made merely a departmental examination for which no certificates need be granted. Books once prescribed for an examination should not be changed for a long time, say for ten years, so that when a boy fails to pass an examination he may have to read the same books and become master of them instead of having to read a different set of books the next year for the same examination and gaining only a smattering of them. The production of keys should be prohibited altogether, necessary notes being printed on the margin of books. The number and size of text-books should also be reduced. The principles and benefits of the subjects taught should be well explained so that students may study them with interest and be also able to appreciate them. His Honour the Lieutenant-Governor has declared that the Education Department intends to inquire into the complaints against the present system of education in these Provinces, and the writer suggests that His Honour should also call for written opinions from all teachers and other qualified men on the subject.

Al Bashír, 27th March 1899.

Locality for the proposed Training College in the United Provinces.

20. The same paper states that Government has given up the idea of opening the proposed Training College at Lucknow, and will perhaps now locate it at Hardoi, because the Lieutenant-Governor thinks a less populous town more suitable for such an institution than a thickly populated city. Etáwah not only has a moderate population, but occupies a central locality in the United Provinces, has a railway station and enjoys a most salubrious climate, being pleasant even in the rainy season when sickness generally prevails (elsewhere). If well considered the claims of Etáwah will be found superior to those of all other places for the location of such an institution as the Training College.

The same.

AL BASHÍR, 27th March 1899.

A suggestion to appoint Mohsin-ul-Mulk a Fellow of the Allahabad University.

21. *Al Bashír* (Etáwah), of the 27th March, suggests that in considerat of his personal qualifications and position as well as reason of his having been appointed Secretary to Muhammadan College at Aligarh—a very import institution—Mohsin-ul-Mulk should be appointed Fellow of the Allahabad University.

THE SAME,.

Need for the establishment of technical schools in place of existing tahsíli schools in the United Provinces.

22. The same paper, referring to the Bengal Lieutenant-Governor's spe at a recent show in Calcutta, in which he promi to increase technical schools in the mufassil as mu as it lies in his power, says that such schools greatly needed for the instruction of the mass English (literary) education has now become very costly, so that only the sons respectable and well-to-do persons can receive it; and hence the tahsíli schools the Vernacular Middle Examination (in the United Provinces) had better abolished, and technical schools established instead in which arithmetic vernacular be taught (along with technical instruction).

OUDH AKHBÁR, 4th April 1899.

Resolutions of the Graduates' Association regarding the system of school education.

23. The *Oudh Akhbár* (Lucknow), of the 4th April, approves of the reso tions passed by the second annual general meeti of the Graduates' Association in the United Provinc and hopes that if Government appoints a confere to consider the present system of school education suggested by the Association, the conference should also be asked by Government report on the present system of the publication and sale of text-books. T publication of keys to text-books is open to serious objection, as boys get up keys by rote which does not much exercise their intellect. The text-books published and sold by the authors who sell them at high prices. A Governm book depôt should be established which should print and sell all text-books arrange for the printing and the selling of such books by a private press. Te books of other provinces, not well suited to these provinces, are sometim introduced and sometimes extracts are taken from the text-books in use other provinces which tends to spoil local (vernacular) literature. The Governm book depôt should also supervise the compilation of text-books.

RIÁZ-UL-AKHBÁR, 28th March 1899.

Facetious remarks on the way in which the Sir Saiyad Ahmad Memorial Fund Deputation raised subscriptions at Gorakhpur.

24. The *Riáz-ul-Akhbár* (Gorakhpur), of the 28th March, referring to the v of the Sir Saiyad Ahmad Memorial Fund Deputat to Gorakhpur and the subscriptions amounting Rs. 10,000 promised there, facetiously remarks Mohsin-ul-Mulk and Mirza Abid Ali Beg, the leading members of the Deputation, have proved themselves cleverer sharpers th professional pick-pockets; for the latter are enabled to ply their trade only when th victims are careless; while these two gentlemen have with the fluency of th tongues made the people cut, as it were, their own pockets with their own hands them. The Divisional Commissioner and the District Magistrate, who are to save people from plunder, complacently watched the operation. Certain distinguished m of Gházipur who accompanied the Deputation to Gorakhpur rendered it the yeoma service in preparing the Gorakhpurians for being fleeced. Again, some 14 (civiliz pick-pockets took to visiting bazar from bazar and did not leave even dyers fr bringing them under their contributions. In short, whether by supplication persuasion, these men begged so successfully that they reduced the people themsel to beggary. Would that the members of the Deputation taught the edi also their splendid art of preying on the pockets of the people! But who w consent to renounce his comforts and ease in old age, especially in this hot seas and go about from place to place for the purpose, as Mohsin-ul-Mulk leaving lordly mansion worth nine lakhs has done?

AL BASHÍR, 27th March 1899.

The Muhammadan Literary Institute, Calcutta.

25. *Al Bashír* (Etáwah), of the 27th March, referring to the annual meeti of the Muhammadan Literary Institute, Calcut recently held at the local Town Hall, at which Viceroy, the Lieutenant-Governor and a la concourse of Hindu, Muhammadan, and European citizens were present, says t this meeting which the Association holds once a year is nothing better than a m show or amusement. The Association calls itself a literary institute, while it d

nothing to promote education among Muhammadans whose name it bears, confining its energies solely to presenting addresses to high officers of Government. The Musalmán leaders of Calcutta ought to be ashamed of enacting such a farce from year to year.

Comments on the aims of the *Nadwat-ul-Ulama*

26. One Aziz-ud-din Ahmad, writing to *Al Bashír* (Etáwah), of the 27th March, contends that the *Nadwat-ul-Ulama* will simply be ruining the future Muhammadan generations if it establishes an educational institution and gives mainly Arabic education to Muhammadan boys. The bare knowledge of Arabic will not enable a Muhammadan to earn his living in these days. His great need is English education, and this should be given him in the best possible way if he is to hold his own in the great struggle for life which is becoming keener day by day. The *Nadwat* may have a school where boys intended for priestly profession may be taught, but certainly not others who are to enter a secular course of life. The *Nadwat* may also fittingly take Muhammadan religious endowments under its control, appoint religious doctors in every town for the religious guidance of the people, establish a Muhammadan orphanage, have Arabic books translated into English, and *vice versa*, &c.

AL BASHÍR, 27th March 1899.

V.—Railway.

Suggestions for certain arrangements in railway carriages for the protection of female travellers from indecent assaults.

27. The *Anís-i-Hind* (Meerut), of the 29th March, referring to the outrages committed on the chastity of European, Eurasian, and native women in railway carriages in motion, says that the *Oudh Akhbár* has made certain suggestions to prevent these occurrences. One of these suggestions is to attach the female carriage next to the guard's van, using the best appliance of communication between them. But the guards are after all human beings, and, being swayed by animal passions, they themselves are apt to make criminal assaults on women in the carriage next to them. Why, there have been actual instances in which the guards have been found guilty of such misbehaviour. The second suggestion as to the handle for opening the doors of compartments being fixed inside, this will rather cause inconvenience to female passengers in entering and coming out of the carriage at small stations, where trains stop only for a very short time. The third suggestion as to the windows of the female carriage being fitted with iron bars is a very good one, and should be adopted as speedily as possible, which will go a long way to safeguard female passengers from the interference of bad characters. [The *Rahbar* (Moradabad), of the 1st April, approves of the suggestions of the *Oudh Akhbár* on the subject.]

ANÍS-I-HIND, 29th March 1899.

V.—Local and Miscellaneous.

A fire at Belanganj, and a drama played at Nai-ki-mandi, Agra.

28. The *Nasím-i-Agra*, of the 31st March, says that a fire broke out in a house at Belanganj, Agra city, in the afternoon, but that it was prevented from spreading owing to the timely arrival of the fire-engine. Large stocks of cotton and other inflammable things are kept in Belanganj. The use of thatched roofs at shops there should be prohibited. During the late *Holi* entertainments at *Nai-ki-mandi* a drama was played to illustrate (ridicule ?) the manner in which money was distributed among the respectable poor at Agra during the late famine by gentlemen entrusted with the work. The drama was, no doubt, an interesting one.

NASÍM-I-AGRA, 31st March 1899.

A mysterious woman at Bijnor.

29. The *Tohfah-i-Hind* (Bijnor), of the 27th March, states, in its local column, that a young woman of dark complexion who calls herself to be of the Agarwal caste, and says she is possessed with a genius, has come to Bijnor at present. She mysteriously produces rupees and pice and throws them to crowds of people who follow her. These coins do not disappear afterwards. The woman is perhaps the same whose presence was reported at Lucknow, Meerut, &c., at various times.

TOHFAH-I-HIND, 27th March 1899.

ALLAHABAD:
7th *April* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 15 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 12th April 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Hamdard-i-Qaum Vaishya ...	Meerut ...	Raghubír Singh ...	For March ...	5th April ...	500 copies.
2	Maárif ...	Aligarh ...	Wahid-ud-Din Salim	„ April ...	„ „ ...	300 „
	Twice a month.					
3	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	5th April ...	8th April ...	350 copies.
4	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahyá Alí ...	1st „ ...	12th „ ...	200 „
5	Sharárah ...	Moradabad ...	M. Fazl Muhammad	7th „ ...	10th „ ...	72 „
	Thrice a month.					
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	10th April ...	12th April ...	700 copies.
7	Mufíd-i-Ám ...	Agra ...	Kadir Alí Khán ...	1st „ ...	5th „ ...	45 „
	Weekly.					
8	Agra Akhbár ...	Agra ...	Abdul Rahím ...	7th April ...	11th April ...	160 copies.
9	Al Bashír	Etáwah ...	Munshí Muhammad Bashír.	3rd „ ...	7th „ ...	...
10	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st „ ...	5th „ ...	467 „
11	Colonel	Moradabad ...	Pandit Bansi Dhar	24th Feb. and 1st, 8th and 16th Mar.	„ „ ...	514 „
12	Dabdaba-i-Qaisarí ...	Bareilly ...	Lála Thákur Prasád	1st April ...	10th „ ...	175 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	3rd and 10th April	5th and 12th April	245 „
14	Hindustání	Lucknow ...	Gangá Prasád Varmá.	5th April ...	6th April ...	600 „
15	Jám-i-Jamshed ...	Moradabad ...	Abdul Alí ...	2nd „ ...	12th „ ...	50 „
16	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	„ „ ...	5th „ ...	100 „
17	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	8th „ ...	12th „ ...	500 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	7th „ ...	10th „ ...	350 „
19	Naiyar-i-Ázam ...	Moradabad ...	Ibn Alí ...	5th „ ...	8th „ ...	300 „
20	Najm-ul-Hind	Ditto ...	Pandit Avatár Krishna.	28th March ...	„ „ ...	300 „
21	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th „ ...	5th „ ...	70 „
22	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	8th April ...	10th „ ...	300 „
23	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	30th March ...	5th „ ...	500 „
24	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	8th April ...	10th „ ...	350 „
25	Sitára-i-Hind	Ditto ...	Pandit Bansi Dhar	28th Feb. and 12th and 20th March.	5th „ ...	187 „
26	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	1st April ...	„ „ ...	150 „
27	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	6th „ ...	12th „ ...	400 „
	Twice a week.					
28	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st and 4th April ...	5th and 7th April ...	400 copies.
	Daily.					
29	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	5th, 6th, 7th, 8th, 10th and 11th April.	5th, 6th, 7th, 8th, 11th and 12th April.	526 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDI.					
	Monthly.					
30	Bhárat Sudashá Pravartak ...	Farukhabad ...	Lálá Náráyan Dás	For March ...	5th April ...	350 copies.
31	Nátya Patra	Allahabad ...	Pandit Dewaki Nandan.	„ April ...	„ „ ...	400 „
32	Sanádhyopkárak ...	Agra ...	Hirá Lál ...	„ February and March.	6th „ ...	400 „
33	Sanátan Dharm Patáká ...	Moradabad ...	Pandit Rám Swarup	„ February ...	7th „ ...	300 „
34	Tantra Prabhákar ...	Ditto ...	Pandit Kanhaiya Lál.	„ March ...	6th „ ...	600 „
	Weekly.					
35	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	1st and 8th April ...	5th and 11th April	210 copies.
36	Árya Mitra ...	Moradabad ...	Bhawáni Singh ...	„ „ „ ...	6th and 12th April	280 „
	Daily.					
37	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	4th, 5th, 6th, 7th, 8th and 9th April.	5th, 6th, 7th, 8th and 10th April.	214 copies.
	HINDI-URDU.					
	Monthly.					
38	Mazhar-uz-Zirát ...	Meerut ...	Abdul Hakim ...	For March ...	5th April ...	50 copies.

I.—Political and Foreign.

Colonel, 8th March 1899.

Russia and Afghanistan.

1. The *Colonel* (Moradabad), of the 8th March, received on the 5th April, says that the Russian press is building castles in the air. The extension of the Russian railway in Central Asia to Kushk has encouraged the press to recommend the location of a Russian agent at Kabul with a view to promoting friendly relations between the Russian Government and the Amir. In other words, the Muscovite desires to acquire the same influence in Afghanistan, without incurring any expense, which John Bull has acquired at a cost of immense blood and money. The Russians are trying to gain the goodwill of the Afghan ruler by appealing to his vanity. They tell him that according to Oriental ideas England, which pays him an annual subsidy, is a tributary State of Afghanistan! Abdur Rahman Khan is a very shrewd prince. He is too old a bird to be caught with chaff.

The same, 24th February 1899.

Rumour regarding the conclusion of a treaty between the Amir of Kabul and the Russian Government.

2. The same paper, of the 24th February, received on the 5th April, says that according to the *Morning Post* of London a friendly alliance has been concluded between the Afghan Lion *(sic)* and the Russian Bear. The London paper urges that the subsidy paid to the Amir should first be stopped and then an inquiry made into the subject! This would be true Jedwood justice indeed. If Government stopped the subsidy but afterwards found the Amir to be innocent on inquiry, he would be very wroth, and Government would be placed in a false position. Inquiry should precede the suspension of the subsidy. A shrewd prince like Abdur Rahman Khan can not be so foolish as to break with his friend and benefactor the British Government, and lose his handsome subsidy. He can not find an ally so rich as the British Government.

Najm-ul-Hind, 28th March 1899.

Illtreatment of the Mahdi's corpse by Lord Kitchener.

3. The *Najm-ul-Hind* (Moradabad), of the 28th March, referring to the treatment accorded to the corpse of the Mahdi by Lord Kitchener, and to the interpellations put on the subject in Parliament, observes that the story of the disinterment of the corpse and its final fate is simply painful. The corpse when taken out of the tomb was quite fresh, no change having taken place in it, even so long after its burial. He looked as if he were still alive but in sound sleep. The civilized Britons were, however, not moved even by this "miraculous" condition of the dead body; but at once cut off the head, and presented it to the late General Gordon's nephew as a trophy, which he was very much gratified to receive. This was not a manly gratification for General Gordon's nephew. On the other hand, when the Mahdi had obtained a victory over General Gordon he made a general proclamation that the General should be captured alive. It was merely by mistake that the Mahdi's nephew killed the General. This incensed the Mahdi so much that he gave orders for his offending nephew to be put to death. The Mahdi then had the body of General Gordon honourably buried and a noble mausoleum erected over his tomb. He also wrote a note to General Gordon's nephew telling him that he could freely visit his uncle's tomb if he so desired. Such was the civilization of Mahdi and his men, who are called barbarians to-day by those men who have treated his dead body in the manner stated above! Such is the difference between Islám and Christianity. Those English editors and historians who every now and then condemn Musalmáns as barbarous and tyrannical on fictitious grounds should feel ashamed of themselves at the recent conduct of their countrymen in the Soudan. The treatment of the Mahdi's corpse has fixed a deep unseemly blot on the civilization of the nineteenth century, which will never be effaced. "We" shall all pass away, and "our" posterity reading of the incident in books will mention Kitchener's name with contempt. Illtreatment of the Mahdi's body has done no harm to him, but has severely wounded the feelings of the Muhammadan world.

Hindustáni, 5th April 1899.

Two recent cases of Ghaziism at Peshawar.

4. The *Hindustáni* (Lucknow), of the 5th April, referring to two recent cases of Ghaziism at Peshawar, says that these fanatic outrages will not cease until steps are taken to prevent the entry of Pathans of suspicious character into British territory.

5. The *Oudh Punch* (Lucknow), of the 30th March, publishes a cartoon in which the Chinese Empire is represented as a helpless, careworn sick person whom a harpy, marked "European civilization," is ready to attack. The letter-press is: "The last moment." OUDH PUNCH, 30th March 1899.

China and European Powers.

6. *Hindustán* (Kálákankar), of the 7th April, says that a college has lately been established at Khartoum. The question which is now exercising the minds of the British politicians is whether the Soudanese should be taught the English language and literature or not. In his speech at the laying of the foundation stone of the college, Lord Cromer strongly condemned the spread of English education in India and urged that the Soudanese should be taught agriculture, engineering and other industrial arts in Arabic, and not the English lauguage, literature, history, &c. During the last forty years the spread of English education and civilization has been very rapid in India, and has brought about a great change in the thoughts of the people; and the educated natives have taken to political agitation for their rights and privileges. Some British politicians do not view these things with approval. English education has been attended with similar results in Ceylon and Burma, and if introduced into the Soudan, it will bear the same fruit there. The great English nation should look at these results with pride and satisfaction and not with fear. If the Soudanese are not yet able to appreciate English education, they should be taught agriculture and the industrial arts by all means. HINDUSTÁN, 7th April 1899.

Soudanese and English education.

7. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 28th February, received on the 5th April, bitterly deplores the present state of affairs in Bharatpur. During the time of the late Mahárája Jaswant Singh, wild cattle were allowed to roam freely in the forests, no bulls were castrated, nor were cattle sold to butchers. Any person who erred in these matters was severely punished. All this is changed now. Wild cattle are now captured with great cruelty, some of them dying in the process. The writer has seen with his own eyes a number of such cattle carried in carts with their legs tied with ropes. SITÁRA-I-HIND, 28th February 1899.

Affairs in Bharatpur.

8. A correspondent of the *Oudh Punch* (Lucknow), of the 30th March, states that the Nizám and his Minister have after all been reconciled to each other, but that His Highness is now reported to have become displeased with the Kotwal of Hyderabad. A misunderstanding has arisen between the *Shias* and the *Sunnis* of the State regarding the form of *azán*, or call to prayer, to be used in mosques, and the former have sent a deputation to the Minister on the subject. OUDH PUNCH, 30th March 1899.

Hyderabad affairs.

II.—General Administration.

9. The *Hindustáni* (Lucknow), of the 5th April, making brief references to the speeches made in the Imperial Legislative Council on the occasion of the late debate on the Annual Budget, expresses its inability to congratulate, with the members of the Council, Sir James Westland, the retiring Financial Member, on the surplus of 4½ crores of rupees he has shown in the last year's accounts in spite of the famine, plague, earthquake, and the (frontier) wars. If Sir James had secured this surplus by effecting economies and without introducing any new tax during the tenure of his office, he would have deserved "our" sincere congratulations indeed. Is it possible for the cultivators and zamíndárs to thank him for the surplus when he has forced them to pay off the arrears of revenue suspended on account of the late famine without any regard to their ability to do so? The general public, too, can hardly be expected to compliment him on his glowing financial results achieved by imposing the cotton tariff. In fact, the writer fails to find anything done by Sir James on which he might be congratulated. If anybody really deserves congratulations it is the poor natives who paid their taxes with good cheer even during the time of dire distress, and have now gladly paid off their arrears without giving any trouble to HINDUSTÁNI, 5th April 1899.

Budget debate in the Viceregal Legislative Council.

Government. Both Sir James Westland and Lord Curzon are, however, right in thinking that the financial condition of India is so precarious that Government will not be justified in reducing its income (by remission of a tax) on the strength of a single year's surplus. Sir James is to be thanked for his admission, in the teeth of the assertions of his Anglo-Indian contemporaries, that natives are so poor that the failure of one harvest reduces them to starvation. But as the Government of India is held to be greatly amenable to the influence of its Military Officers, it is quite possible that seeing such a large surplus in the budget, a desire to crush any one of the wild frontier tribes might be aroused, and hence it would have been much better if Government had lightened the burdens of the poor people in some way as the native members of the Council suggested. To the people a surplus means nothing unless some tax is remitted. They would have blessed Government if out of the surplus of 4½ crores of rupees it had applied 1½ crores to the abolition of the income-tax altogether, or reduced the salt tax, or increased the salaries of ill-paid Government servants, assigned (a large sum of) money for new irrigation works, &c. The proposal of certain members to at least exempt incomes up to Rs. 1,500 from the income-tax was a very moderate and reasonable one. Even if the present taxable minimum of Rs. 500 remains intact this sum should, in justice, be deducted from all higher incomes when calculating the tax. It is very odd indeed that a person with an income of Rs. 499 is exempt; but if he earns two rupees more, he is assessed on the whole amount of Rs. 501 and not on the increase of Rs. 2. In England no income below Rs. 2,400 is taxed, and those who enjoy higher incomes have the taxable minimum sum deducted in the assessment of the tax.

THE SAME.

Sir James Westland's advice to low-paid Government clerks on the occasion of the late Budget debate.

10. The same paper says that (at the Budget debate) the Mahárája of Darbhanga suggested an increase in the salaries of low-paid Government clerks on the ground that they generally have a large family and can not make both ends meet; but that instead of sympathizing with the poor clerks' wretched condition, Sir James Westland declared that they deserve no pity, inasmuch as they are reckless in indulging in their "procreative proclivities." It is a great pity indeed that Sir James has left India without forcing Malthusian principles on them by law. But when his brother Anglo-Indian officers urged upon him that they could not support themselves and their families even with such salaries as Rs. 2,000 (and upwards) a month and found difficulty in giving proper education to their children owing to the fall in exchange, did he administer the same rebuke to them? It is not clear why he thought fit to inculcate on the poor natives alone the necessity for limiting the procreation of children.

RAHBAR, 8th April 1899.

Sir James Westland and Mr. Chalmers.

11. The *Rahbar* (Moradabad), of the 8th April, says that Sir James Westland and Mr. Chalmers have completed their terms of service and retired. They did not prove friends to this country, and the native community has therefore expressed no regret at their departure. It is to be regretted that during forty years' service Sir James Westland was unable to gain the goodwill of a single native. No officer who has no love for truth and justice can acquire popularity among the people.

HINDUSTÁN, 6th April 1899.

Lord Curzon's reply to the Municipal address at Lahore.

12. *Hindustán* (Kálákankar), of the 6th April, referring to Lord Curzon's reply to the Municipal address at Lahore, observes that His Lordship announced his frontier policy in a few distinct words. His object is "to keep India safe, to respect tribal independence, to be friendly to those who will be friendly, but firm towards those who attack without provocation." This policy ought to meet with general approval. The Viceroy condemned the growing tendency among the Municipal Boards to consider Government as a milch cow and make applications to it for loans at low rates of interest, and warned the public against relying too much on Government aid for the encouragement of technical education, declaring that such education in England is chiefly financed by Municipal corporations and the public. But if technical education is left to Municipal Boards and the people, who take little interest in it, it will be deferred for an indefinitely long period.

13. The *Colonel* (Moradabad), of the 16th March, received on the 5th April, says that the inhabitants of the United Provinces should congratulate themselves on their good luck for having a just, God-fearing, merciful and sympathetic Lieutenant-Governor like Sir Antony MacDonnell to rule over them. His Honour has always the welfare and the prosperity of the people at heart. Any official, whether a native or a European, who commits an irregularity, is at once brought to book. His Honour makes no distinction between European and native officials. It would appear from the *Hindustáni* that His Honour has reduced a District Superintendent of Police on Rs. 800 to an Assistant District Superintendent on Rs. 300, his fault being that he wished a Deputy Collector to commit an irregularity. Again, His Honour has ordered an inquiry into the alleged Cawnpore Municipal defalcations against the opinion of the Collector. The devil take the man who should still persist in accusing Sir Antony of punishing native officials caught tripping and overlooking the faults of European officials.

Sir Antony MacDonnell's impartiality.

COLONEL, 16th March 1899.

14. The *Hindustáni* (Lucknw), of the 5th April, referring to the conference which the Lieutenant-Governor lately held with the Oudh Taluqdárs at Chhatar Manzil in Lucknow, says that though rumours were afloat that His Honour had called the taluqdárs with a view to expressing his displeasure at their opposition to the Court of Wards Bill, yet they seem to have been all groundless. The conference was treated as a private meeting and no newspaper reporter was admitted to it. Not only the taluqdárs but the general public were interested in the conference, and it would have been well if it had been held with open doors. According to rumour, His Honour has promised to make suitable amendments in the Court of Wards Bill, declaring that the power of a ward to adopt or will away his property will not be interfered with so long as there is no danger of the estate going out of the family. His further promise not to pass the Bill before the rains has given general satisfaction. His Honour's desire that the Oudh Taluqdárs should in future regulate their contributions to the maintenance of the Canning College by the recent assessments of Government revenue on their estates is reasonable, and they should gladly accept his proposal. But Mr. Lewis, the Director of Public Instruction, is said to insist on the tuition fees in the Canning College being raised according to the scales obtaining in Government and aided colleges. But the Canning College receives no aid from Government, and the writer thinks His Honour should not press the Canning College Committee to raise the fees. The lower rates of fees levied in the Canning College are not injurious to other colleges, and the taluqdárs would do well to consent making payments to the Canning College according to the revised revenue assessments only when it is clearly guaranteed that the tuition fees will not be raised there under any circumstances, and that any surplus over and above the expenses of the College would be applied to increasing the facilities for the study of science, &c. It is very satisfactory to learn that His Honour has suggested the advisability of having the accounts of the Oudh Taluqdárs' Association annually checked by auditors. If this suggestion is carried out, the country will derive much benefit from the annual income of Rs. 50,000 which the Association enjoys. If the Association practise economy, there is no reason why the Colvin Institute or the Girls' School at Lucknow should be starved. It is said that in the course of the last ten years as much as Rs. 90,000 has been expended in entertainments to Lieutenant-Governors and Governors-General. Nobody would object to the Association's showing due hospitality to the representatives of Government, but there is no need to practise extravagance in the matter. Why should deputations be sent to Simla and Calcutta at a large expense (simply to welcome or bid farewell to Viceroys)? The Association does not at present spend a single pice in improving agriculture or commerce. There will be nothing amiss if the Association went a step further and requested His Honour to supply it with a code regulating its expenses. Had the predecessors of the present Lieutenant-Governor taken as much interest in the finances of the Association as he himself does, "we" would never have found such a well-to-do Association spending money more than its income. The writer hopes that the Association will turn over a new leaf in the history of its life, devoting a portion of its handsome income to objects of public good.

A private conference of the Lieutenant-Governor with the Oudh Taluqdárs at Lucknow.

HINDUSTÁNI, 5th April 1899.

ALMORA AKHBÁR, 8th April 1899.

A suggestion for the exclusion of natives from Risaldárships in regiments of Native Cavalry.

15. The *Almora Akhbár*, of the 8th April, says that the highest post for which natives in the Army are eligible is that of Risaldár on Rs. 250 a month. It would appear that a suggestion has been made in some quarters that Risaldárships should be recruited from among Europeans in the future. The *Pioneer* protests against the suggestion on the ground that it would lead to the exclusion of natives of good family from the Army. Indeed, the measure would be a retrograde one, as native soldiers stand shoulder to shoulder with their European *confréres* in the battlefield and have always to bear the brunt of battles. Government is not justified in making fish of one and flesh of the other. If Government be not prepared to make new concessions to native soldiers, at least it should not withdraw any of those privileges they already enjoy.

RAHBAR, 8th April 1899.

A locomotive foreman at Rae Bareli charged with outraging a native woman.

16. The *Rahbar* (Moradabad), of the 8th April, says that a locomotive foreman at Rae Bareli has been arrested on the charge of outraging a native woman while working in the engine house.

THE SAME.

Case of Harry Ambler charged with causing the death of a native at Singbhum.

17. The same paper says that Harry Ambler kicked Jagdeo Tiwari to death at Singbhum. He was tried by a jury before the Judicial Commissioner *(sic)* at Chota Nagpore, who let him off with one day's imprisonment and a fine of Rs. 10. The Calcutta High Court has ordered a retrial.

HINDUSTÁN, 8th April 1899.

Enforcement of plague rules at Hajipur, Behar.

18. A correspondent writing to *Hindustán* (Kálákankar), of the 8th April, from Hajipur, says that the air is full of disquieting rumours regarding plague. The word plague is even in the mouths of children. Sick people arriving from Calcutta are exposed to great hardships; even healthy persons are not allowed to enter their houses directly on arrival. It is rumoured that some persons who came from Calcutta died in their houses and that therefore the houses were burnt. This rumour, whether true or false, has quite frightened the people. It is believed that in future no houses will be burnt, but all persons arriving from Calcutta will have to undergo twelve days' quarantine. Plague is, as it were, a perfect God-send to the police. The conduct of the Hajipur police in connection with the enforcement of plague rules is characterized by excessive sharpness, (*lit.* cleverness). The rates of monthly fees levied from students at the Hajipur High School are rather too high, the third class students having to pay Rs. 2-8-0 a month each.

COLONEL, 24th February 1899.

Detention of four Hindu Hardwár pilgrims at the segregation camp, Moradabad.

19. The *Colonel* (Moradabad), of the 24th February, received on the 5th April, in its column of local news, states that four Hindu pilgrims on their way back from Hardwár have been detained and placed into the segregation camp. Only one of them is sick and the others have been detained because they are his comrades. It is doubtful whether they are plague-stricken. A little blood has been drawn out of their bodies and forwarded to Roorkee for examination. The clothing and luggage belonging to the sick man have been burnt. But all the four men are well looked after and are subjected to no inconvenience. The incident is viewed with alarm by the inhabitants of the town.

THE SAME, 8th March 1899.

Exclusion of Indians from Middlebury through fear of plague.

20. The same paper, of the 8th March, received on the 5th April, regrets to notice that the natives of India are at present regarded as plague-stricken both at home and abroad without a single exception. Lately an Indian died at Middlebury in Africa and of course the local authorities could not ascribe his death to any other cause than plague, and lost no time in prohibiting the inhabitants of India, Mauritius, and Madagascar from entering their country! Ill-luck dogs the steps of Indians everywhere. Indeed, all foreign countries are shut against them, except "the undiscovered country, from whose bourn no traveller returns." On the other hand, India has her doors always open and welcomes all strangers who find their way to her hospitable shores.

21. The *Hindustáni* (Lucknow), of the 5th April, referring to the recent plague riot at Nagpur in which police officials, both native and European, were assaulted in attempting to remove a washerman's child affected with plague, asks who can, after this, doubt the wisdom of Sir John Woodburn in refraining from adopting such stringent measures as are likely to create excitement among the people and lead to riots.

HINDUSTÁNI, 5th April 1899.

Contrast between the plague policies pursued in the Central Provinces and Bengal.

22. The *Jám-i-Jamshed* (Moradabad), of the 2nd April, does not understand why the landed property belonging to the three widows of the late Nawáb Safdar Ali Khan (of Rámpur) situated in Moradabad, Bareilly, &c., has been taken under its management by the Court of Wards. The ladies being clever and intelligent, Government had no business to interfere. If they are considered incapable of managing their estate, simply because they are *parda nashin*, there are other estates in Moradabad which should be dealt with in the same way. Rani Kishori Kunwar, wife of the late Rája Gur Sahai, is the owner of a larger estate, but she has been allowed to manage it herself. The allowance fixed for Nawáb Khas Mahal, the senior wife of the late Nawáb Safdar Ali Khan, far from being raised, has been reduced. Under these circumstances the estate in question should be released by the Court of Wards.

JÁM-I-JAMSHED, 2nd April 1899.

Estate of the wives of the late Nawáb Safdar Ali Khan in Moradabad taken over by the Court of Wards.

23. *Al Bashír* (Etáwah), of the 3rd April, states that there have existed certain fields which are called *sír* in almost every village in India from a long time. The *sír* is that land which the proprietor either himself cultivates or has it cultivated by his servants with his own bullocks, and on which Government assesses no revenue. The object of setting apart a piece of land revenue-free in a village was to enable the proprietor to till it himself and obtain a supply of food-grains sufficient for the requirements of his family. Again, when a landholder has lost his zamíndári rights somehow, he himself and his descendants are allowed to retain the *sír* as occupancy tenants and pay rent at the rate of 4 annas less in the rupee than that assessed on land of equal quality held by other class of occupancy tenants. But under the new rules *sír* lands are fast disappearing. Only those lands are now held to be *sír* which either were declared to be so at the preceding settlement or have been cultivated by proprietors themselves or their servants for more than 12 years. The landlords who live like gentlemen in towns can cultivate their *sír* only through servants which instead of bringing them any profit generally turns out to be a losing concern, and hence they are obliged to lease out their *sír* to others, and the result is that such lands cease to exist and revenue comes to be assessed on them. It is therefore high time that steps were taken to protect *sír* lands, so that the noble object in view may not be frustrated. The writer thinks that some land should invariably be set apart as *sír* in every village with the express proviso to be entered in the *wajib-ul-arz* (village record) to the effect that the proprietor must either himself cultivate his *sír* or have it cultivated by servants with *modern agricultural appliances* and submit a correct statement of outturn of harvest for every season, Government binding itself in distinct terms at the same time never to assess any revenue on such land so long as the proprietor faithfully carries out the terms. If this suggestion be adopted it will lead to a general adoption of the scientific system of cultivation in a short time all over India and increase the produce of the soil. Government will no doubt suffer some loss of revenue in providing *sír* in every village at the outset, but improvements will necessary follow in agriculture (which will amply repay the public treasury in the future).

AL BASHÍR, 3rd April 1899.

Sír land.

24. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 4th April, objects to the new system of collecting rents in estates under the Court of Wards through some trustworthy tenants in place of the Court of Ward peons, which the Board of Revenue has recently introduced in the United Provinces. The tenants who will be selected for the duty are likely to gratify their revenge on those towards whom they may happen to bear grudge, and thus give rise to still greater complaints than under the old system when the peons used to extort a small gratification from tenants at the time of collecting rents.

RIÁZ-UL-AKHBÁR, 4th April 1899.

New system of collecting the rents of estates under the Court of Wards in the United Provinces through some approved tenants condemned.

MAÁRIF, 1st April 1899.

The question of the substitution of the Devanágari for the Persian character in courts in the United Provinces.

25. A correspondent of the *Maárif* (Aligarh), of the 1st April, referring to the memorial which a body of Hindus presented to the Lieutenant-Governor (last year) praying for the substitution of the Devanágari in place of the Persian character in courts, says that the question raised in the memorial is an unnecessary and threadbare one. The Urdu language is freely spoken (and understood) in "every" province in India. Delhi was its birthplace and Lucknow its nursery, and hence most of the Urdu books and newspapers are compiled and published in the Panjáb and the United Provinces. In these two provinces both Hindus and Muhammadans speak, understand, and read and write Urdu, and there is no reason why preference should be given to the Devanágari character over the Persian alphabet in those provinces. The writer thinks that the Musalmáns and a large number of Hindus, too, are in favour of retaining the Urdu language and its "true" *(sic)* character intact in courts and schools. The argument that the Persian character should be replaced by the Nágari one in the United Provinces, on the same grounds on which this has been done in the Central Provinces and Behár does not hold good, as His Honour himself pointed out in his reply to the Hindu memorialists. It took about a generation to introduce the Nágari character into the courts in Behár, and caused much inconvenience to the people during the transition period. Besides, the number of Muhammadan employés under Government as compared with the Hindu ones in Behár was far less than that in the United Provinces. According to Dr. Grierson, out of a population of 47 millions in these Provinces, 45 millions speak Hindi or other dialects akin to it. The Doctor is not correct in calling the language spoken by such a vast proportion of the population to be Hindi. If he had considered the composition and construction of his so-called Hindi language he would have found that its verbs and particles are purely vernacular and its substantives taken from the vernacular as well as from other languages, Persian, Arabic, &c., just in the same way as is the case with the Urdu language. The only difference between the so-called Hindi and Urdu languages is that one contains a lesser number of Arabic and Persian words than the other; or, in other words, the one is the language of villagers and the other of townsmen; or the uneducated speak the one and the educated the other. The grammar of both Urdu and the so-called Hindi is the same, and hence they cannot be distinguished from one another any more than that they are two dialects of the same language. The general name of the language spoken in England is English, but every county in England has a separate dialect. In the same manner the general language of the people in the United Provinces is Urdu, and what Dr. Grierson calls Hindi and quasi-Hindi are but its different dialects. Another argument urged against the use of the Persian character in courts is that the language which the *amla* use in courts is too bombastic, being full of Arabic and Persian words which the general public do not understand. But one ought to understand that the language used in courts is the *legal* language, which everybody who does not know or has not often to deal with the law cannot understand. Legal language differs from ordinary language in every country. Moreover, if the terms used in science or law are taken from the common language of the people, they will not be understood in their technical but ordinary sense, and hence in England such terms are always taken from the classical languages. Similarly, scientific and legal terms in the Urdu language have been borrowed from Arabic and Persian which are spoken in no part of India. If the language used in courts in these Provinces be the colloquial language of the educated or that spoken by the uneducated, it will not be understood in the technical sense in which it is employed. All the existing laws in the Provinces have already been translated into Urdu and their terminology fixed; so that if effort is made to revive the old *Bhásha* (vernacular) language, it not being so very comprehensive, rich, &c., it will have to be enlarged by drawing upon Sanskrit, and the people will be much inconvenienced until new terms for all existing Persian and Arabic legal words have been substituted and become fixed. It may be urged that the existing technical Persian and Arabic words will continue to be used even when the Nágari character is adopted, but that with the use of this character the general proceedings of courts will come to be recorded in easy popular language. This cannot, however, be the result, for it being educated men who largely employ Arabic and Persian words in their writings at present, they will still continue to use those words in the Nágari character also; but if they could be

forbidden to use such words then, they can equally well be forbidden now. Again, if the Arabic and Persian technical terms are to be written in the Nágari character, the letters ث, ح, ذ, ص, ض, ط, ظ, ع, غ, and ق, which are peculiar to Semitic languages, shall have to be represented by new letters and signs in that character, in spite of its boast to have a sign for every articulate sound. Will not the invention and adoption of the necessary new signs in the Nágari character entail much trouble and inconvenience on the people, and hence will it not be better to stick to the perfect *(sic)* Persian character which is capable of equally expressing both Semitic and Aryan sounds? The objection that the greater portion of the inhabitants of these Provinces are unable to decipher plaints, applications, bonds, summonses, written in the Persian character is also not valid, because none but educated persons can read these papers whether they be written in the Persian or Nágari character; and hence the true remedy is not to abolish the Persian character, but to extend education among the people. The writer then quoting the most favourable opinion of the late Professor Monier Williams regarding the excellence, &c., of the Nágari character in contrast with the Persian, says that the Professor was no doubt well-versed in Aryan languages, but that his authority cannot be accepted regarding Semitic languages and characters. Another learned professor who gave a lecture at a school of Oriental languages at Paris on Urdu and Hindi in December 1869, said that the Hindi character is written in such a way that even Hindu-Sanskrit scholars read it with much difficulty as if it were a foreign language. A little practice enables a man to decipher the Urdu *shikasta* (or broken hand), however badly it may be written, without any difficulty, and the writer is not aware of any case having been appealed to a higher court on the ground of a word in any document not having been correctly deciphered. However hurriedly Urdu might be written, one can always make out from the context what a particular word is. It is true that the distinguishing marks of letters are left out in the Urdu *Shikasta* on account of the great hurry in which it is written in courts, so that letters not resembling in form appear all alike on paper. But the Nágari character too (similarly written) is not easily read even by those who write it, and does not therefore deserve preference over the Urdu alphabet. If Urdu be written in the Persian characters with all their signs and marks one can read it correctly without knowing the meaning just in the same way as distinctly-written Nágari is read. There is no proof to show that the number of persons knowing the Nágari character is very large. It is absurd to infer from the educational statistics that the United Provinces and the Panjáb are behind other Provinces in the spread of primary education simply because the vernacular language and the character are used in courts in the latter and not in the former. There are local causes which affect the spread of primary education; the races inhabiting up-country are still proud of their former prestige, and are slow to recognise the educational needs of the present times. The writer also referring to Saiyad Ali Bilgrami's opinion as to the foreign nature of the Persian character, its possessing several letters which express the same sound in Urdu, and its being a hindrance in the educational progress of Musalmáns using this character, refuses to fall in with his views. The Roman character is defective in many ways, but all Europeans use it and have made tremendous progress in every way all the same. The writer, in short, quoting certain articles from the *Aligarh Institute Gazette* of 1870, contends that of all the languages and characters spoken and written in India, the Urdu language and character are mostly prevalent and understood everywhere. The greater number of letters posted and books published in this country is in the Urdu language and character. If this character is not written very hastily as it is done as a matter of necessity in courts, it is perfectly legible, and as it is a kind of shorthand writing it takes much less space than the Nágari character. The Urdu language is understood both by villagers and citizens, and as it is a composite language it is capable of expressing all shades of meanings and ideas. There is no other Indian language which is spoken in foreign countries too. Hence it is useless and wrong to supplant this language and character and revive the Nágari ones, which have been obsolete for hundreds of years. Another correspondent in a long article copiously quotes the opinions of Government officials to show that the Urdu language is the *lingua Franca* of the Panjáb, and should not be replaced by the Panjábi or *Gurmukhi*, both of which are local dialects and not much spoken by the Panjábis themselves in general. The writer also urges that as the Persian character in which Urdu is written is a kind

of shorthand writing and written very quickly and occupies much less space than the Nágari character, it should continue to be used in courts as hitherto.

NIZAM-UL-MULK, 8th April 1899.

Heavy cost of litigation.

26. The *Nizám-ul-Mulk* (Moradabad), of the 8th April, complains that the heavy cost of litigation under British rule is one of the causes of the growing poverty of the people, the rates of court fee being high, exorbitant fees being paid to well-known Barristers and vakíls and bribery being so rampant. In the time of old native rulers bonds and deeds were written on plain paper, no court fee was levied, and small fees had to be paid to pleaders.

AL BASHÍR, 3rd April 1899.

Complaint as to a lesser number of Musalmán Naib Tahsíldárs having been nominated and selected as Tahsíldárs during the preceding and the present years.

27. *Al Bashír* (Etáwah), of the 3rd April, says that the total number of Naib Tahsíldárs who were nominated by competent officials for Tahsíldárships this year, and appeared before the Committee at Allahabad on the 20th March last, was 65, of whom 31 were Hindus and 34 Musalmáns. Of these 65 persons, 46 were new nominees, and 19 those who had failed to be selected last year. Of the 46 new men, 25 were Hindus and 21 Musalmáns, and of the 19 old nominees 6 were Hindus and 13 Musalmáns. These figures show that the number of nominated Musalmán Naib Tahsíldárs who were not selected last year was larger, and also that the number of Musalmán Naib Tahsíldárs nominated this year for promotion was smaller than that of Hindu ones in both cases. People are at a loss to account for this disparity of treatment between Hindus and Musalmáns. Some hold that the policy of the present Local Government is not favourable to Musalmáns, as the rules relating to the (competitive examination of) Deputy Collectors would seem to imply; while others think that Government wishes to confer posts on the two classes according to their ratio in population. The writer does not know what the real cause is. There, however, prevails a general misapprehension (misgiving) and dissatisfaction among the people on the subject; and the writer thinks that in order to remove this, the Committee should record its reasons for selection or otherwise of a nominee in the future, and Government too should declare its policy, if there has been any change in it. It cannot be that Government has become displeased with Indian Musalmáns for their rejoicing at the late Turkish victory over Greece or on account of the late Afridi wars on the frontier. These are too low ideas to be entertained by Government, which has always expressed its pleasure at and trust in the loyalty of Indian Musalmáns. It is quite possible that the change of front referred to above has been due to some administrative expediency, of which the Lieutenant-Governor may himself not be aware. Sir Antony MacDonnell is a far-sighted ruler, and the matter is well worthy of his special attention. His true sympathy with the Aligarh Muhammadan College shows that he is a well-wisher of Musalmáns, and the writer hopes he will not allow any misapprehension to creep into the minds of Her Majesty's loyal subjects.

THE SAME.

A learned Maulvi reported to have abused Hindus at a public meeting at Delhi.

28. The same paper referring to the allegation that Maulvi Nazír Ahmad, Shams-ul-ulama, lately employed objectionable language towards Hindus at a public meeting at Delhi, says that though the Maulvi is an independent, outspoken and humourous speaker, yet if he has really used the words he is said to have done, his conduct was certainly reprehensible. The use of such words in a public assembly as will cause pain to a class reflects no credit on a speaker but simply shows his weakness. The writer will, however, make due comments on the matter after he has ascertained the fact.

HINDUSTÁN, 8th and 9th April 1899.

Mr. C. W. Whish's speech at Sultánpur.

29. *Hindustán* (Kálákankar), in its issues of the 8th and 9th April, says that Civilians can do much in the way of improving the political and social condition of the people if they like, inasmuch as they enjoy the confidence of Government and are highly respected by the public. Mr. Whish, an ex-Civilian, has always had great sympathy with the children of the soil. When he was the Collector of Jaunpur he acquired widespread popularity by lending a helping hand to the local Reform Association. He equally exerted himself in promoting the cause of social reform in Saháranpur. He also won golden opinions in Muttra, which was the last scene of his labours.

The residents of that ancient sacred town looked upon him as their *mábáp* (mother and father). He made a point of finding out their grievances and occasionally went round the town in disguise to see the police in their true colours. His sympathy for natives did not cease with his service in this country. Some time ago he read a very sensible paper on police reform in India at a meeting of the East Indian Association at London. During his late visit to India he made an excellent speech at Sultánpur in which he pointed out the means of improving agriculture, trades, and industries, and also advised the people to give more attention to moral training and sanitary reform. His suggestions regarding the improvement of agriculture are entitled to the consideration of Government and landholders. If other Civilians interested themselves in the subject like him, agriculture would soon be quite different from what it is.

Compulsory vaccination in India.

30. One Hakím Mukhlis-ud-daula at Lucknow, writing to the *Oudh Akhbár* (Lucknow), of the 5th April, quotes two instances in one of which his own brother, aged about 14 or 15, and in another two infants were forcibly vaccinated against the consent of their parents, regrets to say that notwithstanding that Englishmen have now come to oppose vaccination in England, the practice is still rigorously enforced in this country. In framing laws or rules Government ought to consider the religious customs, manners, &c., of the people.

OUDH AKHBÁR, 5th April 1899.

A suggestion for the revival of the system of *panchávat*.

31. The *Dabdaba-i-Qaisari* (Bareilly), of the 1st April, says that the increase of educated youths turned out by schools and colleges every year who are suffering from want of employment and the increase of litigation which is so costly are eating into the vitals of the Indian nation. With a view to checking the former evil, proposals have been made for encouraging technical education. The editor does not like to inquire into the causes of the steady increase in litigation at present; but he may observe in passing that the frequent reversing or modifying of the judgments of the lower courts by the courts of appeal, due to the ambiguity of the law, has something to say to the increase. The best way to give relief to courts and save the people from the heavy cost of litigation is to revive the old system of *panchávat*. That system has not become quite extinct, but still prevails among the lower classes of people who have their disputes settled by their caste *panchávats*.

DABDABA-I-QAISARI, 1st April 1899.

Municipal elections at Allahabad.

32. The *Nátya Patra* (Allahabad), for April, says that local self-government has no doubt proved a great blessing to advanced towns like Madras, Bombay, and Calcutta, where the Municipal Boards are composed of able, honest, disinterested, and public-spirited men. But the case is quite different in the backward United Provinces where subservient, selfish, timid, lazy, and oppressive men generally occupy seats on the Municipal Boards. Some persons have a bad reputation, but still they are to be found Municipal Commissioners and even Honorary Magistrates. To the editor's knowledge such an unsatisfactory state of things prevails in Gorakhpur and other places, and the great tyranny exercised over the people has induced him to indulge in rather strong language. For some years past the Allahabad Municipal Board has been divided into two rival parties or factions, one of which consists of educated, disinterested, and public-spirited gentlemen, while the other contains men animated by a desire to acquire notoriety and promote their own interests. At the annual Municipal elections each vacant seat is hotly contested. One party tries to secure votes for its candidates by persuasion, but the other holds out threats for that purpose and does not hesitate to harass those persons who do not vote for its candidates. It is high time that the present system of canvassing at Allahabad and other places was stopped. The partisans of candidates should not be allowed to pay visits to voters and to bring undue pressure to bear upon them. Referring to the late Municipal election at the North Kotwáli ward, the editor says that Saiyad Muhammad Zamin was returned by a majority of nine or ten votes against Bábu Sharat Chandra, whose term had expired. The rumours set afloat regarding the use of unfair means by the Saiyad and his friends are unfounded. On the other hand, the supporters of the Bábu were guilty of irregularities. At the instance of some thoughtless persons the Bábu has filed an objection against the return of the Saiyad. Candidates are ready to move heaven

NÁTYA PATRA, April 1899.

and earth to secure their return, but when once elected their zeal evaporates, and they take no interest in their work.

CAWNPORE GAZETTE, 1st April 1899.

A committee of inquiry into certain allegations made by a Municipal member regarding the misappropriation of Municipal funds at Cawnpore.

33. The *Cawnpore Gazette*, of the 1st April, referring to the Committee appointed under the orders of Government to inquire into the complaints of Bábu Sidh Gopal as to the alleged misappropriation of Municipal money at Cawnpore, says that though the District Magistrate denied the necessity of any such inquiry, yet the Lieutenant-Governor has deemed it proper to appoint a committee for the purpose, and thereby give the Bábu an opportunity to make good his indictment. Háji Abdul Karim is one of the members of that Committee; but as a charge has been brought against him also by the Bábu, in connection with a certain contract, it is not clear how the District Magistrate was justified in giving him a seat on the Committee. The writer then publishes an Urdu translation of all the heads of complaints made by the Bábu for the information of the general public of Cawnpore.

HINDUSTÁN, 4th April 1899.

Need for the protection of the purity of rivers.

34. *Hindustán* (Kálákankar), of the 4th April, regrets to notice that little attention is paid to the preservation of the purity of rivers in this country. Dead bodies are thrown and the dirty water of towns drained into rivers. Similarly, the foul water of leather and other factories and mills is drained into the neighbouring streams. Complaints have been made regarding the Ganges water being spoilt at Cawnpore by the foul water of the local mills and factories. Now the same cry has been raised at Hugli, where the water of the river is to be found smelling of kerosine oil so largely used in the local jute mills. Government should at once take steps for the protection of the purity of rivers with a view to preserving the public health.

HINDUSTÁNI, 5th April 1899.

Grant of an aid to the orphanage at Allahabad by Government.

35. The *Hindustáni* (Lucknow), of the 5th April, publishes a letter from Ram Prasad, Assistant Secretary, Orphanage, Allahabad, in which he, after stating that Mr. Winter, Secretary to the Local Government, accompanied by Mr. Ferard, the District Magistrate, visited his orphanage on the 13th ultimo, expresses his extreme thankfulness on behalf of the orphans to "our" truly sympathetic Lieutenant-Governor for making a grant from the Government treasury of Rs. 2 for each orphan maintained in the institution so long as it exists, and prays for the well-being and prosperity of his just, benevolent, and God-fearing Government. The Executive Committee of the orphanage has been doing its best to raise a handsome subscription to construct a suitable building for the institution, and has already secured Rs. 10,000 for the purpose, half of which has been contributed by His Highness the Mahárája of Benares and half by Lála Someshar Das, a Municipal Commissioner and an Honorary Magistrate at Allahabad. The writer hopes other Rájas and *raises* will come forward to promote the noble cause, and thereby enable the executive committee of the orphanage to make it a fitting memorial to "our" present Lieutenant-Governor.

III.—LEGISLATION.

THE SAME.

The Court of Wards Bill.

36. The same paper states that the *Rifah-i-Am* Association (Lucknow), and the Zamíndárs' Association at Muzaffarnagar have also sent memorials to Government criticizing the Court of Wards Bill. The *Rifah-i-Am* has boldly criticized the objectionable sections in the Bill, and pointing out what baneful consequences will flow from section 9, suggests necessary amendments. The Muzaffarnagar Association, too, has taken exception to section 9, and urges that under section 41, the 5 per cent. of revenue fixed as charge for the management of an estate placed under the Court of Wards is too much, and should be reduced. The writer hopes the Select Committee will pay due attention to the representations of the two bodies mentioned above.

37. The *Almora Akhbár*, of the 1st April, says that a Bill has been introduced into the Viceroy's Legislative Council with a view to checking the high rates of interest prevailing in this country. The rates of interest levied by the village Shylocks from cultivators on advances are simply ruinous. The Bill in question empowers a court to decree interest at such rates as it may think proper. Such a provision is highly desirable, but Government has counted without its host. There is no doubt that money-lenders are the masters of the situation, and needy people are obliged to borrow on such terms as the former are pleased to impose. If civil courts do not allow interest at the rates entered in bonds, mahájans will discontinue making advances or enter in bonds only such rates of interest as will usually be allowed by courts, but will devise measures with a view to secretly reimbursing themselves for the loss these low rates will involve, which will only add to the hardships of borrowers. If Government is really anxious to save needy persons from the extortion of mahájans, it should open its own banks for their benefit, otherwise the Bill in question will not prove very useful. Moreover, it should be observed that mahájans who lend money at high rates of interest often suffer heavy losses, such loans not being well secured.

Bill intended to check the high rates of interest levied by money-lenders.

ALMORA AKHBÁR, 1st April 1899.

IV.—EDUCATION.

38. The *Sitára-i-Hind* (Moradabad), of the 20th March, approving of the sentiments which the Lieutenant-Governor expressed at the late Convocation of the Allahabad University, says that if His Honour wishes private schools to be started where religious instruction may also be given, without which education as given in Government institutions is imperfect, he should see that the Education Department does not throw unnecessary obstacles in the way of those schools. Lately the Senate of the Allahabad University carried a resolution in the teeth of the opposition of all the native and some of the European Fellows to the effect that while an admission fee for the Entrance examination should be Rs. 10 for candidates from Government and aided schools, it should be Rs. 16 for those from private schools! Is this the way in which the establishment of private schools is to be encouraged?

Attitude of the Education Department towards private schools in the United Provinces.

SITÁRA-I-HIND, 20th March 1899.

39. The *Almora Akhbár*, of the 1st April, is surprised to hear that the Director of Public Instruction in the United Provinces has strongly recommended the examination fee to be raised from Rs. 10 to Rs. 16 in the case of *private* candidates for the Entrance examination of the Allahabad University. He has already raised the school and college fees and now wishes to impose an additional burden on private candidates. He had some excuse for raising the school and college fees, inasmuch as Government contributes towards the cost of these institutions. But it is difficult to understand why private candidates, whose education has cost nothing to Government, should be required to pay a special examination fee. It is to be regretted that new impediments are placed in the way of students every year.

Proposal to raise the examination fee for private candidates for the Entrance examination of the Allahabad University.

ALMORA AKHBÁR, 1st April 1899.

V.—RAILWAY.

40. The *Hindustáni* (Lucknow), of the 5th April, refers to the decree which one Mr. Herbert Bramley, a dentist, has obtained against the Great Indian Peninsula Railway as damages for the hurt he received in a finger owing to the neglect of the railway employès to shut the door of a railway carriage in which he was travelling from Bombay to Poona. If railway passengers made it a point of suing railway companies for hurts received during their journeys on their respective lines, these careless companies would soon be brought to their senses.

Damages paid by the Great Indian Peninsula Railway Company to a European dentist for a finger injured while travelling on that line.

HINDUSTÁNI, 5th April 1899.

VI.—LOCAL AND MISCELLANEOUS.

41. A correspondent of *Hindustán* (Kálákankar), of the 6th April, says that a large fair is held at Kara, in the Allahabad district, in the month of Chaitra every year. But there is only one well there which is unable to supply sufficient water for the requirements of thousands of pilgrims on the occasion. It would be well if another well were built by some charitably-disposed person.

Scarcity of water at Kara, Allahabad district.

HINDUSTÁN, 6th April 1899.

ALMORA AKHBÁR, 1st April 1899.

42. The *Almora Akhbár*, of the 1st April, publishes a communication headed "Opposition to Brahmans at Almora," in which the writer states that he has shown in a previous communication that the conduct of the residents of Almora who are opposed to their Brahman neighbours on the ground that the latter are ahead of them in education, are largely employed in Government service and possess much influence, is unjustifiable. Again, if they desire to acquire those very qualities they should enlist the sympathies of the Brahmans, who already possess them, and not drive them into opposition. They can have Brahman tutors for their sons on very low salaries. Moreover, Brahmans are best qualified to give religious instruction on which Sir Antony MacDonnell laid so great stress in his Convocation address. The non-Brahmans of Almora, who are anxious to qualify themselves for the public service, should remember that Government will not appoint them to any high posts if they are prejudiced against their Brahman neighbours and determined to lord it over them. Any general hostility to Brahmans can lead to no good results. One or two of their opponents have but lately been reduced to ruin. Traders derive the lion's share of their incomes from Brahmans. A *bania* is wroth with Brahmans because his Brahman creditor had his property sold in execution of a civil court decree. But he ought to know that a large number of Brahmans have been dealt with by their *bania* creditors in the same way. If Brahmans stop all dealings with Vaishyas and establish their own shops, the latter will be heavy losers. [Another correspondent of the *Almora Akhbár*, of the 8th April, strongly denounces the tone of the above communication as calculated to embitter the feelings between the Brahmans and the Vaishyas of Almora, which have lately ceased to be friendly, and takes the editor to task for publishing it in his paper. Nothing could be more objectionable than to condemn any section of the community *en masse*. There are black sheep in every flock. This misunderstanding between the Brahmans and the Vaishyas of Almora is simply due to a document which has been interpreted by them in different ways. There are some mischievous persons who are trying to add fuel to the flame from selfish motives. Their conduct cannot be too highly condemned. The leaders of both communities should nominate one or two disinterested persons to interpret the document in question and accept their interpretation. It is to be hoped that a peace-maker will arise and effect a reconciliation between the communities. Natives who owe their decline to discord should appreciate union.]

Quarrel between Brahmans and Vaishyas at Almora.

ALLAHBAAD: 17*th April* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 19th April 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Árya Patra	Bareilly ...	Sheobarat Lál ...	For March ...	17th April ...	500 copies.
	Thrice a month.					
2	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	10th April ...	13th April ...	400 copies.
	Weekly.					
3	Agra Akhbár	Agra ...	Abdul Rahim ...	14th April ...	18th April ...	160 copies.
4	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	11th „ ...	16th „ ...	200 „
5	Al Bashír	Etáwah ...	Munshí Muhammad Bashir.	10th „ ...	„ „ ...	...
6	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	5th „ ...	15th „ ...	700 copies.
7	Anjuman-i-Hind ...	Lucknow ...	Lala Bishun Lál ...	8th „ ...	13th „ ...	500 „
8	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	„ „ ...	„ „ ...	467 „
9	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	17th „ ...	19th „ ...	245 „
10	Hindustání	Lucknow ...	Gangá Prasád Varmá.	12th „ ...	15th „ ...	600 „
11	Jám-i-Jámshed	Moradabad ...	Abdul Alí ...	16th „ ...	19th „ ...	50 „
12	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	„ „ ...	„ „ ...	500 „
13	Liberal	Azamgarh ...	Qudrat Alí Khán ...	8th „ ...	14th „ ...	275 „
14	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	14th „ ...	17th „ ...	350 „
15	Mushír-i-Saltanat ...	Budaun ...	Muhammad Aghá Ján.	7th, 14th, 21st and 28th February and 7th, 14th and 21st March and 4th April.	13th „ ...	150 „
16	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	12th April ...	17th „ ...	300 „
17	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Krishna.	4th „ ...	14th „ ...	300 „
18	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th and 15th April	13th and 19th April	300 „
19	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	8th April ...	13th April ...	70 „
20	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-din.	16th „ ...	19th „ ...	300 „
21	Oudh Punch	Lucknow ...	Sajjád Husain ...	6th and 13th April	13th and 19th April	500 „
22	Police News	Meerut ...	Maulvi Abul Hasan	16th April ...	19th April ...	400 „
23	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	8th „ ...	350 „
24	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	1st and 8th April ...	19th „ ...	325 „
25	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihari Lál	7th and 14th April	13th and 19th April	...
26	Sanátan Dharm Advocate ...	Saháranpur ...	Pandit Dwárká Prasád.	24th March and 7th April.	13th April ...	...
27	Sitára-i-Hind	Moradabad ...	Bansi Dhar ...	28th March ...	16th „ ...	187 copies.
28	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	8th April ...	15th „ ...	150 „
29	Tohfa-i-Hind	Bijnor ...	Sajjad Husain ...	13th „ ...	16th „ ...	400 „
	Twice a week.					
30	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	8th and 12th April	13th and 16th April	400 copies.
	Daily.					
31	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhargava.	14th, 15th, 17th and 18th April.	15th, 16th 18th and and 19th April.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDÍ.					
	Monthly.					
32	Chaturvedi Patriká ...	Agra ...	Hira Lál ...	For April ...	19th April ...	350 copies.
33	Jainí	Allahabad ...	Bábú Manohar Lál...	„ „ ...	16th „ ...	...
	Weekly.					
34	Arya Mitra	Moradabad ...	Bhawáni Singh ...	16th April ...	18th April ...	280 copies.
35	Bhárat Jíwan	Benares ...	Rám Krishna Varmá	10th and 17th April	14th and 19th April	1,500 „
	Daily.					
36	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	13th, 14th, 15th and 16th April.	15th, 16th, 18th and 19th April.	214 copies.

I.—Political and Foreign.

Bhárat Jíwan, 10th April 1899.

Speedy punishment of Chamkannis.

1. The *Bhárat Jíwan* (Benares), of the 10th April, referring to the speedy punishment dealt out to Chamkannis, who had shown some signs of unrest, by Captain Ross Keppel, and to their ready acceptance of the terms offered by Government, observes that the prisoners taken by Captain Ross Keppel will be released with a view to showing how leniently Government deals with its enemies. But the frontier tribesmen are a lawless and turbulent people and can not be expected to mend their ways until they are thoroughly subdued and kept under proper control by an armed force. Government should occupy their country, disarm them, and be done with it. The present policy of sending frequent punitive expeditions is very costly and ineffectual.

Oudh Punch, 6th April 1899.

Frontier, the Amir of Kabul, and the Government of India.

2. The *Oudh Punch* (Lucknow), of the 6th April, contains a cartoon in which the North-West frontier is represented as a donkey showing his teeth and kicking, the Amir of Kabul as the driver holding a long whip in his hand, and an Englishman as a zany or buffoon in a circus desiring to ride the animal. The letter-press is: "The Khan Sahib and I desire to ride."

Rahbar, 16th April 1899.

Visit of a German ship to the Persian Gulf.

3. The *Rahbar* (Moradabad), of the 16th April, says that the British Agent in Persia has supplied information to the effect that a German ship on her way to China entered the Persian Gulf, no reason for such action on her part having yet transpired. The ship will also pay visits to Muscat, Bushire, and other places. It would seem that England now suspects even her old friend, Germany. Will not the dreams of (dominating) the Persian Gulf give her even a single moment's rest?

II.—General Administration.

Hindustáni, 12th April 1899.

The Viceroy's reply to the address of the Muhammadan Association at Lahore, repudiating the idea of India being bled by the British Government.

4. The *Hindustáni* (Lucknow), of the 12th April, referring to the Viceroy's reply to the address of the *Anjuman-i-Islamia* (Muhammadan Association) at Lahore, says that His Excellency expressed his resentment at certain well-wishers of India talking, at home, of her being bled by the British Government, pointing out the present prosperity and contentment of the people to which the Association had adverted in its address. Bleeding India or sucking her blood, which metaphorically means draining her wealth, carries the idea of cruelty in it, and Lord Curzon does not perhaps approve of this notion. If the advocates of the cause of India had simply said in England that Englishmen derived wealth from her keeping her children themselves happy and contented, this would not perhaps have annoyed His Lordship. But the Viceroy should expostulate with Lord Salisbury, the British Prime Minister, against his having once used the clause "India must be bled" in a certain official despatch to the Indian Government. Lord Salisbury used the expression, probably because he thought there was a plethora of blood in "our" bodies which should be relieved. But the natives and their English sympathizers tell Lord Salisbury that there is no blood left in the bodies of Indians which are now mere skin and bones. There is again another kind of controversy about the wealth of India: some holding that she is becoming richer and richer under the British Government, while others denying this. Let Lord George Hamilton then grant the request of Sir William Wedderburn, and, appointing a committee to inquire into the matter, have the question settled beyond doubt once for all as to whether India has really so much blood accumulated in her body as requires, according to Lord Salisbury, the application of the lancet.

Bhárat Jíwan, 17th April 1899.

Sir Antony MacDonnell's plague policy.

5. The *Bhárat Jíwan* (Benares), of the 17th April, referring to the plague policy of Sir Antony MacDonnell as announced by His Honour in his speech at the late meeting of the Provincial Legislative Council, regrets to notice that the authorities still consider segregation as a *sine quâ non* for checking the spread of that fell disease, although that measure has been enforced for the last three years in Bombay without avail. There is no use applying those remedies in which the people have not the least confidence. Government should change its present policy and take the public into its confidence so that people

may have no suspicions and gladly place their plague-stricken friends and relatives under the treatment of Government Medical officials. Distrust is a source of greater mortification to the people at such a time of general affliction than the plague itself. It is to be hoped that Sir Antony MacDonnell will reconsider his policy and issue proper instructions to prevent the extension of the disease to these provinces.

RAHBAR, 16th April 1899.

A European accused of rape and murder at Pallavaram near Madras.

6. The *Rahbar* (Moradabad), of the 16th April, says that the European soldier's gun threatens to become as destructive of the lives of natives as fever, cholera, small-pox, and plague. The editor then refers to the circumstances in which, according to the *Englishman*, a gunner of the 33rd Royal Artillery has been accused of rape and murder at Pallavaram near Madras, and observes that, though the case against the accused is a very clear one, he will escape scott-free if the Judge and the jury take the same view as the *Englishman*. It remains to be seen whether the evil will be checked or not even in Lord Curzon's time.

BHÁRAT JÍWAN, 17th April 1898.

Steady increase of the public revenues in India.

7. The *Bhárat Jíwan* (Benares), of the 17th April, says that India has long been reputed to be an *El Dorado* (lit. a mother of jewels). The fame of her fabulous riches invited foreign invaders who returned home laden with wealth. Many kings who permanently settled here freely squandered money. India has proved a perfect milch cow and has supplied the most extravagant demands of her rulers so far. But she can not eternally bear such a heavy drain. She has ceased to be a land flowing with milk and honey and has been sucked dry. But still the British Government is able to derive a large revenue from her even in her present exhausted condition. The revenue was under fifty crores of rupees in 1857 when the Government of India was taken over by the Crown; but since then it has steadily increased. It rose from 56 crores and 55 lakhs in 1873 to 73 crores and 70 lakhs in 1882. There was a fall in the time of Lord Ripon in 1883 and 1884 who had strong sympathies with the people and who gave them some relief in their burdens. But since his departure the public income has again increased with leaps and bounds, rising from 70 crores and 70 lakhs in 1885 to 101 crores, 55 lakhs and 61 thousands in 1898. The revenue for 1899 has been estimated at 101 crores 95 lakhs and 15 thousands. This rapid rise in the revenues is chiefly due to the increase in the land tax which has risen from 21 crores and 70 lakhs in 1882 to 27 crores and 68 lakhs in 1898. On the other hand, the opium revenue, which was 9 crores and 56 lakhs in 1882, has fallen off nearly 50 per cent. since. The readers might be led to suppose that the Government of India, which enjoys such a large income, has vast hoards of wealth. But such is not the case. The Government makes ducks and drakes of the revenues, so much so that with its large income it is unable to make both ends meet and has to incur fresh debts every year. The public debt has already risen to the tremendous sum of 2,000 crores (*sic*), and one cannot think of the large amount which has to be paid in the shape of interest every year with equanimity. But it never occurs to Government to reduce the public expenditure. Government can not help grinding the people when it is hard pressed for money. But the imposition of any additional burdens on the people would make their miseries intolerable. It is the last straw which breaks the camel's back.

RAHBAR, 16th April 1899.

Mahárája of Darbhanga's suggestion for raising the limit of minimum taxable income.

8. The *Rahbar* (Moradabad), of the 16th April, says that in the debate on the Budget in the Viceroy's Legislative Council the Mahárája of Darbhanga, in view of the large surplus in the public revenues, recommended the raising of the minimum taxable income from Rs. 500 to Rs. 1,500, the income tax pressing heavily on petty traders and low-paid clerks. His Excellency the Viceroy replied that it would be well if the relief suggested by the Mahárája were given to the payers of the income tax, but that there was no certainty about the maintenance of the surplus and that the re-imposition of a tax once remitted would be attended with greater dissatisfaction. His Excellency's reply, though a prudent one, can afford but little satisfaction to the poor tax-payers. If Government imposes new burdens in lean years without consulting the wishes of the people, it ought to give them some relief in years of prosperity. There is a surplus of four crores of rupees; while the Mahárája's proposal, if

adopted, would involve a loss of a few lakhs of rupees only a year. The Mahárája's proposal was supported by the Hon'ble Mr. Ananda Charlu and the Hon'ble Mr. LaTouche, and the tax-payers should consider themselves very unfortunate when the relief recommended even by the Hon'ble Mr. LaTouche was refused them. Sir James Westland was not content with refusing the relief, but reproached the people for having large families and asked them to "restrain their procreative proclivities." They stand aghast at his utterance, especially as they think that the begetting of children depends upon the will of God. He ought to have gone a step further and advised them how to check the procreation of children. Sir James Westland himself has children and must see that they are properly brought up and educated. He advises others to restrain their procreative proclivities, but why did he not do so himself? If you have more children than you can properly feed, you must kill them and refrain from begetting any more in the future! But in no case should you ask Government to lighten your burdens!

BHÁRAT JÍWAN, 10th April 1899.

Need for the introduction of the Hindi character into Courts in the United Provinces.

9. The *Bhárat Jíwan* (Benares), of the 10th April, regrets to notice that the United Provinces are far behind the other provinces, though they are under the same just and benevolent British rule as the latter. The other provinces are making steady progress intellectually, morally, socially, materially and politically; while the North-Western Provinces and Oudh are, as it were, marking time. The question is what is the principal cause of the backwardness of the latter. The use of the foreign Persian characters in the courts and offices in these provinces is the root of all evil. The education of the masses is a *sine quá non* for progress; but primary education has been much impeded by the adoption of Urdu as the court language. Sir Antony MacDonnell has been convinced of the necessity for the substitution of the Hindi for the Persian character. But it is to be regretted that the introduction of such a necessary reform is still hanging fire. Many great English scholars have spoken highly of the merits of the Devanagari alphabet, and the Hindi character was in use in courts even in the time of the old Muhammadan kings. It is the duty of the leaders of the public to continue agitating for the reform in question until their request is granted.

HINDUSTÁN, 16th April 1899.

The same.

10. A correspondent of *Hindustán* (Kálákankar), of the 16th April, in an article headed "Why such cruelty to Hindi?" says that this question has long exercised his brain. He has deemed it expedient to put the same question now to the readers of *Hindustán*. Under the just and powerful British Government peace and order have been established in the land and the portals of justice thrown open to one and all. In 1839 the Government of India ordered the substitution of the vernacular for Persian in the law courts in the various provinces. In Bengal Persian was at once replaced by Bengali, but in the North-Western Provinces the just claims of Hindi to be adopted as the court language were not recognised by the Local Government for reasons best known to itself. Had the use of the Hindi character been adopted only in those districts where such characters were mostly in vogue in accordance with the Board's Circular No. 3, dated 28th August 1840, there would have been no ground for serious complaint. In his memorandum on the court characters in the Upper Provinces of India recorded in 1868, Rája Shiva Prasad clearly pointed out the necessity for the introduction of the Hindi letters in place of the Persian ones in courts, but it proved a cry in the wilderness. A memorial was presented to Sir William Muir in 1873 on the subject with strong hopes of success, but to no purpose. It was reserved for Sir John Strachey to exclude natives who had not passed the Middle Class Anglo-Vernacular examination, *with Urdu or Persian as second language*, from Government appointments of Rs. 10 and upwards a month! Could injustice (*lit.* cruelty) go further? The people had to bow to this ukase without a word of protest. It goes without saying that Sir John's circular in question was a very severe blow to Hindi and greatly affected its popularity. The appointment of the Education Commission under the presidency of Sir W. W. Hunter encouraged the advocates of Hindi to present a memorial to the Commission on its behalf, and Mr. Mahmood who was a member of the Commission declared in his speech on

the occasion that if the Commission should decide to recommend an extension of Hindi in the schools in the North-Western Provinces he would heartily support the decision. Nothing could be more encouraging than such words from the mouth of a Muhammadan. But the publication of the Commission's report dispelled all hopes. The advent of Sir Antony MacDonnell, who is well known for his justice, impartiality, and firmness, put new spirit into the supporters of Hindi, who presented a memorial to him. His Honour's sympathetic reply has created strong hopes in their minds. An extension of Hindi will be equally useful to Hindus and Musalmáns. An idea of the mischief done by Sir John Strachey's orders above referred to may be formed from the fact that the candidates who passed the Middle Class Vernacular Examination in Hindi at the time were more than three times the candidates who did so in Urdu; while the Hindi candidates were only 23 per cent of the total candidates last year. If Government is not prepared to introduce Hindi throughout the United Provinces all at once, an experiment may be made in the Agra, Allahabad, Benares, and Gorakhpur divisions, where, in spite of Sir John Strachey's orders, Hindi has continued to hold its own against Urdu to a certain extent. In Muttra, Agra, Etáwah, Etah and the neighbouring districts 58 per cent of the candidates who passed the Vernacular Middle Examination last year had taken up Hindi, and in Benares, Ballia, Gorakhpur, &c., the number of Hindi and Urdu candidates was nearly equal. In primary schools Hindi is far more popular than Urdu.

11. The *Oudh Akhbár* (Lucknow), of the 15th April, says that it is satisfactory to note that at the recent Budget debate not only native members of the Viceregal Legislative Council, but also the Hon'ble Mr. LaTouche urged the abolition of the income tax, or at least the raising of the taxable minimum, direct taxation being always disagreeable to all classes of people. The *Pioneer* strongly supports Mr. LaTouche's contention, arguing that in England incomes up to Rs. 2,400 are exempt from income tax and that that sum is deducted in assessing higher incomes there.

OUDH AKHBÁR, 15th April 1899.

Need for raising the taxable minimum of income.

12. The *Hindustáni* (Lucknow), of the 12th April, briefly noticing the questions put and the answers given at the last meeting of the North-Western Provinces Legislative Council, observes that interpellations made in this Council are generally not satisfactory. Only two members (generally) put questions and these are such which do not directly benefit the public, or are altogether out of time. The Hon'able Babu Sri Ram for instance made certain useful queries regarding educational matters at the last meeting, but they were not wanted, Government having already appointed a committee of inquiry.

HINDUSTÁNI, 12th April 1899.

Interpellations made in the Legislative Council of the United Provinces.

13. A correspondent of the *Oudh Akhbár* (Lucknow), of the 12th April, says that the crime of dakáiti seems to have greatly increased of late. This increase in the heinous crime is due either to the people dwelling in houses and travelling without making any special provision for their protection, relying on the peace and order established by the British Government; or to the decline of native arts and industries, and want of other suitable employment, which obliges many persons to take to thieving, robbing or ruffianism. Again, as Government continues to take away arms from the people in large numbers every year, the latter are losing their means of self-defence, and the result is that ruffians, fearing no opposition from unarmed persons, are getting bolder and bolder in attacking them in their houses and public roads, and robbing them of their valuables with impunity. These ruffians carry on their nefarious business in gangs. Their success emboldens them and they are captured and brought to justice sooner or later. But some of them always escape arrest or conviction, and these remnants always collect new bad characters around them in course of time, and thus reinforced reopen their campaign again. Dakáiti is thus kept up and not extirpated once and for all.

OUDH AKHBÁR, 12th April 1899.

Increase of dakáitis in India.

14. The *Hindustáni* (Lucknow), of the 12th April, states in its columns of local and provincial news that Lala Madho Ram, a Municipal Commissioner, brought a complaint of bribery, against the Cantonment Magistrate, Cawnpore, to the notice of the District Magistrate, but that no inquiry will be made as the matter has been hushed up.

HINDUSTÁNI, 12th April 1899.

A complaint of bribery against the Cantonment Magistrate, Cawnpore.

CAWNPORE GAZETTE, 8th April 1899.

Commission charged by stamp vendors at the premises of courts.

15. The *Cawnpore Gazette*, of the 8th April, protests against the commission which people have to pay to stamp vendors at the premises of courts, over and above the actual price of court fee stamps, and says that there must be something in the treatment of the (Collectorate) treasurer that drives men to buy stamps from other vendors and not from him who is bound to sell them to the public free of any extra charge.

THE SAME.

Departmental Sub-Registrars.

16. The same paper observes that though a Departmental Sub-Registrar holds a respectable and responsible post he receives a small salary and is given neither a contingent allowance nor a peon, without which he cannot carry on his work. Under these circumstances he must meet these necessary charges from his own pocket, which is calculated to lead him to extort illegal gratifications. The Inspector-General of Registration should see to the matter.

SURMA-I-ROZGÁR, 8th April 1899.

Riot at Brindaban, Muttra district.

17. The *Surma-i-Rozgár* (Agra), of the 8th April, on the authority of its Muttra correspondent, gives an account of the serious riot at Brindaban during the late Shri Rangji Maharaj annual fair held from the 27th March to the 6th April by Rája Seth Lachman Das, C.I.E. At 10 A.M. on the 3rd April when the idol was carried in a cart through the streets of Brindaban, escorted by an armed company of Bharatpur soldiers and immense crowds of people, Brahmachari Gobind Saran Deo and his friends seated on elephants and accompanied by some soldiers of the Jaipur Army, who were on their way from Gyangudri to their garden, met the procession. As the Brahmachari's elephant approached too near the cart of the idol, the Military guard and other men with the cart protested and requested him to proceed by another route. His jamadár, Kallu, declined to leave the road saying that it was a public one. According to rumour Rája Shiva Darshan Singh of Kásganj, who immediately followed the Brahmachari on the second elephant, partly unsheathed his sword and ordered his driver to advance ; and the Jaipur soldiers at once commenced attacking the Seth's servants, spectators and even the Police with sticks and pieces of fire-wood they could lay their hands on. It is believed that the District Superintendent of Police who saw these things from the dâk bungalow intervened when he found the Police roughly handled. He caught a man by the neck and ordered him to surrender his stick, but the man gave him an impertinent reply. Agha Abdus Samad, Deputy Collector, boldly went up to the District Superintendent and brought him out of the crowd. Many men are said to have received injuries. Seven of the Seth's servants are in hospital, two being in a precarious condition. So far the Police have arrested eleven of the Jaipur soldiers who accompanied the Brahmachari and committed the riot. The Seth cannot be too highly praised for his forbearance and firmness on the occasion. He forbade his servants, who were all armed, to retaliate ; and the Bharatpur soldiers, too, did not allow passion to get the better of their reason ; otherwise there would have been much bloodshed. Mr. fforde, District Magistrate, is a Civilian of only five or six years' standing. The Seth at once reported the riot to Mr. fforde by telegram who acknowledged the telegram and forwarded it to Agha Abdus Samad, the pargana officer. Mr. fforde himself arrived at Brindaban at 4 P.M., and returned to Muttra at half past four.

THE SAME

Doubling up of the appointments of Municipal Secretary and Engineer at Agra.

18. The same paper says that the Municipal Board at Agra has resolved to dispense with the services of Mr. Crawshaw, Municipal Engineer, and has already given him three months' notice. A new Secretary will be appointed, who will also do the work of Engineer and whose pay will be Rs. 600 rising to Rs. 800 a month. It is surprising that the Chief Engineer, the Sanitary Engineer, and the Local Government have accepted the Board's proposal. Sir Antony MacDonnell is a very wise and shrewd ruler. It is difficult to understand how one man will be able to do three men's work. Sir Antony MacDonnell should reconsider the measure, if the British nation has any regard for public opinion.

RAHBAR, 16th April 1899.

Municipal affairs in Nagína, Bijnor district.

19. The *Rahbar* (Moradabad), of the 16th April, says that since the Tahsíldár has been given a seat on the Municipal Board at Nagína in the Bijnor district, the irregular proceedings of the members have been coming to

light one by one. The Muhammadan members form a powerful party and have everything their own way. With a view to get rid of the Hindu members they entered the names of a large number of their friends in the list of voters, though they did not possess the necessary qualifications. The Hindu members drew attention to the matter, but the Secretary and the Vice-President, being both Musalmáns, no attention was paid to their complaint. It is true that the list was ordered to be revised, but the revision was entrusted to some men of the party complained against and resulted in nothing. At the time of elections the Muhammadan party in question had its own candidates returned with the help of the police and other men. For the last four years the party succeeded in its tricks. But this year Mr. Pert, who is a very shrewd officer, had the list of voters revised by the Tahsíldár who struck out the names of a large number of people who were not qualified to be voters, and thus the Muhammadan party failed in its attempt to unseat a Hindu member this year. Efforts were made to influence the Tahsíldár, who is an educated Musalmán. He was requested not to undo "the good work of the last four years," but he was inexorable, and did not like to act against his conscience. Of the eleven elected members only two are Hindus; and the Magistrate has had two Hindus nominated by Government. The Muhammadan party on the Board has a powerful leader, who is implicitly followed by his colleagues. The Tahsíldár has got hold of certain records which show that the Muhammadan members in question have made a very extravagant use of Municipal funds. God knows where the money went—into the pocket of the contractor or of others? There is no improvement in the condition of streets and lanes. It is to be hoped that Sir Antony MacDonnell will interfere and set matters to rights before they get into a perfect muddle as at Agra.

RAHBAR, 16th April 1899.

20. The *Rahbar* (Moradabad), of the 16th April, refers to a daring dakaiti committed at the house of Abdul Wahab Khan, sugar manufacturer at Chandausi, Moradabad district, on the 8th April at night. The dakaits, who are said to have been about 30 or 40 in number, wounded three men. One of the dakaits has been arrested.

A daring dakaiti at Chandausi, Moradabad district.

SITARA-I-HIND, 28th March 1899.

21. A correspondent of the *Sitára-i-Hind* (Moradabad), of the 28th March, states that a dakaiti was recently committed at the house of a certain Gosainji in village Jatipura, Muttra district, and that property worth several thousands of rupees was carried away. The dakaits also set fire to a large number of documents, remarking that these were most mischievous things. A peon of the Gosain sold his life dear in the protection of his master's house. He wounded three or four dakaits, but was afterwards killed himself.

A dakaiti in a village, Muttra district.

III.—LEGISLATION.

HINDUSTÁN, 14th April 1899.

22. *Hindustán* (Kálákankar), of the 14th April, referring to the questions put, in the House of Commons, to the Secretary of State by Sir Henry Fowler, Mr Maclean, Mr. Roberts, &c., regarding the Sugar Bill introduced into the Viceroy's Legislative Council, observes that the measure will probably evoke strong opposition in England. The House will not be well advised in interfering with the Sugar Bill, which has been supported by the official and unofficial members of the Viceroy's Legislative Council, and has received the assent of His Excellency, and with the aims and objects of which the Indian public in general has full sympathy. If the House disallow the Bill, it will not only thwart the Indian Government in their wishes, but ruin a large Indian industry, injure landholders and cultivators, and deprive the Indian treasury of a source of revenue. The natives do not desire the interference of Parliament in Indian affairs which the Government of India understands much better than Members of Parliament, whose knowledge of India and its affairs is mostly derived from English newspapers, which are not well-informed. The *Manchester Guardian* says that sugar is used by the poorer classes in India, and that therefore the levy of countervailing duties on bounty-fed foreign sugar will press heavily on them! The levy of the duties will lead to no rise in the prices of Indian sugar, but will prevent the foreign manufacturers from underselling the local manufacturers.

Sugar Bill and the House of Commons.

IV.—Education.

Hindustán, 16th April 1899.

Education Committee appointed by the Local Government.

23. *Hindustán* (Kálákankar), of the 16th April, condemning the present system of school education in the United Provinces as most defective, welcomes the appointment of a Committee under the presidency of Mr. D. T. Roberts to overhaul the whole system, and observes that the Committee has been entrusted by Government with a very important duty. The education of the rising generations in these provinces will depend upon the conclusions arrived at by the Committee. Under the present system clever boys have to rot with dull ones in the same class for one year. The courses in Arithmetic fixed for the lower classes are too high and boys are required to pass a number of examinations which must overstrain their brains. A knowledge of Geography and History cannot be of much use to children. It is better that they should be able to speak and write their Vernacular and English correctly than that they should know where the Cape of Good Hope and the Volga are.

Arya Patra, March 1899.

Complaint against the present policy of the Education Department, North-Western Provinces and Oudh.

24. The *Arya Patra* (Bareilly), for March, does not understand why fresh obstacles are constantly thrown in the way of educational progress. There has been a great increase in the subjects of various school examinations in the United Provinces. New school examinations, too, have been instituted; and high prices are fixed for text-books, which are frequently changed. In addition to a vernacular, a classical language has also to be studied. The tuition fees are raised from time to time. Other kinds of obstacles are formulated every now and then. Are not all these things injurious to the spread of education? The writer, however, consoled himself with hoping that these hardships would at last force the people to increase the number of private schools and thus escape the hardships of Government institutions. But now to his disappointment he learns that the Director of Public Instruction has proposed to the Allahabad University that the admission fee to the Entrance Examination for candidates from private schools should be raised from Rs. 10 to Rs. 16! It is high time that an educational association was established in these Provinces, whose business should be to watch the doings of the Education Department, and prevent the Director of Public Instruction from carrying out measures injurious to the progress of education.

Rohilkhand Gazette, 8th April 1899.

Sixth Session of the *Nadwat-ul-ulama* at Sháhjahánpur.

25. The *Rohilkhand Gazette* (Bareilly), of the 8th April, publishes, in a long article, the proceedings of the 6th annual session of the *Nadwat-ul-ulama* held at Sháhjahánpur in March last. The annual report of the *Nadwat* was read in which it was stated among other things that a request had been made to the Lieutenant-Governor of the United Provinces to receive a deputation from that body which was in need of funds to carry out its objects of giving religious instruction along with the secular one. The *Nadwat* was held on three successive days. Speeches were made, and the objects of the *Nadwat* in founding an Arabic School were explained. This school will have ten years course of study; but at present the lower classes only have been opened. There is also a small boarding-house attached to the school, where students lodge, board and play together. Bare Western education makes a Muhammadan boy lose his faith in Islám altogether. The speakers did not mean to stop English education among Muhammadans which is extremely necessary for the needs of the present time; but what they desired was that they should also be sufficiently instructed in their religion. The people were greatly impressed with the speeches made, so that when an appeal was made to them for subscription about Rs. 60,000 in money and property were given, some *parda-nashin* ladies sending in their jewels as their contribution for the noble object.

V.—Post Office.

The same. 1st April 1899.

Hard lot of postal employés.

26. The *Rohilkhand Gazette* (Bareilly), of the 1st April, referring to the great usefulness and importance of the Postal Department, regrets to say that while Government servants employed in other departments can prosecute a person who brings a false charge against them, the postal employés are allowed no such power. Again, postal peons,

though they have to perform a very responsible duty, exposing themselves to rain, wind, cold, &c., are not held entitled to privilege leave or any reward for a meritorious service.

VI.—Railway.

27. The *Cawnpore Gazette*, of the 8th April, states that masonry sheds have lately been constructed at almost every level-crossing on the Rájputána-Malwa Railway, apparently for the residence of flag-signallers. But these sheds are at present unoccupied, and the writer fears lest they should be used as hiding places by robbers, who may fall on unprotected travellers, and plunder them. Some robberies which have recently been committed near the line give colour to the writer's fear, and the District Traffic Superintendent, Cawnpore, would do well to give his attention to the matter.

CAWNPORE GAZETTE 8th April 1899.

A complaint regarding the newly-built but not yet occupied sheds for flag signallers at the level-crossings on the Rájputána-Malwa Railway.

28. The same paper complains that passengers are refused tickets at all railway stations, especially on the Cawnpore-Achnera line, when the booking clerks have to give change. This causes great inconvenience to passengers, obliging them not unoften to forego their journey at the time and suffer loss. The railway companies allow five rupees in deposit at every station so that change may be kept ready for the convenience of passengers. The station masters (booking clerks) do not, it would seem, observe the companies' orders in the matter, or simply harass passengers from some ulterior motive which it is not difficult to guess.

THE SAME.

A complaint in connection with the sale of tickets on the Cawnpore-Achnera and other railways.

VII.—Local and Miscellaneous.

29. The *Mashír-i-Saltanat* (Budaun), of the 4th April, complains that the lanes and by-lanes in the town of Budaun have become full of holes and badly stand in need of repair. The medicinal drugs sold by *Yunani* druggists are generally decayed and rotten and not dispensed in exact quantities in which they are prescribed by physicians, to the injury of patients. The Municipal Board had better appoint a *Yunani* physician to exercise supervision over the druggists.

MASHIR-I-SALTANAT, 4th April 1899.

Local affairs at Budaun.

ALLAHABAD:
25th April 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONVERSATION

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to the 26th April 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1899.	1899.	
	Monthly.					
1	Oudh Review	Lucknow ...	Rámji Dás Bhárgava	For February ...	21st April ...	...
2	Vaishya Hitkárí ...	Meerut ...	Rám Swarúp ...	„ April ...	23rd „ ...	1,000 copies.
	Twice a month.					
3	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	20th April ...	21st April ...	350 copies.
4	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	22nd „ ...	400 „
	Thrice a month.					
5	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	20th April ...	23rd April ...	400 copies.
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	22nd „ ...	700 „
7	Mufíd-i-Ám ...	Agra ...	Kadir Alí Khán ...	10th „ ...	21st „ ...	45 „
	Weekly.					
8	Agra Akhbár ...	Agra ...	Abdul Rahím ...	21st April ...	25th April ...	160 copies.
9	Akhbár-i-Alam	Meerut ...	Abdul Hakím ...	18th „ ...	23rd „ ...	200 „
10	Al Bashír	Etáwah ...	Muhammad Bashír	17th „ ...	„ „ ...	...
11	Anís-i-Hind	Meerut ...	Banársi Dás ...	19th „ ...	22nd „ ...	700 copies.
12	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	15th „ ...	„ „ ...	500 „
13	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	„ „ ...	21st „ ...	467 „
14	Colonel	Moradabad ...	Pandit Bansi Dhar	8th „ ...	24th „ ...	514 „
15	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád	8th and 15th April	21st and 22nd April	175 „
16	Hindustání	Lucknow ...	Gangá Prasád Varmá.	19th April ...	22nd April ...	600 „
17	Kárnámah	Ditto ...	Maulvi Muhammad Yáqúb.	10th and 17th April	23rd „ ...	100 „
18	Liberal	Azamgarh ...	Kudrat Alí Khán...	16th April ...	20th „ ...	275 „
19	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	21st „ ...	24th „ ...	350 „
20	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	20th „ ...	„ „ ...	500 „
21	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihari Lál ...	21st „ ...	26th „ ...	...
22	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	8th and 16th April	21st „ ...	200 copies.
23	Sitára-i-Hind	Moradabad ...	Bansi Dhar ...	4th and 12th April	21st and 26th April	187 „
24	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	20th April ...	22nd April ...	400 „
	Twice a week.					
25	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th April ...	20th April ...	400 copies.
	Daily.					
26	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	19th, 20th, 21st, 22nd, 24th and 25th April.	20th, 21st, 23rd, 25th and 26th April.	526 copies.
	URDU-ENGLISH.					
	Monthly.					
27	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	For April ...	24th April ...	100 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDI.					
	Monthly.					
28	Hindi Pradíp	Allahabad ...	Bálkrishna Bhatt ...	For March ...	21st April ...	200 copies.
29	Ved Prakásh	Meerut ...	Pandit Tulsi Rám...	„ April ...	22nd „ ...	700 „
	Twice a month.					
30	Jain Gazette	Muttra ...	Munná Lál ...	16th April ...	21st April ...	700 copies.
	Weekly.					
31	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	22nd April ...	25th April ...	210 copies.
32	Árya Mitra ...	Moradabad ...	Bhawáni Singh ...	24th „ ...	26th „ ...	280 „
33	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	6th, 13th and 20th April.	22nd „ ...	800 „
	Daily.					
34	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	18th, 19th, 21st, 22nd and 23rd April.	20th, 21st, 23rd and 25th April.	214 copies.
	GURKHÁ.					
	Monthly.					
35	Gurkhá Samáchár ...	Benares ...	Vishwaráj ...	For March ...	21st April ...	500 copies.

Political and Foreign.

Dabdaba-i-Qaisari, 15th April 1899.

Subsidy paid by India to the Sultan of Muscat.

1. The *Dabdaba-i-Qaisari* (Bareilly), of the 15th April, in an article, headed "The Muscat Subsidy" says that as the Government of India has paid more than £200,000 to the Sultán of Oman in the shape of subsidy, many persons may be anxious to know how the existing relations between that State and "ourselves" came to be established. The first treaty between England and Muscat was concluded towards the end of last century when the old John Company was busy taking steps to thwart the hostile designs of France and Holland in this country, and since then Muscat has placed herself under the protection of England and promised not to enter into a friendly alliance with any other Power. In these circumstances the subsidy to Muscat should be paid from the British and not the Indian treasury.

Oudh Punch, 20th April 1899.

England and France in the Soudan.

2. The *Oudh Punch* (Lucknow), of the 20th April, contains a cartoon in which the British Lion is represented as standing under the Union Jack in the Soudan and roaring and growling, and France as a frog standing on its hind legs at some distance. The letter-press is as below :—

Frog.—If you growl only that much, you may go on growling. It will do me no harm.

Dabdaba-i-Qaisari, 8th April 1899.

Punishment of corrupt officials in Gwalior.

3. The *Dabdaba-i-Qaisari* (Bareilly), of the 8th April, regrets to say that bribery is very prevalent among Government servants in this country, not even the higher ranks of public service being entirely free from it. The efforts of Government to check the evil have been successful to some extent. In the United Provinces Sir Antony MacDonnell has detected and made examples of several corrupt officials, which has struck terror into the hearts of other officials who murdered justice from selfish motives. It is a matter of great satisfaction that some native Chiefs, too, are on the alert and anxious to put down bribery with a strong hand. Sometime ago Mahárája Scindia brought to book some corrupt officials in his State. Lately one Abdullah Khan, Revenue Jamadár, has been sentenced to three months' rigorous imprisonment for bribery.

Oudh Akhbar, 25th April 1899.

Position of the Musalmans and Hindus at the conquest of India by the British Government and their present duty towards it.

4. The *Oudh Akhbár* (Lucknow), of the 25th April, says that Hindus and Musalmans dispute between them the honour of being the supreme rulers of India when it passed into the hands of Englishmen. But if they dispassionately thought over the matter, they would see that what was considered by them an honour was really a great disgrace. If they were asked who was responsible for the loss of the country, neither Hindus nor Musalmans would be very eager to lay the responsibility at their own door. These disputes can serve no useful purpose. The Hindus and Musalmans should merge themselves into one nation, and endeavour to win fresh laurels jointly whenever they should have occasion to fight the enemy of the British Government. The Sikhs are no doubt distinguishing themselves in this way at the present time, for though Musalmans and other Hindus also take part in defending India and showing their loyalty to Government in other places, yet the Sikhs have been giving proof of their national bravery and zeal in the most prominent manner, and the whole country is justly proud of them.

II.—General Administration.

Hindustán, 23rd April 1899.

Lord Curzon's visits to Calcutta in disguise.

5. *Hindustán* (Kalakankar), of the 23rd April, says that in former times kind-hearted and sympathetic Hindu and Muhammadan kings were in the habit of visiting towns and villages in disguise and inquiring into the grievances of the people and the high-handed proceedings of officials. This excellent practice has long died out. But it is a matter of satisfaction that Lord Curzon who does not like to depend entirely upon the reports of his secretaries and local officers, but desires to obtain information first hand, is inclined to revive the practice. Three instances of His Lordship going out *incognito*

in Calcutta have transpired. One day His Lordship went to a Hindu ghát, found out from a person standing there the irregularities in the management of the ghát and the following day issued orders for the improvement of the management. According to the *Basumati* newspaper the Viceroy paid a visit one evening to the Royal Theatre under an assumed name. It would appear from the *Bengalee* newspaper that His Excellency saw a lamp burning one evening in the office rooms of a Department of the Government of India and ordered his Private Secretary to find out what the matter was. The Private Secretary went over to the office and told His Excellency on return that some Bengali clerks were working to clear off the arrears. His Excellency asked him if the Secretary of the Department concerned was also present and received a reply in the negative. On this His Excellency directed him to go and tell the clerks to go home and not to work after the usual office hours unless the Secretary was present. His Excellency's sympathy with the low-paid office clerks in this way has greatly added to his popularity at Calcutta. As His Excellency himself works hard, he also expects other officers to do so.

6. The *Hindustáni* (Lucknow), of the 19th April, refers to the complaint, which the Lieutenant-Governor made at the end of his speech at the debate on the last Budget in the North-Western Provinces Legislative Council, as to native leaders not freely co-operating, in improving the character of the police, with his Government, which was doing all in its power to bring about the desired result, both by increasing the pay and by punishing erring officials when detected. It is no doubt the duty of native leaders and *raises* to assist Government in raising the *morale* and character of the police and in helping the authorities to remove other defects in the administration, but they do not do it, being weak-minded and neglectful, which is injurious to their country. But certain Government officers themselves are responsible for this indifference of native leaders to public affairs. This state of things is found to exist in every province (and not in the United Provinces alone). A Barrister-at-Law, who was engaged in a criminal suit, a mukhtar *versus* a Deputy Collector, seeing the Advocate-General appearing for the latter at the expense of Government, remarked that it was a strange practice in India that if one prosecuted any Government servant, even a pankha coolie, all Government Departments would be arrayed against the plaintiff. This was a true picture of what occurs every day in this country. You but "touch" a policeman, and you will find the whole of the Police force from the District Superintendent down to the lowest constable, and other Government officials, turned your enemies. People receive cause for annoyance from the police, and some men of irascible temper not being able to control their passions, lodge complaints against them. But it has invariably been seen that whenever a person complained of the high-handedness of a policeman, he got himself into trouble. The *raises* themselves quietly put up with police tyranny and oppression; they see the police extort money from the poor, with their own eyes, and feel disposed to help the oppressed; but as soon as a person interferes with the police he finds that he has raised a hornets' nest about his ears. There have been instances in which the champions of the oppressed have had to endure great hardships. The result is that people have become callous and hard-hearted, as may be expected in the circumstances. Even men of position give a wide berth to the police, because they know from bitter experience that they would have to go to the wall in all disputes with the latter. Would that "our" countrymen were a courageous and brave people so that they would help their oppressed fellowmen even at the risk of personal troubles to which they would surely be subjected. But courage is all but extinct in them. It is a matter of great regret to the entire Indian nation that it is getting weaker and weaker and more and more unmanly from generation to generation. Sir Antony MacDonnell regrets and is surprised to find educated natives stand by while the police oppress their countrymen, and thus show themselves to be utterly void of spirit, manliness and humanitarian feelings. But we are not only indifferent to the oppression of the police but "we" are equally regardless of the doings of Municipalities, and do not control their expenses. It is the policy of Government itself that has brought about this state of things. Just turn

Alleged cause of native leaders refraining from taking an active interest in public affairs.

HINDUSTÁNI, 19th April 1899.

your attention for a while to what has recently transpired at Cawnpore. Previous to His Honour's late visit to that town, there existed very satisfactory relations between Pandit Sidh Gopal, Vice-Chairman, Municipal Board, and the District Officers. After receiving and replying to the Municipal address in the ordinary way, His Honour called upon the Municipal Commissioners, according to his excellent practice, to freely speak out to him if they had anything particular to bring to his notice, and the Pandit responding to His Honour's call was bold enough to declare that the Municipal money was misappropriated. His Honour (of course) at once ordered the District Magistrate and the Commissioner to take down the Pandit's statement, but no sooner was this done than the town rang with the news that though the Pandit had acted boldly in the matter, the District Magistrate was highly annoyed with him. This news was very significant; it being no easy matter to displease the "Lord of a district." Shortly after this, Mr. Trethewy reported to Government that the Pandit's charges were groundless, but this did not satisfy Government and it ordered further inquiries to be made by a regular committee. The Magistrate-Chairman of the Municipal Board accordingly proposed the names of certain persons to form the Committee. Pandit Sidh Gopal opposed the nomination of the Government Treasurer, and another Municipal Commissioner against whom several charges of irregular practices had been brought. The Pandit's objections were, however, unheeded, and the Committee so appointed commenced its sittings. At the outset the Pandit was allowed to have the help of a pleader in establishing his case; but some time afterwards this concession was withdrawn. The Pandit thinks that this Committee looks upon him as the man under trial and not the employés of the Municipal Board who have made an improper use of its funds. In the meantime the Municipal elections came on and the Pandit whose term along with those of others was about to expire, had to encounter great obstacles and difficulties in his candidature and election. Some of his supporters distinctly told him that the police were opposed to his election; and it is a fact that at the very time when voting papers were being (signed and) delivered at the poll, the police issued ordinary summonses to be served on some of his supporters, though these have not even till now, so long after the election, been sent up for trial. The writer does not mean to say that simply to harass the supporters of the Pandit, the police concocted a false case against them, but the issue of the summonses at the polling time has tended to fill the minds of the townsmen with all sorts of strange ideas. The Pandit, however, was successful. His opponent, though returned from another ward is not however satisfied and wishes to have the Pandit's election declared invalid. He has consequently filed an application stating that several persons who voted for the Pandit had personated others, and that therefore his election should be cancelled. Worried in so many ways and being busy with the inquiry of the Committee, the Pandit applied to the District Magistrate for short leave from his duties as an Honorary Magistrate, but was told in reply that he could enjoy leave until his services were again required. The Pandit has been a Vice-Chairman of the Municipal Board for several years past, but this time he was not elected for the post. He did not like to stand up even for his re-election as member this time, but his friends induced him to continue his connection with the Board till the Committee of inquiry finished its labours. The events related above clearly prove that all his present troubles commenced since the time he pointed out the maladministration of the Municipal Board at the invitation of His Honour. Had the Pandit not opened his mouth, nobody would perhaps have become displeased with him, he would have had no need to go to doctors for obtaining certificates to satisfy the District Magistrate that he was really ill, and not simply "hiding his face," nor would the District Magistrate have found it necessary to impugn his motive, or to tell him that his Honorary Magistracy was at an end. If, henceforward, educated natives hesitate to co-operate with Government in reforming the police, or suffer the latter to practise oppression before their eyes, or do not raise a finger, as Municipal Commissioners, to prevent the misappropriation of Municipal funds, it will be a matter for little surprise. It was seen that the Municipal Members at Agra had been accused of negligence in permitting an improper use of the municipal money, though it was altogether under the control of the District Magistrate (as Chairman of the Municipal Board). A Municipal Member at

Cawnpore encouraged by the speech which the Lieutenant-Governor had made at Agra on the subject made bold to point out how recklessly and improperly the money of the Cawnpore Municipality was expended, but instead of being thanked for his public service, he finds himself persecuted! This kind of reward for public services has taken all heart out of the people, and made them so spiritless that even an appeal from the Lieutenant-Governor to help him in the administration of the Province cannot arouse the people into activity: these facts showing that the authorities themselves encourage natives to cultivate flattery and time-serving. There will always be found rare honourable exceptions like Pandit Sidh Gopal, who will be bold enough to respond to the call of Government and do their utmost to benefit their fellow countrymen; but rare examples like that of the Pandit cannot infuse life into the dead bones of so many crores of the natives, nor can the impartial policy of one Lieutenant-Governor, like Sir Antony MacDonnell, remove the timidity of natives which his own officers encourage. There is need for a thorough change in the administration of the country, and for the inauguration of a policy of trust and concord between the rulers and the ruled before important internal reforms can be introduced.

7. The *Agra Akhbár*, of the 21st April, publishes an Urdu poem, entitled the "Complaint of India," by one Saiyad Aijaz-ud-din Ahmad Faiq, at Bulandshahr. The writer refers to the various blessings which "we" (Muhammadans) who came from western Asia, enjoyed in India in the past, and then complaining that "we" are being very much oppressed by "Time" in these days, does not see how "we" can continue to live any longer in this country and bids farewell to her. (*To be continued.*)

AGRA AKHBAR, 21st April 1899.

Alleged hard lot of Muhammadans in India at the present time.

8. The *Prayág Samáchár* (Allahabad), of the 6th April, received on the 22nd idem, urges the speedy introduction of the Hindi character into the law courts and Government offices in the United Provinces. Nothing could be a greater injustice than that the courts should have adopted an alphabet different from that in use among the people. The Hindi character was used in courts in the time of former rulers and is in use even at the present day in the Central Provinces, Behar and Kumaun. The use of Hindi prevails not only among the Hindus who form the bulk of the population but also among the Muhammadan landholders and peasantry. The merits of the Hindi alphabet have been acknowledged by European scholars, Civilians and missionaries and even by unprejudiced Muhammadan scholars like Saiyad Ali Bilgrami. The introduction of the Hindi character into courts would give a stimulus to primary education and relieve the people of the difficulties and hardships to which they are exposed from the use of the ambiguous Persian character. Sir Antony MacDonnell is a very just, shrewd and wise ruler and is fully alive to the ins and outs of the court character question. It is to be hoped that His Honour will no longer keep the public in suspense and extend his reputation for justice and increase his popularity among the people by introducing the necessary reform in question. The *Prayág Samáchár* has another article on the same subject in its issue of the 13th April. The editor asks Sir Antony MacDonnell not to delay the introduction of the reform so greatly needed and observes that if a ruler of Sir Antony's strong will acts upon the principle of *laissez faire*, nothing can be expected from mealy-mouthed, weak-minded and selfish officers. The same paper, in its issue of the 20th April, says that the proper vehicle for imparting primary education to the people is their mother tongue and alphabet. The United Provinces are so backward in education compared with Bengal, Bombay and Madras, because the court character here is Persian and not Hindi. What would become the state of education among Englishmen, if they received their primary education through the Persian character. According to the Rev. S. H. Kellogg, M.A., Hindi is the vernacular of between 60 and 70 millions out of 250 million inhabitants of India; while Rev. J. D. Bate says that Hindi is the language of the masses between the western border of Bengal and the Panjáb and between the foot of the Himalayas and the borders of the Madras Presidency.

PRAYAG SAMÁCHAR, 6th and 13th April 1899.

Hindi character question.

HINDUSTÁN, 21st April 1899.

Salt and plague.

9. *Hindustán* (Kalakankar), of the 21st April, says that Mr. C. Godfrey Gump has published a book in which he contends that, if the natives of India used a sufficient quantity of salt, fever and plague would disappear. He says that if 20,000 persons were given half an ounce of salt every day, the cost would be £500 a month. He also recommends the appointment of European inspectors to see that the men, to whom salt may be supplied, do not sell it. If salt be the best preventive of fever and plague, the best way to encourage its use is to abolish the salt duty.

DABDABA-I-QAISARI, 8th April 1899.

Plague.

10. The *Dabdaba-i-Qaisari* (Bareilly), of the 8th April, says that the predictions of astrologers regarding the destruction of the world during the current year will probably turn out to be entirely false. But unlucky India has to endure the troubles and hardships of the Resurrection every day. Famine and plague are playing havoc. Famine is still prevailing in Marwar, while plague continues to rage in several places with unabated severity. Various measures were adopted to check plague but proved utter failures. Indeed the rules framed with a view to stamping out the disease were so badly enforced by subordinate officials that they were regarded by the public as worse than the disease itself and had therefore to be amended ere long. Low-born, high-handed and unprincipled subordinate plague officials abused their power with a view to extorting money, outraging respectable women, and so on; and many houses were burnt, some of these officials being natives. Government is not to blame for their misbehaviour. It mitigated the severity of the plague rules and made a point of removing all suspicions from the minds of the people. But it is to be regretted that plague still continues to exist at several places and that some officials on plague duty still misbehave themselves. A Muhammadan native doctor on plague duty has extorted Rs. 200 from the subjects of the Nizam by threatening to have their houses and other property burnt. The writer rebukes native officials for oppressing their countrymen and advises them to mend their ways.

VED PRAKÁSH, April 1899.

Alleged disappearance of a man on his way from Bombay to Badarka in Unao.

11. The *Veda Prakásh* (Meerut), for the Hindi month of Chaitra (April), on the authority of its correspondent at Badarka in the Unao district, states that one Dulare Dikshit, Brahman and resident of Badarka, who was employed at a shop in Bombay left Bombay for home in the beginning of March last with some other persons, residents of Mauranwan. According to his companions who arrived in their village in due time he had an abscess in his leg and had consequently to pay bribes at two stations to escape detention by plague officials. He was, however, detained at Jhánsi and nothing has been known of him since his detention. A Vaidya (Hindu physician) of Badarka went to Jhánsi in search of him but was told there that he had left for home seven days ago. His family has been anxiously awaiting his arrival in vain.

HINDUSTÁN, 22nd April 1899.

Famine Commission's Report.

12. *Hindustán* (Kálákankar), of the 22nd April, says that the late Famine Commission's Report will be a great disappointment to the friends of India in Parliament who urged the appointment of the Commission. The Commission has been an entire failure. The income of landholders and cultivators has, according to the Commission's report, increased owing to the rise in prices. But the Commission has taken no notice of the deterioration of the soil. Land is not now half so fertile as it was before. It is the well-to-do traders and money-lenders who chiefly profit by high prices and not the land-owning and agricultural classes. At the time of harvests the former make purchases at comparatively low rates and subsequently resell or lend grain to the latter when there is a rise in prices. The Commission is of opinion that with the exception of weavers all classes of artizans in India are better off than before. But the Commission is mistaken. All Indian trades and industries have suffered from European competition. The fact is that the condition of landholders, cultivators and artizans is generally unsatisfactory, but they refrain from resorting to relief works in time of famine because they consider it derogatory to work as common day-labourers.

13. The *Almora Akhbár* (Almora), of the 22nd April, says that a "black" (native) sergeant has been charged with having stolen Rs. 5,000 worth of property from a house at Bangalore during the absence of the dwellers of the house who had abandoned it owing to plague. The people fully appreciate the measures adopted by Government with a view to checking plague. But it is to be regretted that official underlings abuse their power and oppress the people in their morbid desire to feather their own nests. Government should take steps to detect and bring to book these unprincipled officials.

ALMORA AKHBAR, 22nd April 1899.

Misbehaviour of a native Police Sergeant at Bangalore.

14. *Hindustán* (Kalakankar), of the 21st April, complains that many men are to be found in every town in this country, who call themselves doctors, hakims or vaids and practice medicine but who have received no regular instruction in medicine nor have they passed any medical examination. They puff up their patent medicines in newspapers and are thus able to obtain customers in outstations. It is almost needless to say that their medicines do more harm than good. It is surprising that no steps have yet been taken to protect the lives of the people from these mountebanks. No person should be allowed to practice medicine without passing a prescribed examination.

HINDUSTÁN, 21st April 1899.

Ignorant *hakims* and *vaids* in India.

15. The *Veda Prakash* (Meerut), for the Hindi month of Chaitra (April), complains of the increase of dacoity, refers to the daring dacoities lately committed in Shivapur, Agra, Chhapra, Peshawar and other places and asks Government to take effectual steps to check the evil.

VED PRAKASH, 21st April 1899.

Increase of dacoity.

16. The *Mehr-i-Nimroz* (Bijnor), of the 21st April, states that a deficit has occurred in the Municipal finance at Bijnor on account of the removal of sweepings not having been effected by contract but by direct employment of carts for the purpose by the Municipal Board during 1898, and that a house-tax is now proposed to be levied to make good the deficiency. The people, especially the poor classes, though they might be found living in large houses, will hardly be able to bear the new tax, and the Municipal Board had better raise the octroi on certain classes of cloths instead, so that the new burden may fall only on those who are well able to bear it.

MEHR-I.NIMROZ, 21st April 1899.

Protest against the proposed imposition of a house-tax at Bijnor.

17. The *Prayág Samáchár* (Allahabad), of the 20th April, publishes a memorandum written by Pandit Ram Das, an astrologer of Benares, at the instance of Saiyad Mujtaba, a resident of Saiyadgaon in the Jaunpur district, and printed free for the public good by Pandit Jagan Nath Sharma, physician, at his Dhármik Press, Allahabad. The writer says that he has written the memorandum to contradict the disquieting rumours spread by various astrologers, with a view to reassuring the public mind. Astrology is a very difficult science and ordinary astrologers cannot correctly interpret astronomical phenomena. Many thoughtless astrologers say that there will be a conjunction of seven heavenly bodies on the 13th day of the bright fortnight of the Hindi month of Kartik corresponding with 15th November 1899, which will be followed by the opening of Pandora's box on earth. There will be wars, riots, rebellions and falls of kingdoms, and famine and plague will rage. According to these astrologers the impending conjunction is the same which occurred in the time of the Mahábhárat, and will lead to wars and disturbances in Bhárat Varsha (India Proper), Párávat, (name of an ancient district) Barbar, Nepál, Eastern Malwa, Awantika (Ujjain), Marut (Maru or Marwar?) and Cutch. But they are mistaken. On the contrary, both the rulers and the people will enjoy happiness and prosperity in this country. The sun is the lord of the Central Country, India, will enter the friendly sign Scorpio and will be accompanied by its powerful friends Mars and Jupiter. The sun will therefore have a great accession of strength; and as he is the ruler of the planets, great prosperity should attend the Rajas and the people under the rule of "our" Empress. Again, as Scorpio has water for its congenial element and is the lord of the South, and as all the planets have a friendly eye on the Taurus which is the lord of the North, Her Gracious Majesty will acquire fresh territories in the north, there will be ample rainfall and good fruit and grain crops, education will extend and peace will reign in the country. The writer then

PRAYÁG SAMÁCHÁR 20th April 1899.

Contradiction of disquieting rumours spread by astrologers regarding the Sambat year 1956.

adverting to certain other astronomical phenomena, argues that England will defeat her enemies, Russia and China, and will occupy their territories. The writer quotes Sanskrit verses specifying the astronomical phonomena, which occurred in the time Mahábhárat, and observes that this year there will be a conjunction of seven heavenly bodies according to the Grah Lághab system. a moon eclipse will occur and there will be five Saturdays in a month, as was the case in the time of the Mahábhárat. But there will be no such conjunction according to the Makrand system, and other phenomena which occurred in the time of the Great War, such as a sun eclipse, the appearance of a comet, and so on are also wanting. In short there will be plenty of rainfall, plague will disappear, the people will reap good harvests and live in peace, happiness and contentment, and there will be no disturbances. If any astrologers doubt his statements, he is ready to argue the matter with them. The disquieting rumours so persistently spread are all false.

III.—Education.

Al Bashir, 17th April 1899.

The Education Committee in the United Provinces.

18. *Al Bashír* (Etáwah), of the 17th April, is glad to notice that Sir Antony MacDonnell has appointed a Committee to inquire into certain educational complaints in the United Provinces, and suggests that there should be two more Muhammadans and one European Professor of the Muhammadan College at Aligarh, on the Committee. The various matters into which Government has asked the Committee to make inquiries are important so far as they go, but they are not exhaustive. The frequent changes of text-books are very injurious; there is too much of English in the examination of Sanskrit, Persian, Urdu and Hindi in higher school classes, so that the knowledge of Oriental languages is not properly tested; at examinations such questions are put as cannot be answered without cramming; the mode in which students are taught translation is not satisfactory: all these matters should also be considered by the Committee. This Committee should tour in every district in the United Provinces and take evidence of those persons who are educated men or have educational experience. If the inquiry is freely conducted the writer has no doubt that the Government of Sir Antony will place the province under a debt of gratitude.

Prayág Samáchár, 20th April 1899.

Cynical remarks on the increased educational grant in the United Provinces.

19. The *Prayág Samáchár* (Allahabad), of the 20th April, says that owing to a surplus in the last Provincial Budget the Local Government has sanctioned one and a half lakhs of rupees for the construction of physical and chemical laboratories at the Muir Central College. These laboratories will make Allahabad the centre of physical science in the world (*sic*). Moreover, additional $2\frac{3}{4}$ lakhs of rupees have been allotted for the encouragement of education. It remains to be seen how natives will be able to escape the effects of this (English) education which is so injurious to their religions, elders and country.

Hindi Pradíp, 1st April 1899.

Late Hindi Middle Examination held in the North-Western Provinces and Oudh.

20. The *Hindi Pradíp* (Allahabad), for March, received on the 21st April, complains that in a question paper set at the late Hindi Middle Examination the examiner wrongly used the Hindi term *marm* for the English term margin, and argues that men whose knowledge of Hindi is so little are not fit to be appointed examiners.

Anis-i-Hind, 19th April 1899.

Need for starting some Agricultural Schools for the benefit of cultivators.

21. The *Anis-i-Hind* (Meerut), of the 19th April, referring to the great dependence of India on agriculture for the maintenance of her sons, and to the primitive method in which they still continue to cultivate their land, urges that it is necessary that Government should establish some agricultural schools, as Russia has resolved to do, for the instruction of the children of cultivators in the modern agricultural art, so that they may be able to use improved appliances, &c., in their fields, and thereby obtain a larger outturn.

Cawnpore Gazette, 15th April 1899.

Deputation of the Sir Saiyad Ahmad Memorial Fund Committee at Cawnpore.

22. The *Cawnpore Gazette*, of the 15th April, states that a deputation of the Sir Saiyad Ahmad Memorial Fund Committee arrived at Cawnpore on the 10th idem, and holding a meeting in the Theatre-hall next day, under the presidency of the District Magistrate,

Mr. Trethewy, subscriptions of about Rs. 5,000 were promised—Hindus and Musalmans both contributing.

LIBERAL, 16th April 1899.

Musalmans paying increased attention to education at present.

23. A correspondent of the *Liberal* (Azamgarh), of the 16th April, referring to the past grandeur and conquests of Muhammadans, advises them not to despair of recovering their lost position. Signs are not wanting to show that Muhammadans have awakened to the need for spreading education among them; the existence of the Aligarh College and of the school newly established by the *Nadwat-ul-ulama* (at Lucknow), being living examples of the love of knowledge aroused in them. The Muhammadan nation has, therefore, no reason to be despondent of its future. Time is approaching fast when the lamp of Islam, which has dimly been burning for some time, will be supplied with fresh oil, and burn so brightly again, that all others will walk under its light. The writer, then referring to the sum of money which, granted by his Government as an allowance for his new-born son, the Khedive has given away to be used for educational purposes until his heir comes of age, expresses joy at this benevolent act on the part of His Highness.

IV.—Railway.

PRAYÁG SAMÁCHÁR, 13th April 1899.

Indian Midland Railway.

24. A correspondent of the *Prayág Samáchár* (Allahabad), of the 13th April, received on the 22nd idem, says that a few third class passenger carriages are attached to a goods train which runs between Jhánsi and Tundla on the Indian Midland Railway. On the 21st March the writer had occasion to travel in that train from Sonagir to Jhánsi. The carriages in question were outside the station and the passengers had therefore great difficulty in getting into them. Again, the train stood away from the platform at Jhánsi and the passengers found it difficult to alight from their carriages and still more difficult to get over the platform, three or four feet high, especially those who had heavy luggage and carried children in arms. If an engine should ever happen to pass the station on such an occasion, some persons are sure to be run over and killed. In these circumstances it is necessary that when the train in question arrives at a station, care should be taken that the passenger carriages stand beside the platform.

THE SAME.

High rates of fare on Indian railways.

25. The same paper, of the 20th April, says that Sir Antony MacDonnell, in his speech at the opening of the Ganges-Gogra Doab Railway, complained that high rates of fare still obtained on the railway lines in this country and that the freight from Karachi to Naini Tál is more costly than on the voyage from England to Karachi. The *Pioneer* complains that the railways in Southern India do not issue return tickets at reduced rates. It is to be hoped that Indian Railway Companies will reduce rates of fare to encourage railway travelling which is already so very popular.

V.—Local and Miscellaneous.

THE SAME.

Death of Sir Monier Williams.

26. The same paper expresses regret at Sir Monier Williams' death, praising him for his thorough knowledge of Sanskrit, his acquaintance with Hindu and Jain religious books and his publication of his Sanskrit-English Dictionary and other books, and observing that the death of that great Sanskrit scholar is a heavy blow to the cause of Sanskrit language. [The *Almora Akhbár* of the 22nd April, notices Sir Monier Williams' death with sorrow and gives a list of the principal 15 books written by him. *Hindustán* (Kalakankar), of the 18th April, also expresses regret at his death.]

THE SAME.

Fall of stones in Sinha in, the Shahabad district.

27. The same paper, in an article headed "The Second Sign of the Sambat year 1956" states that in a late issue it referred to the injury done by the late storms. Now terrible news comes from Sinha in the Shahabad district. It would

appear from a communication that on the 12th (13th ?) idem at 2 A.M., during the night there was a heavy fall of stones in the village for ten minutes, stones weighing from half pound to one pound each. Many persons and cattle were wounded and killed by these stones, as might be expected.

ALLAHABAAD:
2nd *May* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Urdú.					
	Monthly.					
1	Adíb	Agra ...	Saiyad Akbar Alí...	For March ...	30th April ...	...
2	Árya Bandhu	Meerut ...	Dr. Rám Chandra	„ April ...	1st May ...	400 copies.
3	Árya Samáchár ...	Do. ...	Munshí Murarí Lál	„ March ..	29th April ...	325 „
4	Oudh Review ...	Lucknow ...	Rámjí Dás Bhárgava.	„ „ ...	27th „ ...	...
5	Rangín Mizáj	Do. ...	Bhagwán Din ...	„ April ...	30th „ ...	600 copies.
	Twice a month.					
6	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	16th April ...	2nd May ...	200 copies.
	Thrice a month.					
7	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th April ...	3rd May ...	700 copies.
	Weekly.					
8	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	25th April ...	29th April ...	200 copies.
9	Al Bashír	Etáwah ...	Muhammad Bashir	24th „ ...	1st May ...	...
10	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	26th „ ...	„ „ ...	700 copies.
11	Anjuman-i-Hind ...	Lucknow ...	Lala Bishun Lál ...	22nd „ ...	27th April ...	500 „
12	Dabdaba-i-Qaisarí ...	Bareilly ...	Lala Thákur Prasád.	„ „ ...	30th „ ...	175 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	24th „ ...	27th „ ...	245 „
14	Hindustání	Lucknow ...	Gangá Prasád Varmá	26th „ ...	29th „ ...	600 „
15	Jám-i-Jámshed	Moradabad ...	Abdul Alí ...	23rd „ ...	30th „ ...	50 „
16	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	25th „ ...	„ „ ...	100 „
17	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	24th „ ...	28th „ ...	500 „
18	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	„ „ ...	275 „
19	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	28th „ ...	1st May ...	350 „
20	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	19th „ ...	30th April ...	300 „
21	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Krishna.	12th „ ...	27th „ ...	300 „
22	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	„ „ ...	300 „
23	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	15th and 23rd April	„ „ ...	70 „
24	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-din.	24th April ...	„ „ ...	300 „
25	Oudh Punch	Lucknow ...	Sajjád Husain ...	27th „ ...	30th „ ...	500 „
26	Police News	Meerut ...	Maulvi Abul Hasan	24th „ ...	28th „ ...	400 „
27	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	27th „ ...	350 „
28	Sanátan Dharm Advocate ...	Saháranpur ...	Pandit Dwárká Prasád.	21st „ ...	29th „ ...	...
29	Shahna-i-Hind ...	Meerut ...	Ahmad Hasan ...	24th „ ...	„ „ ...	200 copies.
30	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	„ „ ...	„ „ ...	150 „
31	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	27th „ ...	30th „ ...	400 „
	Twice a week.					
32	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	24th and 28th April	28th April and 2nd May.	400 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Daily.					
33	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhargava.	26th, 27th, 28th and 29th April and 1st and 2nd May.	27th, 28th, 29th and 30th April and 2nd and 3rd May.	526 copies.
	HINDI.					
	Monthly.					
34	Devanágari Gazette ...	Meerut ...	Gauri Datt ...	For April ...	1st May ...	125 copies.
35	Rasik Mitra	Cawnpore ...	Manohar Lal Misra	„ „ ...	27th April ...	500 „
	Weekly.					
36	Árya Mitra	Moradabad ...	Bhawáni Singh ...	1st May ...	3rd May ...	280 copies.
37	Bhárat Jíwan	Benares ...	Rám Krishna ...	24th April and 1st May.	27th April and 3rd May.	1,500 „
38	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	30th March and 27th April.	1st May ...	800 „
	Daily.					
39	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	25th, 26th, 27th, 28th, 29th and 30th April.	27th, 28th, 29th and 30th April and 1st May.	214 copies.
	HINDI-URDU.					
	Monthly.					
40	Mazhar-uz-Zirsat ...	Meerut ...	Abdul Hakim ...	For April ...	30th April ...	50 copies.

I.—Political and Foreign.

Hindustán, 26th April 1899.

1. *Hindustán* (Kálákankar), of the 26th April, says that on the eve of his departure from England Lord Curzon told the representative of a French newspaper at an interview that the preparations of Russia in Central Asia showed that she aimed at an occupation of Afghanistan and the neighbouring territorries. Mr. Cobbold, an English traveller, visited Russian and Chinese Turkestan. He was taken prisoner and illtreated by Russians. He has published an account of his travels from which it appears that the Russian subjects, hearing from Indian traders of the justice, liberty and peace the people in India enjoy under British rule, desire to enjoy the benefits of *pax Britannica*. According to him the Russians are anxiously awaiting the death of Abdur Rahman. His death will be a signal for the advance of Russian legions on the Afghan capital, such advance being considered very easy owing to the recent extension of the Russian railway to the borders of Afghanistan. On the other hand, the communications between India and Kabul are in an unsatisfactory state. There are four claimants to the throne, and therefore a scramble for it is sure to ensue on the Amir's death. With a view to increasing the British influence in Afghanistan British troops and officers should be stationed in different parts of that country, Indian trade encouraged with it, and, if possible, the Amir's army placed under the control of British officers. Above all, it is necessary to improve the communications between the two countries so that Government may be able to easily pour troops into the Afghan territories in case of need.

Mr. Cobbold on Russians in Central Asia.

Oudh Punch, 27th April 1899.

2. The *Oudh Punch* (Lucknow), of the 27th April, contains a cartoon in which the Russian Bear is represented as holding a picture of Li Hung Chung in his hand, and scratching his head and looking at a box containing fragments in confusion, on two of which are shown the heads of the Empress, Regent of China, and the Emperor of China, and a third is marked Port Arthur. A robust Englishman intended to represent England, towering above the Russian Bear, smiles at what is going on. The letter-press is :—The Chinese puzzle.

Russian doings in China.

Liberal, 24th April 1899.

3. The *Liberal* (Azamgarh), of the 24th April, states that Russia has been intriguing in Teheran for some years past to increase her influence in Persia, and that as the present Shah is not a strong ruler like his predecessor, he easily yields to Russian flatteries and threats, and the result is that His Majesty has now only a nominal sovereignty left in those Persian provinces which are conterminous with Russian territories. Russia has lately demanded of the Shah a concession to construct a railway from her Asian frontier through Persia down to the Indian Ocean. This is clearly the first move on the part of Russia to absorb Eastern Persia into her dominions, which England may, perhaps, have to check by military force. England might, however, arrive at an understanding with Russia with regard to (future) partition of Persia and thereby avert (immediate) complications. If Russia should continue to gain ground in Persia, as she seems to do, the days of the latter would seem to be numbered. A Russian railway extended to the Indian Ocean is sure to lead to the establishment of Russian ports in the Persian Gulf which is England's route to India.

Alleged desire of Russia to extend her Asian railway through Persia down to the Indian Ocean.

Shahna-i-Hind, 24th April 1899.

4. The *Shahna-i-Hind* (Meerut), of the 24th April, says that English and native newspapers occasionally revive the rumour that the Sultan of Turkey will soon insist on the evacuation of Egypt by England and receive the sympathy and support of such and such Powers in the matter. But such rumours bespeak little shrewdness on the part of those who spread them. Had the Sultan been strong enough to demand an evacuation of Egypt, he would not have surrendered Crete so easily. Indeed, he would congratulate himself if he could keep the territories he already possesses. His relations with Bulgaria are far from satisfactory. There is unrest in Macedonia. The Balkan States are, as it were, a mass of tinder which a single spark would set ablaze. Russia and Austria have, it is alleged, warned these States against raising their heads against Turkey. But the European Powers are playing a double-faced game. Their secret object is to weaken Turkey by exciting civil wars in order that they may ultimately be able to divide it among themselves. The Sultan is

Egyptian question.

fully alive to his delicate position. Again, as he receives an annual tribute of 95 lakhs of rupees from Egypt, he would not be well advised in demanding an evacuation of that country. If he took it under his rule he would hardly be able to realize a net revenue of 95 lakhs a year. The Turks could not be expected to be able to maintain peace and order in the way England is doing. Moreover, there is reason to fear that if England withdrew from Egypt, France, Italy and other Powers might try to occupy it and a war might ensue. These considerations will probably prevent the Sultan from demanding an evacuation of Egypt by England.

5. The *Anís-i-Hind* (Meerut), of the 26th April, observing that the complications on the North-West frontier of India never seem to be ending, states that there are three rumours current in the town of Rawalpindi at present. According to one of these rumours the Amir of Kabul has been secretly intriguing with Russia, and the Government of India has therefore strongly remonstrated with him. The second rumour is to the effect that the Amir's health is so utterly broken down that he can not be expected to live more than a few months. The third rumour is that an expedition will very shortly be despatched to the frontier. Though none of these rumours are credible in any way, yet they show somewhat that everything is not all right on and beyond the frontier. It is, moreover, a general opinion that no sooner Abdur Rahman breathes his last than British forces will be marched at once to Kabul and Qandahar to help that son of the Amir to ascend his throne on whom the choice of the Government of India may have fallen, and thus checking internal feuds for succession put an end to all chance of Russian interference in the affair. The people also generally believe that an expedition is soon to be sent against the Waziris.

ANÍS-I-HIND, 26th April 1899.

The North-West frontier affairs and the Amir of Kabul.

6. *Hindustán* (Kálákankar), of the 30th April, says that the King of Siam has placed his Educational, Forest and Accounts Departments under Englishmen. He is so fond of the English language and literature that he has opened English schools and colleges in his kingdom. But it would appear from the *Pioneer* that a treaty has lately been concluded between His Majesty and the Governor of French Indo-China which provides for the Engineering Department being recruited from Frenchmen and French being included in the curricula of schools and colleges in Siam. If such a treaty is a *fait accompli*, it can not but be injurious to British interests in Siam. England has greater interests in Siam than France or any other European Power and therefore it is necessary that British influence should be supreme there.

HINDUSTÁN, 30th April 1899.

New treaty between France and Siam.

7. The *Nizám-ul-Mulk* (Moradabad), of the 24th April, says that on the 19th April at midnight the police in Rámpur received information that a gang of dakáits which had recently committed a daring dákaiti was lurking at the house of Chhuttan Khan and Musammat Chhammi. The police at once surrounded the house but found the doors closed. Chanda, head constable, and three constables scaled the wall and entered the house. Chanda was at once shot dead, but the constables were able to arrest five dakáits, though the latter made a free use of guns and swords. The same gang headed by Nabia and Jaswa had committed dakáitis at Sambhal and Chandausi in the Moradabad district.

NIZÁM-UL-MULK, 24th April 1899.

Capture of a gang of dakáits in Rámpur.

8. The *Akhbár-i-Álam* (Meerut), of the 25th April, states, in its columns of miscellaneous news, that a person has appeared in Lahore who represents himself to be a son of (late Mahárája) Dalip Singh. Enquiries are being made about him.

AKHBÁR-I-ÁLAM, 25th April 1899.

A person alleging himself to be a son of Mahárája Dalip Singh in Lahore.

9. *Al Bashír* (Etáwah), of the 25th April, publishes an Urdu translation, furnished by Mohsin-ul-Mulk (Secretary of the Aligarh College), of a long article entitled "Islám and its Future," contained in the Arabic newspaper *Almanár* (the Pyramid) at Cairo. In this article *Almanár* quotes copiously from an article contributed by an "Indian (Muhammadan) scholar" to the *Muhammadan* of Madras, as reproduced in the columns of *Almuaidyad*. The Indian scholar pointing to the present fallen condition

AL BASHÍR, 24th April 1899.

Islám and its future.

of Muhammadans all over the world strongly advocates the extension of general and scientific education among Muhammadans ; the translation into Muhammadan languages of books on modern arts and sciences and their free publication; the grant of liberty of writing and speech, and a share in the administration of their countries to the people by Muhammadan rulers; and an establishment of a Central Muhammadan Association at Constantinople to promote these objects. Unless the Muhammadans of the various parts of the world awake early to a sense of their present decline, and strive to cultivate concord among themselves and set to work jointly to ameliorate their condition, time is not distant when they will also cease to claim any country as their home or dominion like the Jews. The Muhammadan College at Aligarh turns out tolerably competent men, and the Persian Government could with advantage employ them freely as teachers in its schools and in other capacities. It is strange that Amir Abdur Rahmán, shrewd as he is, should not have yet thought it fit to provide means for giving his subjects education in modern practical sciences and arts. It is high time that the Muhammadans of the world united ; if Islám be regarded as a body the Turkish Empire should be taken as the head, Afghanistan and Morocco the two arms and Egypt and Persia the two legs. There is nothing that can enable Muhammadans to prevent foreigners from interfering in their countries save their union or combined action. The editor of *Almanár* does not, however, think it possible to improve the condition of Musalmáns unless they again come to strictly adhere to their true religious creeds, abandoning various innovations which time has brought about in the Islám as originally preached by the Prophet. Let Muhammadans first get rid of corruptions that have crept into their religion, and then all those internal reforms which the Indian scholar has suggested may gradually be introduced with advantage.

II.—General Administration.

Hindustání, 26th April 1899.

Lord Curzon's protest in a speech against India being represented as bled by England.

10. The *Hindustání* (Lucknow), of the 26th April, says that when in a recent speech (at Lahore ?) Lord Curzon expressed resentment at "our" devoted champion, Mr. Dadabhai Naoroji, representing England as sucking India's blood, and called the thoughts and ideas of this "best and noblest" son of India nonsensical, the editor thought that as His Lordship was approaching Simla some Anglo-Indian had whispered into his ears something against "us," and hence his indignation at a statement of "our" recognised representative in England. The people in general have not thought much of His Lordship's remarks because he has not been sufficiently long in this country to become (fully) aware of the actual state of things here. The charge of sucking India's blood brought against England sounded as a very severe indictment in His Lordship's ear. But England is a free country, and Mr. Dadabhai Naoroji was not wrong, if, seeing the distressed condition of his countrymen, he respectfully importuned Englishmen at home to be just towards India and prevent their countrymen from draining her of her money, and used, in the course of his speech, the metaphorical expression objected to, which can not be misunderstood here. Why, the doings of some of His Lordship's countrymen are such that if they were allowed their own way they would reduce India to utter ruin. But Lord Curzon did not like Mr. Naoroji's expression because His Lordship has accepted the Viceroyalty with a view to seeing that justice is done to India and that England does her duties of a trustee by her. God has committed India to the care of England, so that the latter may rule over her as a trustee, have full regard for her interests, and teach her to (ultimately) rule herself. Lord Curzon is not only aware of these duties of England by India, but he is also sincerely desirous of discharging them, as he has shown by his speeches. The writer would, therefore, suggest that the charge of sucking India's blood should not be laid at the door of England unless Lord Curzon's Government, too, gave some cause of complaint against it, or His Excellency shirked his duties. It is the first duty of the Viceroy to represent the views of the British Government to Indians and those of the latter to the British public. Lord Ripon tried to govern India on this principle ; but his countrymen abused him so much for doing this that Indians became convinced that the majority of British merchants desire India to be governed with severity. On the other hand, Lord Elgin declared that he thought it his duty to carry out the mandate of the Secretary of State for

India. The Indians protested that this system of government would make minced meat of them in vain, Englishmen complimenting him for his policy. It is very satisfactory indeed that Lord Curzon does not mean to govern India only by the behests of his countrymen but will pay attention to the representations of the people as well. It is to be hoped that His Lordship will adhere to his words till the end of his rule. And if His Lordship keeps to his pledge "we" assure His Lordship that Indians will not be so ungrateful as to give him any cause for dissatisfaction. But Indians can be expected to be grateful to His Excellency only when he succeeds in gagging selfish Englishmen. Mr. Maclean, for instance, has been or will, it is hoped, be silenced in the matter of the sugar import duty in India. But will His Excellency also reconsider the question of the imposition of the countervailing excise duty on Indian cotton mill manufactures, which was levied after the imposition of import duty on foreign cottons, so that the sale of Lancashire manufactures might not be affected in India, that is, one of the (important) means of carring away money from India might be left intact, it being held of little consequence if Indian factories should be ruined and the natives reduced to utter penury in consequence. The imposition of the excise duty on the cotton products of Indian mills have led the natives to believe that there exist a considerable number of people in England who, having not the least regard for justice to India, seek to promote their selfish ends under the guise of sham sympathy. It was the result of selfish motives of Englishmen at home that the new Factories Act had to be passed by the Government of India, laying restrictions on the employment of children and women in Indian factories, and thereby preventing the latter, by reason of cheap labour, from competing with English mills. A similar movement is again on foot in England for forcing English shipowners to employ costly English labour in place of cheap lascars or Indian sailors, under the pretence of advocating the provision of adequate accommodation for the latter on the decks, from a purely humanitarian regard for their health! The *Pioneer* has justly condemned the glaring selfishness of Englishmen in these matters; and it is such selfish tactics of Englishmen that have deeply lacerated the heart of "our" political leader (Mr. Naoroji) and make him break out sometimes into utterances which are perhaps not untrue, though their tone might be disliked by the authorities.

Viceroy's residence at Simla.

11. The *Bhárat Jíwan* (Benares), of the 24th April, quoting Lord Curzon's remarks in his reply to the address of the Simla Municipal Corporation in defence of the Viceroy's residence at Simla during the hot weather, observes that His Lordship's remarks are, no doubt, very reasonable, but that the people being hard beset with poverty naturally long for a reduction of public expenditure in every direction. Lord Curzon should enjoy himself at his summer capital by all means, but it is devoutly to be wished that His Excellency will make a point of redeeming the pledges he has given in his various speeches.

BHÁRAT JÍWAN, 24th April 1899.

Case of Shaikh Asghar Ali, a Panjábi Civilian.

12. The *Riáz-ul Akhbár* (Gorakhpur), of the 28th April, says that an inquiry has been made into the conduct of the European Military Officers who assaulted Shaikh Asghar Ali, a Panjábi Civilian, and into that of Mr. King, Deputy Commissioner, who was aware of the assault. The offenders have been reduced and transferred. These punishments are inadequate in view of their offence; but it should be remembered that they have been inflicted on European officers for their illtreatment of a native.

RIÁZ-UL-AKHBÁR, 28th April 1899.

Quarrel between a Panjábi Musalmán and four European railway passengers.

13, The *Rahbar* (Moradabad), of the 24th April, says that in a recent instance a black man did not fall a victim to the kicks and blows of a European, but that the case was rather just the reverse. As a Panjábi Musalmán, travelling first class from the Panjáb to Bengal by railway, entered the boundary of Bengal, four Europeans took their seats in the carriage occupied by him and disliked his presence. They mocked him in vain. They then threw their luggage on his bench and put their heads together to assault him. He was highly offended at their conduct and gave them a sound beating. At Burdwan they made a complaint to the Station Master who interfered and put a stop to the fighting. The Panjábi was fined Rs. 2. Perhaps Englishmen will in the future think twice before interfering with Panjábi black men.

RABHAR, 24th April 1899.

ANÍS-I-HIND, 26th April 1899.

Misbehaviour of certain British soldiers towards some women at the Bokara (*sic*) station in Rawalpindi.

14. The *Anís-i-Hind* (Meerut), of the 26th April, states, on the authority of a correspondent, that while some 14 women and an old man were reaping harvest near the Bokara (*sic*) station, district Rawalpindi, a number of British soldiers who had been out shooting there took to annoying the women and doing violence to them. The women, however, returned them tit for tat (resisted their advances with violence), and it is to be hoped that in future British soldiers will not be so ready to take liberties with native women.

HINDUSTÁNÍ, 26th April 1899.

A suggestion to recruit a certain number of Munsifs from among the competent judicial civil amla class.

15. The *Hindustání* (Lucknow), of the 26th April, publishes a communication in which the writer complains that the clerks employed in the (Judicial) Civil Courts have very limited prospects of promotion. They are held out no chance of ever occupying the post of a Munsif, however able, competent, experienced and honest they may be. In other branches of Government service, police, revenue, criminal, &c., the ministerial officials, if they are qualified, can rise to the highest posts open to natives in them, but the clerks in Judicial Civil Courts cannot get beyond the top of the clerical line, and must rot there till the end of their service. There is no reason why some opening of advancement should not be made for the civil amla just in the same way as it already exists for the revenue and criminal ones. It will be but fair in every way if some proportion of Munsifs' posts were set apart to be filled by selection from among the civil amla class in the same way as a certain number of Deputy Collectorships are reserved for subordinate revenue officials.

LIBERAL, 24th April 1899.

Alleged proposal to colonize Eastern Africa with Indian cultivators.

16. Munshi Aziz Ahmad of Lucknow, writing from Glasgow, to the *Liberal* (Azamgarh), of the 24th April, is glad to state that Government contemplates settling Indian cultivators, both Hindus and Musalmáns, by assigning them lands in Eastern Africa, nearly the entire waste lands having now been brought under cultivation in India. There are, of course, a few jungles still left in India for the preservation of wild animals, lest Europeans should have to leave it for want of them, for if they have no game to kill whom else will they kill, as kill they must somebody? America teems with Christians, but Musalmáns are not harassed there to any grent extent. The southern parts of the old world are in the possession of "a Satan-worshipping nation," that is, whites oppress the (human) creatures of God in South Africa, South Asia, and Australia. Englishmen are, however, very kind to "us" in India. And why should they not be so? By God's grace, "we" freely and gladly give them crores of rupees annually as their salaries (in "our" country) whether they be competent or not, and as pension in their own country. They would (still?) perhaps wish "us" to be extinct like the aborigines in America, Australia and New Zealand. Islám is at present in the greatest danger in the Soudan: if Christians give education to the Soudanese, the Islamic power will vanish from Africa. A book should at once be written on the battle of Omdurman, exposing fully the deceit and hypocrisy of Christians. This book should be freely sold (advertised for sale) in India by newspapers, and, translated into Arabic, should be read by each and evey individual Arab. "O my countrymen! how long would you remain neglectful?" In conclusion the writer says that if the *Liberal* wish to teach French, German or Latin (?) through its columns, he will be quite ready to help it in the affair as much as he can.

OUDH PUNCH, 27th April 1899.

Lady Dufferin Fund.

17. The *Oudh Punch* (Lucknow), of the 27th April, in its supplement, says that the Lady Dufferin Fund was established chiefly for the benefit of *pardanashin* native women but that that object has not been fully kept in view. The Eurasian community has largely benefited by the fund, inasmuch as it has enabled hundreds of Eurasian women to become female doctors and nurses and earn a livelihood. Why do not the native members on the Dufferin Fund Committees advocate the claims of *pardanashin* women, and why does not the National Congress take up this question?

18. The *Anís-i-Hind* (Meerut), of the 26th April, says that if the report be true that a native Magistrate of the first class at Hazara was compelled by the Deputy Commissioner to apologize to Mr. Turner, the Civil Surgeon, because he had remained seated with his head uncovered while Mr. Turner appeared before him to give evidence in a certain case, the Deputy Commissioner has simply degraded the office of Magistrate. The Civil Surgeon was after all a witness before the Magistrate, and this is probably the first instance when an officer presiding over a court has had to apologize to a witness for contempt! It is a great pity that officers commit such irregularities, out of their (excessive) regard for the "white skin," as are not only against the law but give rise to misgivings among the public.

A native Magistrate in Hazara compelled by the Deputy Commissioner to apologize to a European Civil Surgeon for remaining seated in court with his head uncovered in his presence.

ANÍS-I-HIND, 26th April 1899.

19. The *Rasik Mitra* (Cawnpore), of the 25th April, refers to the circumstances in which certain police constables, whom the editor calls "cruel demons," caused the death of a cow at Cawnpore on the 20th March, and the steps taken by the authorities to prevent the occurrence of any riot owing to that unfortunate incident, and observes that three Hindu and two Muhammadan constables concerned were sent up for trial. But the case has been dismissed owing to the non-appearance of the plaintiff before court. The cow in question had been given by a well-to-do Hindu to a Brahman. It is owing to the Kaliyug or the Iron Age that cow-killers are to be found even among Hindus.

Case of the police constables who had caused the death of a cow at Cawnpore.

RASIK MITRA, 25th April 1899.

20. The *Oudh Akhbár* (Lucknow), of the 26th April, complains that small-pox and fever have been raging in Oudh for some time past and have caused a heavy loss of life. As even many vaccinated children have been attacked by small-pox and some of them have succumbed to it, the public confidence in the efficacy of vaccination has been much shaken. But the public should bear in mind that attacks as a rule in the case of protected children are not so severe as in the case of unprotected ones, nor is the mortality so heavy among the former as among the latter. In some parts of the Bara Banki district fever of a bad type has prevailed and speedily brought about the deaths of its victims. Cattle disease, too, is prevalent in that district and is killing cattle in large numbers to the heavy loss of cultivators. It is to be regretted that veterinary surgeons are not available for the treatment of agricultural cattle. It would be well if teachers and boys in village schools were taught the veterinary art.

Small-pox, fever and cattle disease in Oudh.

OUDH AKHBÁR, 26th April 1899.

21. The *Shahna-i-Hind* (Meerut), of the 24th April, refers to a public meeting held by the Muhammadan residents in London to condemn the work called the *Ummhát-ul-Mominin*, *i.e.*, The Mothers of Musalmáns, published by Doctor Ahmad Shah, a native Christian in the Panjáb. The Muhammadan Associations in the Panjáb drew the attention of the Panjáb Government to the book in vain. Haji Muhammad Wali, the President of the Meeting in London, made a long speech praising the British Government for its religious toleration and showing how grossly the author of the book had abused the founder of Islám by quoting some extracts. The meeting passed a resolution declaring that the hurting of the feelings of a large section of Her Majesty's subjects in India was dangerous to the public peace and urging that the publication of the book in question should be prohibited, all copies available being destroyed.

A Muhammadan meeting held in London to condemn the *Ummhát-ul-Mominin* published in the Panjáb.

SHAHNA-I-HIND, 24th April 1899.

22. The *Prayág Samáchár* (Allahabad), of the 30th March, received on the 1st May, expresses great satisfaction that Pandit Madan Mohan Malviya, vakíl, a well-known public man, and Babu Debendra Nath Ohdedar, have been elected members of the Allahabad Municipal Board and hope that they will be able to improve the Municipal administration.

Election of Pandit Madan Mohan Malviya and Babu Debendra Nath Ohdedar as members of the Allahabad Municipal Board.

PRAYÁG SAMÁCHÁR, 30th March 1899.

ANÍS-I-HIND, 26th April 1899.

23. The *Anís-i-Hind* (Meerut), of the 26th April, does not think that the Madras High Court has acted justly in prohibiting pleaders from practising any other profession save their own. Should other High Courts follow the example of the Madras one, the independence of pleaders will be left in name only.

The Madras High Court prohibiting pleaders from practising any other profession but their own.

OUDH AKHBÁR, 2nd May 1899.

24. The *Oudh Akhbár* (Lucknow), of the 2nd May, says that on the first of April, April Fool's day, Munshi Jafar Husain, Subordinate Judge at Gorakhpur, received a telegram regarding his appointment as an officiating Small Cause Court Judge at Benares. Another telegram reached Munshi Ali Naqi, Deputy Collector, regarding his transfer to Basti. The Subordinate Judge made immediate preparations for his departure from Gorakhpur and even made over charge of office to the Munsarim. But when Munshi Ali Naqi saw the Collector and asked permission to go, the Collector said that he had received no orders and made an inquiry. Both telegrams in question were forgeries. The police are investigating the matter.

False telegrams regarding the transfer of two officers from Gorakhpur.

DEVANÁGARI GAZETTE, 25th April 1899.

25. The *Devanágri Gazette* (Meerut), of the 25th April, publishes the predictions of Tarini Prasad, a Bengali astrologer, regarding the Sambat year 1956, which are as follows:—The Sun being the king and Mercury the minister, bad results will ensue. In the North-West there will be falls of meteors, a comet will appear, and strong winds and dust-storms will blow. Earthquakes will occur and new false religions crop up. In the Western ocean there will be many shipwrecks and communications will be stopped. Wars will break out in many countries. The King of the North will proceed to the South and there will be severe cold. Devotees and ascetics will be exposed to hardships. The conjunction of Mars, Venus and Saturn in the month of Aghan will be attended with the death of the Rája (sovereign) and the destruction of the people. The conjunction of the Sun, the Moon and Jupiter will lead to danger and the ruin of the people in the Northern country. All sorts of dangers ensue from the conjunction of Jupiter and Saturn. The conjunction of Jupiter, Venus, Saturn and Mars will lead to a scarcity of rain-fall. The conjunction of Mercury, Jupiter, Venus, Saturn and Mars will be attended with a scarcity of rice, metals, &c., the destruction of the people and severe famine in Ayodhya and Ceylon. The conjunction of the Sun, Mars, Mercury, Jupiter, Venus and Saturn will lead to dangers, the fall of a kingdom in the North, wars, commotions, &c.. These unfortunate events will chiefly occur in the Northern division and the Western country, but India too will not escape scot-free.

Predictions of a Bengali astrologer regrading the Sambat year 1956.

SHAHNÁ-I-HIND, 24th April 1899.

26. The *Shahna-i-Hind* (Meerut), of the 24th April, referring to an objectionable article in the *Poona Kál* expressing sympathy with the Chapekar brothers, observes that the *Champion* is afraid that, as the editor of the *Poona Kál* is a graduate of the Bombay University, an officer-bearer of the Poona Sarva-Janik Subha and a member of the Poona Standing Congress Committee, the article may be supposed to have emanated from the National Congress. But there is no good ground for entertaining such a fear. The loyalty of the Congress, which is composed of thousands of educated and public-spirited natives and also of a number of influential Englishmen, is above suspicion. It is to be regretted that some editors in Poona are still to be found indulging in sedition, while the native patriots are agitating for the repeal of the new sedition laws. Such inflammatory writings, far from doing any good to the country, are suicidal and can only induce Government to forge new fetters for the native press. The Government of India is now twenty times as strong as it was in 1857 and no seditious utterances can have any effect on the people. The enforcement of the plague rules is no oppression, such rules being simply intended to check the spread of a fell contagious disease.

Condemnation of the *Poona Kál*.

III.—LEGISLATION.

BHÁRAT JÍWAN, 24th April 1899.

27. The *Bhárat Jíwan* (Benares), of the 24th April, says that England has rescued the inhabitants of India from the tyranny and oppression of native rulers like Siraj-ud-daula and occupied their country for their own benefit. She is therefore justly regarded by them as their deliverer and protector. India whose fabulous wealth was once an object of ambition

Agitation in England against the Sugar Act.

to enterprising foreign rulers is fast sinking into poverty under the benevolent British rule. It is to be regretted that due attention is not paid to the protection of the lives of the natives of this country. The average income of a man in India does not exceed Rs. 27 a year, while that of a man in England is Rs. 330! No unprejudiced man can view the growing poverty of India with indifference: nothing could be more reprehensible than to slay the slain. It is nothing but the ill luck of 280 millions of natives that they have to lead such a miserable life under the benign rule of their gracious Mother-Empress. The free trade policy is a modern innovation and has enabled foreigners to turn India into a happy hunting-ground. They depart from that policy when it suits their purposes to do so but are opposed to any departure from it on the part of India. Lord Curzon has increased the import duty on the bounty-fed sugar of Germany, Austria, &c., to protect the Indian sugar industry, which is a source of revenue to Government and a means of livelihood to many cultivators, traders, and labourers. But people in England have raised a loud clamour against the measure on the score of free trade. But where was their free trade policy in 1813 when the British Government imposed a duty of 60 or 70 per cent. on Indian cotton and silk goods imported into England? People in England are not justified in saying that the higher and the middle classes in India are very fond of foreign sugar. They do not even know that the sugar they use has been imported from other countries. It is to be hoped that Lord Curzon will not yield to the agitation in England and that the Sugar Act will receive the assent of the Home Government.

28. The *Bhárat Jíwan* (Benares), of the 1st May, says that the imposition of countervailing duties on bounty-fed sugar by Lord Curzon has created a deep sensation in England. India being a dependency of England, Englishmen are not justified in opposing any measure which is intended for the benefit of both the Indian Government and people. It is contended that foreign sugar is largely used in India by the lower classes, but such is not the case. The poorer classes are content with the use of *gur* or unrefined sugar. Foreign sugar is used by Europeans and Anglicised natives, and some sweetmeat sellers secretly make use of it. These well-to-do classes will still continue to use it all the same. Some Members of Parliament pose as great friends of India but their opposition to the countervailing duties on bounty-fed sugar has shown them in their true colours. These duties will bring in an additional revenue of 7 lakhs of rupees a year and encourage the Indian sugar industry. Lord Curzon's Sugar Act will no doubt injure the sugar industry in Germany. If the British Government cares more for the goodwill of Germany than for the interests of India, natives must yield to the inevitable and abandon all political agitation.

Imposition of countervailing duties on bounty-fed sugar.

BHÁRAT JÍWAN, 1st May 1899.

29. *Hindustán* (Kálákankar), of the 25th April, says that when a Bill is introduced into the Viceroy's Legislative Council, the Government of India calls for the opinions of the various Local Governments which in their turn refer the measure to the principal officers and leading men in their respective provinces. Some Local Governments send on the opinions of the officers and private gentlemen consulted *in extenso* to the Government of India expressing their own views very briefly. The Government of India has taken exception to the practice and asked them to give only a *resumé* of the opinions of such officers and private gentlemen in ther reports forwarding only those opinions in full which are especially interesting. This is as it should be. The Government of India and its Secretaries have not the time to wade through the voluminous papers sent up by the Local Governments under the present system. But the new departure is open to the objection that the Local Governments under pressure of business may fail to do justice to the opinions of the officers and leading persons consulted in their reports.

Supply of their opinions by the Local Governments to the Government of India on Bills.

HINDUSTÁN, 25th April 1899.

IV.—EDUCATION.

30. *Al Bashír* (Etáwah), of the 24th April, highly approving of the Lieutenant-Governor's views as to the great need for the extension of primary education in the United Provinces, the editor would go the length of advocating this education to be made compulsory, the real

Need for establishing night schools in villages and towns for the benefit of the children of professional men, day-labourers, &c.

AL BASHÍR, 24th April 1899.

progress of a country not being possible until education becomes universal, not one soul remaining destitute of it. But the form in which education is given at present is not satisfactory. Instead of creating goodwill among the people towards Government this education creates discontent among its recipients. Every body who receives education in a school of the present day desires to obtain Government employment, and failing to secure it becomes disaffected. The fact is that education is given to all classes, both in towns and villages, in the same form and subjects. Children of hereditary professional classes who receive instruction in schools find no time to learn their hereditary profession and the result is that after leaving school they seek for service, abandoning their family calling. In England night schools are held for the benefit of children of professional men, and if Government is anxious to remove ignorance, which, as His Honour says, is dangerous, from the masses, he should arrange for the establishment of similar night schools both in villages and towns here. In the village schools the sons of agricultural classes should be taught a little of arithmetic, the reading and writing of their vernacular, and given instruction in the best method of cultivating land, which will prove more useful to them than the study of Euclid, Geography and History. In town schools the sons of professional men and day-labourers should receive instruction in religion, and taught a little of Arithmetic and the reading and writing of Urdu.

BHÁRAT JÍWAN, 1st May 1899.

Condemnation of the present system of education.

31. The *Bhárat Jíwan* (Benares), of the 1st May, says that the Local Government has sanctioned one and a half lakhs of rupees for the extension of the Muir Central College building and three and a half lakhs for the encouragement of the spread of education. The encouragement of intellectual education is a good thing in a way, but mere book learning is not of much use and Sir Antony MacDonnell is fully alive to the evil effects it has produced in this country. The condition of the educated classes is very unsatisfactory. Educated men are to be found decently dressed and talking by the yard on the platform in advocating the cause of their country while their children are starving for want of food. If the present system of education is not improved, the country will be filled with educated beggars.

AL BASHÍR, 24th April 1899.

Religious education in the Muhammadan College at Aligarh.

32. *Al Bashír* (Etáwah), of the 24th April, is glad to notice that Mohsin-ul-Mulk (the new Secretary) has called upon the Shia and Sunni Committees of the Muhammadan College at Aligarh, who were appointed to preside over the religious studies of students of their respective denominations in that institution, to take up their duties in right earnest which they have neglected so far. The editor trusts that due justice will henceforth be done to the cause of religious education in the college.

ADIB, March 1899.

An appeal to the Muhammadan public to contribute to the *Nadwat-ul Ulama* and the Sir Saiyad Ahmad Memorial Fund generously.

33. One Saiyad Amjad Ali Ashhari, writing to the *Adib* (Agra), for March, strongly advocates that Muhammadans should drown their petty sectarian and other differences and work together to promote the objects of the *Nadwat-ul-Ulama* and the efforts of Mohsin-ul-Mulk to raise the Aligarh College to the status of a university.

RIÁZ-UL-AKHBÁR, 30th April 1899.

The *Nadwat-ul-Ulama* at Sháhjahánpur

34. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 20th April, stating that a most cordial reception was accorded to the delegates of the *Nadwat-ul-Ulama* which held its last Session at Sháhjahánpur, gives the heads of the programme gone through at the sitting of the first day, the 26th March. The meeting was opened with the recitation of some verses of the Qoran, which was followed by an expression of satisfaction on behalf of the people of Sháhjahánpur at the session being held in their town this year. The rules to be observed in the conduct of business at the meeting were announced next; the annual report of the Nadwat was then read, its objects explained, the advantages of learning expatiated upon, and the necessity for founding the school which the Nadwat had established was proved in a most masterly manner.

HINDUSTÁN, 28th April 1899.

Commercial education in Madras.

35. *Hindustán* (Kálákankar), of the 28th April, says the Education Commission which sat in this country some years ago recommended the introduction of Commercial Education, but that the recommendation has remained a dead

letter. All honour is due to Mr. Subrmanya Aiyer, B. A., who has recently started schools for commercial education in Madr as.

V.—Railway.

36. The *Jám-i-Jámshed* (Moradabad), of the 23rd April, complains that residents of certain parts of Moradabad have to travel a long distance before they reach the railway junction station in that town, and suggests that a new station should be built for the convenience of this class of passengers in muhalla Katghar in the town: the newly erected building in the muhalla for accommodating chaukidárs might suffice for the purpose and be utilized at once.

Jám-i-Jámshed, 23rd April 1899.

Suggestion to erect a new railway station at Moradabad for the convenience of a certain class of passengers.

VI.—Local and Miscellaneous.

37. The *Prayág Samáchár* (Allahabad), of the 27th April, complains that the standpost in the bye-lane leading from Lala Bhagwati Prasad's house, in muhalla Uncha-ki-mandi, to the bázár, in Allahabad, has been out of order for two weeks, and urges that it should be placed in working order as soon as possible.

Prayág Samáchár, 27th April 1899.

A standpost at Allahabad out of order.

Allahabad:
9th *May* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh

Co

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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Received up to the 10th May 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1899.	1899.	
	Monthly.					
1	Hamdard-i-Qaum Vaishya ...	Meerut ...	Raghubír Singh ...	For April ...	6th May ...	500 copies.
2	Káyasth Samáchár ...	Allahabad ...	Shádi Lál ...	„ February ...	„ „ ...	250 „
3	Maárif ...	Aligarh ...	Wahid-ud-din Salim	„ May ...	10th „ ...	300 „
4	Tablígh-i-Risálat ...	Meerut ...	Muhammad Fázil ...	„ April ...	6th „ ...	Limited.
	Twice a month.					
5	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	5th May ...	7th May ...	350 copies.
6	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	30th April ...	„ „ ...	...
7	Sharárah ...	Moradabad ...	M. Fazl Muhammad	21st „ ...	9th „ ...	72 copies.
	Thrice a month.					
8	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	1st May ...	4th May ...	400 copies.
9	Mufíd-i-Ám ...	Agra ...	Qádir Alí Khán ...	20th April ...	„ „ ...	45 „
	Weekly.					
10	Agra Akhbár ...	Agra ...	Abdul Rahím ...	28th April ...	4th May ...	160 copies.
11	Akhbár-i-Alam	Meerut ...	Abdul Hakím ...	2nd May ...	6th „ ...	200 „
12	Al Bashír	Etáwah ...	Muhammad Bashír	1st „ ...	5th „ ...	...
13	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	29th April ...	4th „ ...	500 copies.
14	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st May ...	5th „ ...	467 „
15	Colonel	Moradabad ...	Pandit Bansi Dhar	24th March & 1st, 16th & 24th April.	4th & 8th May ...	514 „
16	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád	29th April ...	7th May ...	175 „
17	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	1st May ...	4th „ ...	245 „
18	Hindustání	Lucknow ...	Gangá Prasád Varmá.	3rd „ ...	5th „ ...	600 „
19	Jám-i-Jamshed ...	Moradabad ...	Abdul Alí ...	30th April ...	7th „ ...	50 „
20	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	2nd May ...	6th „ ...	100 „
21	Káyasth Hitkárí ...	Agra ...	Munshí Kámtá Prasád.	1st „ ...	4th „ ...	500 „
22	Liberal	Azamgarh ...	Qudrat Alí Khán...	„ „ ...	5th „ ...	275 „
23	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	30th April ...	4th „ ...	300 „
24	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	„ „ ...	„ „ ...	70 „
25	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	30th „ ...	4th „ ...	300 „
26	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	4th May ...	8th „ ...	500 „
27	Police News	Meerut ...	Maulvi Abdul Hasan.	1st „ ...	5th „ ...	400 „
28	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	16th & 24th April...	„ „ ...	325 „
29	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihari Lál ...	5th April ...	10th „ ...	...
30	Sanátan Dharm Advocate ...	Saháranpur ...	Pandit Dwárká Prasád.	28th „ ...	6th „ ...	...
31	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	1st May ...	„ „ ...	200 copies.
32	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	20th April ...	5th „ ...	187 „
33	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	1st May ...	9th „ ...	150 „
34	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	6th „ ...	„ „ ...	400 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a week.					
35	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st and 4th May ...	7th and 8th May ...	400 copies.
	Daily.					
36	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	3rd, 4th, 5th, 6th and 9th May.	4th, 6th, 7th and 10th May.	526 copies.
	HINDI.					
	Monthly.					
37	Bháratodhárak	Meerut ...	Tulsi Rám ...	For November 1898 and March 1899.	9th May ...	400 copies.
38	Bhárat Sudashá Pravartak ...	Farukhabad ...	Lálá Náráyan Dás	For April ...	8th „ ...	375 „
39	Kánya Kubj Hitkári ...	Cawnpore ...	Pandit Manohár Lál Misra.	For April & May ...	9th „ ...	
40	Nátya Patra	Allahabad ...	Dewaki Nandan ...	„ May ...	4th „ ...	400 „
41	Sanátan Dharm Patáká ...	Moradabad ...	Rám Swarup ...	„ March ...	9th „ ...	300 „
	Twice a month.					
42	Jain Gazette	Muttra ...	Munná Lál ...	1st May ...	8th May ...	700 copies.
	Weekly.					
43	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	29th April and 6th May.	5th and 8th May ...	210 copies.
44	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	4th May ...	7th May ...	800 „
	Daily.					
45	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	3rd, 4th, 5th, 6th and 7th May.	5th, 7th and 8th May.	214 copies.
	GURKHÁ.					
	Monthly.					
46	Gurkhá Samáchár ...	Benares ...	Vishwaráj ...	For April ...	5th May ...	500 copies.

I.—Political and Foreign.

Al Bashír, 1st May 1899.

1. *Al Bashír* (Etáwah), of the 1st May, states that at a late commercial meeting held at Cariff (Cardiff?) the Turkish Ambassador said that English goods were greatly in demand in Turkey, and that as England is, by virtue of her rule in India, the greatest Muhammadan power in the world, it was the wish of every individual Turk that old friendly relations should again be established between the two countries. The *Bashír* endorses the Turk's desire on behalf of every Indian Musalmán, who is greatly pained whenever he hears news of ill-will between the British Government and the Porte. Indian Musalmáns have, on the one hand, religious sympathy with Turkey, and owe, on the other hand, loyalty to England, and hence any friction between the two causes them extreme pain. Apart from all other considerations, therefore, it is necessary that friendship should exist between Turkey and England out of sheer regard for the feelings of the Muhammadan subjects of Her Majesty the Queen.

England and Turkey.

Dabdaba-i-Qaisarí, 29th April 1899.

2. The *Dabdaba-i-Qaisarí*, (Bareilly), of the 29th April, regrets to notice that a severe famine is raging in some parts of Russian territories in Europe, and that the miseries of the sufferers have been aggravated by fever. Russia afforded some relief to India during the late famine. It would be well if the latter availed herself of the occasion to return the compliment.

Famine and fever in Russia.

Hindustán, 6th May 1899.

3. *Hindustán* (Kálákankar), of the 6th May, says that the (London) *Times* has a very interesting article on the industrial pursuits of the peasantry in Russia. It would seem that however hostile the Russian system of administration may be to the freedom of the people, the Russian Government takes a keen interest in teaching industrial arts to the peasantry. The Russian Government and the owners of large factories send experienced artisans into the interior of the country to train villagers in different industries, such as sericulture, weaving of cotton and woollen cloth, wood-work, lace-making and so on. The Russian peasants have also established associations to encourage technical education. The Government and mill owners in India should follow suit and take steps to encourage industrial pursuits among the Indian peasantry.

Industrial pursuits among the Russian peasantry.

The same, 4th May 1899.

4. The same paper, of the 4th May, says that the Mahárája of Kashmir desires to construct a railway 175 miles long leading from British territory in the Panjáb to Srinagar *viâ* Jammu. The line will no doubt be very useful to Kashmir and the people living in that State. But some Members of Parliament, posing as champions of justice and humanity, are endeavouring to lead the British and the Indian public to imagine that the Kashmir line is intended for the benefit of Englishmen and not of the people in Kashmir. Sir J. Leng asked in Parliament who would pay the entire cost of the line, and if the Mahárája, why so. Lord George Hamilton replied that the Mahárája desired to construct the line, and that no portion of it would lie in British territory. It is true that the Government of India has encouraged the Mahárája to construct the line, but that it would contribute no portion of the cost. A gentleman writing from London says that the finances of Kashmir are not in a sound state at present, that the line in question is chiefly intended for the benefit of those Anglo-Indian officials who pay visits to that beautiful valley, and that the Mahárája has been advised to construct the line himself and not to enter into a contract with any joint stock company for its construction, as it will not pay. The gentleman in question accuses the Government of India of deceit and even inhumanity in advising the Mahárája to build the line. Evidently he is one of those M. P.'s who pick holes in every measure of the Government of India in order that they may be considered great friends of India or who owe a grudge to that Government. The proposed line will not only be useful to European visitors to Kashmir, but will also encourage trade between Kashmir and India and be beneficial to the Mahárája and his subjects.

Proposed Kashmir Railway.

Rohilkhand Gazette, 24th April 1899.

5. The *Rohilkhand Gazette* (Bareilly), of the 24th April, publishes a communication from a correspondent at Bhopal who gives an account of a strange case of rape. As the young lady doctor in charge of the female Lansdowne Hospital was about to go out for

Alleged outrage on the lady doctor in charge of the female Lansdowne Hospital (at Bhopal?) and on a nurse.

a drive one winter evening a young man presented himself before her and asked her to see a woman suffering from the pangs of childbirth. She did not like to abandon her evening drive. But he appealed to her sense of humanity and she yielded provided she were paid double her ordinary fee. The man agreed and took her to his house. The young native nurse or midwife who accompanied her was quietly detained in an ante-chamber by the man's servants without her knowledge. The Lady Doctor was taken to a room in the inmost recesses of the house where she found no patient but a vacant bed. Her suspicions were then aroused, but it was too late. The man had the doors of the room fastened from outside and forcibly outraged the lady in utter disregard of her threats and remonstrances. He apologized to her and asked her to keep the matter a secret. She acquiesced in his proposal with a view to escaping public disgrace and told him that she was about to be married and would proceed to England with her husband. She was assured that her nurse did not know what had happened to her and that the nurse, too, had been dealt with in the same way by his servants.

THE SAME.

Madrasa-i-Saulatia at Mecca.

6. The same paper is glad to say that the Managing Committee of the Madrasa-i-Saulatia at Mecca has appointed Haji Riaz-ud-din Ahmad of Bareilly to be its vakíl or agent in India (for the collection of subscriptions). This school was founded by the late Maulvi Rahmat-ullah and thousands of Indian Musalmáns have benefited by it during the twenty-four years of its existence. For the last three years its funds have suffered from a large falling off in the number of Indian pilgrims. It is to be hoped that Haji Riaz-ud-din Ahmad will be able to raise subscriptions on its behalf and again place its finances on a satisfactory footing.

II.—General Administration.

HINDUSTÁNÍ. 3rd May 1899.

Sir Charles Elliott on the British administration of India.

7. The *Hindustáni* (Lucknow), of the 3rd May, says that Sir Charles Elliott, formerly a Lieutenant-Governor of Bengal, made a speech at a meeting of the London School Board in which he sought to disprove the charges generally brought against the administration of India as carried on by Anglo-Indians. He complained that Englishmen at home take very little interest in the affairs of India, and that the consequence is that there exists much misconception among them as to the manner in which Indians are governed. He stated that when he had lately expressed a desire to be a member of the London School Board a young Englishman upbraided him, observing that he had been responsible for the deaths of thousands of Indians. Sir Charles urged that he did not deserve this censure at all; for during the whole period of his service in India he had worked for the good of the people. The *Hindustáni* is willing to believe what Sir Charles has said; but he showed his sympathy with the people in such a way that they did not feel grateful to him. The people of Bengal over whom he ruled were not hostile to the British Government and did not want a change of masters; but Sir Charles created such discontent among them by his administration that it required "500 coolies to remove it" (*sic*). He further contended that the Government which the British had established in India was just and merciful, and not oppressive or tyrannical like those the Dutch and Spanish had established in their respective colonies. He emphasized that England levied no *direct* tax from the Indians for her own benefit, and that Indians were given perfect freedom of trade. It is no doubt true that England exacts no (direct) tribute from India, but the amount of money which the former takes from the latter in the form of home charges, rewards, allowances, and trade profits far exceeds any sum which any subject people ever paid to any foreign Government. As regards the freedom of trade in India, it is absurd to assert that Indians are as unshackled in their trade as Englishmen themselves. Everybody knows that all "our" trades and industries have been, as it were, strangled, being sacrificed to those of Englishmen at home. He also defended the excise system of the Government of India, urging that there was a smaller number of liquor shops in India than in England. But Sir Charles ought to know that if the Indians had a free hand in the matter 99 per cent. of the existing liquor shops in their towns would be closed at once. He ostentatiously held out that it was possible for a person to pass his whole life in India and pay no tax to the British Government other than the salt one, which, on the average, was not more than 8 annas per head. As regards the land revenue, it is, according to him, nothing

else than the land tax which the Muhammadan rulers also exacted. True, but under Muhammadan rule the tax was not so heavy and the revenue was expended locally, so that Indian wealth was not carried away to any foreign country. Sir Charles would not believe that the people of India are poor, but even such officers as the lately retired Sir James Westland admitted that the condition of the people of India was so deplorable that on the failure of a single crop they were brought to the verge of starvation. Referring to a speech of the Mahárája of Darbhunga, Sir Charles asserted that the higher classes held very high opinions of Anglo-Indian officers, and that it was the lower classes that found fault with their administration. The meaning of this remark is that if you call India rich, do not bring the grievances of the people before Government, and do not point out the blunders of officers, you will be considered to be of higher class; but that if you act otherwise, Sir Charles will abuse you and dub you a man of low-class.

RIÁZ UL-AKHBÁR, 4th May 1899.

Lord Sandhurst, Governor of Bombay.

8. The *Riáz-ul-Akhbár* (Gorakhpur), of the 4th May, stating that it has been settled that Sir Antony MacDonnell will succeed Lord Sandhurst as Governor of Bombay in October next, observes that the latter retires before the expiry of the term of his office, perhaps because he obviously blundered on some occasions and pursued a harsh policy, and several disagreeable events occurred during during his *régime*.

SURMA-I-ROZGÁR, 24th April 1899.

Poverty of India and foreign imports.

9. The *Surma-i-Rozgár* (Agra), of the 24th April, regrets to say that while the inhabitants of other countries which are far less productive than India are growing more and more prosperous and happy, the Indians are getting poorer and poorer and more and more distressed in spite of the piping peace and order which the British Government have established here and which the people appreciate at their full worth. It is the fine and gaudy British and other European imports that have changed the tastes of the people and made their life more expensive than they can afford to live, and hence their growing distress and poverty. Government cannot, however, be in any way blamed for this state of things. It is the duty of educated natives to establish associations and explain to the masses the dire result of the use of expensive foreign articles in preference to their home-made goods though coarser, and thereby check the drain of their country's wealth by foreigners.

AGRA AKHBÁR, 28th April 1899.

Alleged hard lot of Muhammadans in India at the present time.

10. The *Agra Akhbár* (Agra), of the 28th April, in continuation of a portion of the Urdu poem entitled "The Complaint of India," by one Saiyad Aizaz-ud-din Faiq at Bulandshahr, which was published in a former issue, publishes a subsequent portion thereof. In this portion the writer reminding India of the kind reception she gave to Muhammadans when they first came here, bestowing all her power, wealth, &c., on them, bitterly complains that she has not only withdrawn now all that she had given them before, but has also divested them of all their manly, generous, and other noble qualities they brought with them from their native lands of Arabia and Persia. If they knew they would be ground down by Time in this manner, they would never have dreamed of setting foot in this country. They were all along told that India was a "land resembling paradise," but that they never knew she was so very prolific of discord. (*To be continued.*)

SHAHNA-I-HIND, 1st May 1899.

Alleged mean and grovelling condition of the Indian vernacular press in general.

11. The *Shahna-i-Hind* (Meerut), of the 1st May, says that the general condition of the vernacular press in India is most wretched. The proprietors and "nominal" (*sic*) editors of all vernacular newspapers, with a few honorable exceptions, are men of very poor learning, knowing neither History nor Geography, possessing no good knowledge of literature, grammar, &c. Such newspapers mostly depend on reproductions from other papers. Some of them are so mean and worthless that one wonders how they are patronized at all by any customers. Such papers are in fact a disgrace to the native press. Most of the proprietors of such papers eke out their living by "practising begging" (*sic* blackmail) among native *raises* and Chiefs. Some of the editors of

the Panjáb newspapers regularly pay visits to Native Courts during the Dasehra and Id festivals like beggars and receive their fixed annual allowances from them. It is a pity that "we" native editors do not know "our" duties, though "we" pretend to discharge them honestly all the same! It is disgraceful that native papers should continue to be so grovelling and no attempt be made to improve them. If there were union among the native public (press) they would be able "to shake even a mountain to the root" and certainly secure their every lawful request from Government.

AL BASHIR. 1st May 1899

Deputy Collectors' Competitive Examination in the United Provinces.

12. *Al Bashír* (Etáwah), of the 1st May, says that the results of the late Deputy Collectors' Competitive Examination in the United Provinces have been published. Not a single Muhammadan candidate has been successful as was expected. The very rules of the examination are such that hardly any Musalmán can ever come off successful in it. "We" are at a loss to understand why the number of marks allotted to Hindi is greater than that assigned to Urdu in the Deputy Collectors' examination when Urdu is the recognised language of the people of these provinces and is used in Government offices (and courts). So long as this unjust and iniquitous enormity in the assignment of marks to Hindi and Urdu exists, Musalmán candidates have little chance of success in the examination; for the time these candidates have to devote to the study of Hindi Hindu candidates devote to the preparation of other subjects, and thus have a decided advantage over the former. It would be far better if Hindi were included in the course of studies for the B. A. examination under the circumstances. Could the "ignorant" (unenlightened) Musalmáns at the same time be possibly enlightened on the question? They fail to understand why a greater number of marks has been assigned to Hindi than to Urdu.

RIÁZ-UL-AKHBÁR, 4th May 1899

Subordinate native executive officials.

13. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 4th May, bitterly deploring the new wants and comforts which Western civilization has introduced among the natives, and is thereby fast reducing them to utter poverty, much regrets that Government gives very poor salaries to native (subordinate) executive officials, which cannot possibly enable them to support their families and to maintain their own position according to the modern style of living and they must perforce soil their hands with bribery. Of late, Government has thrown open the various branches of public service to all classes of natives without any regard to their social position, which is very annoying to respectable classes. During the Muhammadan rule great care was taken that no responsible post should be given to men of low social position, and the present Government ought also to follow the noble example of its predecessor. It is the ill manners of officials recruited from low classes that have at the present time demoralized certain European officers who are, otherwise, generally of angelic nature while none of their predecessors, a few years back, ever made themselves notorious for their ill manners or use of abusive language to their subordinates.

RIÁZ-UL AKHBÁR, 1st May 1899.

Praise of Mr. G. R. Hoskins, District Superintendent of Police in Azamgarh.

14. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st May, says that if the head of the police in a district bears a good character he is a source of strength to the Magistrate, the people are happy, and his example improves the tone of the police. Mr. G. R. Hoskins, the District Superintendent of Police in Azamgarh, is an officer of this stamp. He has enjoyed a good reputation and widespread popularity in every district which has been the scene of his labours.

POLICE NEWS, 1st May 1899.

The question of the grant of increased powers to police officials in charge of thánas over their subordinates.

15. A correspondent of the *Police News* (Meerut), of the 1st May, is quite opposed to police officials in charge of police stations being invested with the powers of suspending, granting leave to and transferring their subordinates, as some writers have suggested. The police officials in charge of police stations in the present times have generally no experience of the department, being just turned out by the Police Training School, and thus possessing only the theoretical but no practical knowledge of the law. Such men, if invested with increased powers over their subordinates, will simply

abuse them. If a police official is really an able man, and has gained the good opinion of his District Superintendent by his detective skill, &c., his reports and recommendations regarding his subordinates are sure to be readily accepted by that officer. Such an official has simply to report a subordinate for punishment or reward and his Superintendent will have no hesitation in complying with his request. But seeing what kind of men the present Sub-Inspectors in charge of thánas generally are, the writer would, on no account, think it safe to let them deal with their subordinates as they liked.

CAWNPORE GAZETTE, 1st May 1899.

Alleged misconduct of police officials at Cawnpore.

16. The *Cawnpore Gazette*, of the 1st May, complains that some police officials at Cawnpore are to be found paying frequent visits to the houses of dancing girls.

AL BASHÍR, 1st May 1899.

A criminal suit by a European Military Officer against a native *rais* at Agra.

17. *Al Bashír* (Etáwah), of the 1st May, referring to the criminal suit for assault and intimidation brought by Lieutenant Jewett against a native *rais*, Nawáb Nizám-ud-din at Agra, which is pending at present in the Court of the Joint Magistrate, relates the story of the prosecution and observes that this would seem to be a very novel kind of case indeed considering that a European should have been so very forbearing and modest in his dealings with a native, as he has represented himself to be in his plaint. [The *Surma-i-Rozgár* (Agra), of the 24th April, referring to the case, says that it is currently rumoured that though the Nawáb had filed a criminal charge against the Lieutenant before the latter lodged his suit, the Joint Magistrate, Mr. Tyler, has assigned priority to the Lieutenant's suit (or treated it as having been filed before). The case is a mixed one, between a European and a native !]

NÁTYA PATRA, May 1899.

Control of Hindu religious endowments.

18. The *Nátya Patra* (Allahabad), for May, complains that Hindu religious endowments, some of which are large ones, are generally under the management of unprincipled and immoral men who make an improper use of the incomes derived from such endowments, as is evident from the cases of the Mahants of Tarkeshwar and Tripati. There are several Hindu temples at Allahabad, but the income of none of them is properly spent. Hindu Sabhas should be established in the various towns to look after the affairs of the endowments in question. They should advise the trustees to mend their ways and to incur no expenses without their consent. If the trustees agree, well and good; otherwise the Sabhas should represent the matter to Government. The authorities transferred the management of the temple of Amba Devi at Amraoti from the Panda to a Sabha at the instance of the latter.

THE SAME.

Qualifications for members of Municipal Boards.

19. The same paper says that men whose incomes are not below Rs. 100 a month are eligible for election as members of the Allahabad Municipal Board. But no test has been fixed for the character of candidates. No man who is not reputed for sagacity, impartiality, sympathy, and good character should be admitted to the Board. When a man offers himself as a candidate the authorities should inquire from the leading men in the town whether he possesses the above qualifications or not. Some unconscientious candidates obtain votes by undue pressure and threats. The system suggested above by the editor may be extended to all towns.

III.—EDUCATION.

ALMORA AKHBÁR, 6th May 1899.

Recommendations of the Education Committee which lately sat at Allahabad.

20. The *Almora Akhbár*, of the 6th May, referring to the recommendations of the Education Committee which lately sat at Allahabad, as described in a late issue of the *Pioneer*, highly approves of those recommendations and hopes that the Local Government will adopt them. Too many examinations have been fixed and too many subjects are taught in each class. The more these evils are checked the better.

21. *Al Bashír* (Etáwah), of the 1st May, referring to the appointment of the Education Committee in the United Provinces, strongly objects to the Urdu Middle Course which has been prescribed for the Lower Middle Examination, which has lately been instituted by the present Director of Public Instruction. This Urdu compilation is the text-book for the Middle Examination in the Panjáb, while it has been appointed in the United Provinces for children of more tender years. The selections contained in this compilation are altogether unsuited to the boys of the Lower Middle class. Some portions, both prose and poetry, are too easy, while others are most difficult productions in the Urdu language. Such compilations should never be prescribed for small boys who cannot possibly understand them, and must learn them by rote. There is therefore great need that the Educational Text-Book Committee in these Provinces should be reformed. Proper discretion does not seem to be used by examiners in setting question papers for various school examinations. The Persian question paper set at the last Lower Middle Examination was hardly less stiff than that set at the Upper Middle one. Questions were also set in prosody, though that subject was not prescribed for either of those examinations.

AL BASHÍR, 1st May 1899.

Urdu Course for the Lower Middle Examination in the United Provinces.

22. The *Dabdaba-i-Qaisarí* (Bareilly), of the 29th April, says that the Hindu Central College at Benares has been established by Mrs. Annie Besant. Great enthusiasm was exhibited at first in the collection of subscriptions for the College Fund in the different parts of the country, even Provincial Governors táking part in the meetings held for the purpose. There are few persons who do not sympathize with the good aims and objects of the institution in question. In these circumstances it is a matter of surprise that Sir Antony MacDonnell, who has won widespread popularity among the people for his love of justice, fair play and sympathy, has so far stood aloof from the noble movement. The editor quotes an extract from the *Amrita Bazár Patrika* in which the writer expresses surprise that while Government officers, from the Viceroy down to a District Superintendent of Police, have lent a helping hand to the Muhammadan College at Aligarh, they, even Sir Antony MacDonnell not being excepted, should be so indifferent to the Hindu Central College at Benares. The writer cannot think of any other cause of their indifference than this: they consider Mrs. Annie Besant as a renegade from their nation and are jealous of her (spiritual) powers and of the firm hold she has gained on the native mind. The attitude of the official hierarchy also explains the indifference of the native Chiefs. The editor does not like to express any opinion on the subject.

DABDABA-I-QAISARÍ, 20th April 1899.

Alleged indifference of Government officers to the Hindu Central College at Benares.

23. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st May, publishes a communication in which the writer expresses great satisfaction that the late annual session of the Nadwat-ul-Ulama at Sháhjahánpur was a success. The Association was able to raise fifty thousand rupees by subscriptions on the occasion. But the object that Association has in view, *viz.*, the establishment of an Oriental University, is premature, and not at all suited to the present unsatisfactory condition of Musalmáns in this country. What Muhammadans want at present is a University such as the Sir Saiyad Ahmad Memorial Fund Committee desires to establish. It is well known that soon after the Mutiny of 1857 the Musalmáns were reduced to great straits, and there was reason to fear that if they did not soon improve their position they might have to serve those communities which were once under their rule. Such a state of things would not be agreeable to them. Sir Saiyad Ahmad Khan came to their rescue and established a college to encourage the spread of English education among them, which was the only means of averting the fate with which they were threatened. His ill-advised co-religionsits offered strong opposition, but he stood to his gun and carried out his scheme. But it is to be regretted that as soon as his scheme began to bear fruit he joined the majority. His friends have resolved to raise the college to the status of a University and are raising funds for the purpose. Lately the residents of Gorakhpur warmly responded to their appeal. It is highly desirable that the promotors of the Nadwat-ul-Ulama should co-operate with them and make over to them the money they have collected, suspending their plan of an Oriental University.

RIÁZ-UL-AKHBÁR, 1st May 1899.

Nadwat-ul-Ulama and the Sir Saiyad Ahmad Memorial Fund Committee.

No Muhammadan candidates have yet been successful at the Competitive Examination held for recruiting the ranks of Deputy Cellectors. The promotion of English education among Musalmáns is absolutely necessary to enable them to hold their own against other communities. When satisfactory arrangements have been made for English education, then an Oriental University which the Nadwat-ul-Ulama has in view may be established in connection with the one the Saiyad Ahmad Memorial Fund Committee is striving hard to establish.

AL BASHÍR, 1st May 1899.

24. *Al Bashír* (Etáwah), of the 1st May, publishes a very long article, by one Ahmad Bashir Husain, in which he strongly criticises a communication condemning the aims and objects of the Nadawat-ul-Ulama at Lucknow, by one Aziz-ud-din Ahmad, which appeared in its issue of the 27th March last. Bashir Husain endeavours to show that the Nadwat has taken upon itself to supply a great desideratum for ameliorating the wretched condition of Indian Musalmáns. This Association's ultimate object is to establish a University to which the Aligarh College might be affiliated. It will give education to Muhammadan students chiefly in Arabic, and thereby seek to revive Islamic civilization, &c. Aziz-ud-din is wrong in thinking that Arabic alone will be taught in the *Dar-ul-Ulum* or College to be founded by the Nadwat. English is sure to be taught in the *Dar-ul-Ulum*, but as a second language, along with Arabic. Why, the Nadwat may even teach French and German to its students. Aziz-ud-din is a great advocate of English education, but an exclusive education in English invariably gives republican ideas, and creates desire for liberty, the National Congress being the product of this education. He also forgets that no nation has improved or can ever improve itself without cultivating its own language. The Nadwat does not, moreover, aim at giving that form of instruction to boys which will fit them only to earn a livelihood by entering into service, but such as will teach them Islamic civilization, morality and nationality, and Government would then be prepared to throw open Commissionerships or even Lieutenant-Governorships to men who have been brought up in such an institution. The Nadwat will not turn out boys who will be disaffected towards Government if they fail to secure Government employment, as other English educational institutions in this country generally do. Bare English education has made Muhammadans lose their nationality, civilization, religion, &c. You will find few Europeans who do not go to church on Sundays; but there will hardly be found a Musalmán who has received only English education and still attends a mosque on Fridays for prayers. Religious education will form the chief distinguishing feature of the *Dar-ul-Ulum* of the Nadwat, for it does not wish to produce English-knowing Musalmáns who drink, wear English clothes, look down upon their own religion and co-religionists, &c. Bashir Husain then advises the Nadwat to commence English education as a second language at once in the *Dar-ul-Ulum* it has already established, and invest all the money it may have collected for its objects in some profitable business. He also names certain big Musalmán taluqdárs of Oudh who, he thinks, should handsomely subscribe to the Funds of the Nadwat, and himself offers as much land as the Nadwat might require for the purposes of its *Dar-ul-Ulum* on his estate of Bastauli which lies at the distance of little more than a *kos* from Lucknow.

Objects of the Nadwat-ul-Ulama Association in Lucknow.

ROHILKHAND GAZETTE, 24th April 1899.

25. The *Rohilkhand Gazette* (Bareilly), of the 24th April, says that at the close of the annual session of the Nadwat-ul-Ulama at Sháhjahánpur a deputation consisting of Saiyad Muhammad Ali, Saiyad Abdul Haji and others paid visits to Bareilly, Chandausi, and Amroha and succeeded in raising subscriptions to the amounts of Rs. 500 at Bareilly and Rs. 1,000 at each of the other places.

Subscriptions raised at Bareilly and other places on behalf of the Nadwat-ul-Ulama.

RIÁZ-UL-AKHBÁR, 1st May 1899.

26. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st May, says that Saiyad Zawwar Husain, the President of the Sadar Anjuman Imamia at Lucknow, takes exception to the action of Nawáb Mohsin-ul-Mulk in publishing his scheme regarding the provision of religious education at the Muhammadan College at Aligarh, on the ground that before doing so he should have assured the Shias that as Secretary to the College Committee he is not at all

Religious education at the Muhammadan College at Aligarh and the Shias of Lucknow.

influenced by the ideas he expressed in his book called the *Áyát-i-Badyanát*, in order that they might not hesitate to contribute to the College funds. Many of the trustees of the College fund are Shias and the entire control of the religious education of Shia students is in their hands. In that case the religious ideas of the Secretary are of little importance. Again, it should be observed that Nawáb Mohsin-ul-Mulk has been elected Secretary by a majority of votes of the trustees and no objection has been raised against him at any of those places which the College deputation has visited so far. Indeed, the Shias have rendered great help at several places in the collection of subscriptions, as was the case at Gorakhpur the other day where Saiyad Jafar Husain, Subordinate Judge, Muhammad Ali Naqi, Deputy Collector, and Saiyad Zamin Ali, Deputy Collector, rendered great help to the deputation. If the Shias of Lucknow have any doubts regarding the conduct of the College Committee, they should distinctly give vent to those doubts in order that the Committee and the Secretary may have an opportunity for removing them.

IV.—Railway.

27. *Hindustán* (Kálákankar), of the 5th May, referring to the rumour that Lord Curzon has taken railway affairs under his direct control with a view to acquiring an insight into the system of railway administration, observes that if the rumour is true the measure is sure to lead to the introduction of important reforms in railway administration. The editor would draw His Lordship's attention to the following matters:—Native capitalists are not inclined to invest their money in railways. However, if there be anything in the rules to discourage such investment, they should be modified. Privies should be provided in third class railway carriages. Satisfactory arrangements should be made for the supply of pure and sufficient water and of good food to passengers at railway stations. There should be comfortable passengers' sheds at railway stations and effectual steps should be taken to protect native female passengers from the outrages of wicked railway officials. The subordinate native employés receive very low salaries, which should be raised. The quarters provided for them at railway stations should be improved and arrangements made for the education of their children. The railway employés in America, England, France and other countries in Europe receive considerably higher salaries than in India. The editor does not mean that the rates of pay in this country should be levelled up to those obtaining in America and Europe, but that the subordinates employed should be given fair increments.

Hindustán, 5th May 1899.

The Viceroy and railway affairs.

28. The *Rohilkhand Gazette* (Bareilly), of the 24th April, expresses satisfaction at the construction of a double platform and an over-bridge at the Bareilly junction station, and urges that the metalled road leading to the goods' shed should be extended to the new platform so that the incoming and the outgoing passengers who use that platform may be saved the necessity of walking a long distance and crossing the over-bridge, which is very inconvenient to them, especially to women.

Rohilkhand Gazette, 24th April 1899.

Bareilly railway station.

29. The *Hindustání* (Lucknow), of the 3rd May, complains that a tax is levied on ekkas and hackney carriages at the railway stations of Cawnpore and Lucknow, which the editor has, on enquiry from the Superintendent, Government Railway Police, ascertained is not authorized either by the police or the railway authorities. The editor has himself heard the drivers of ekkas and carriages complaining of the illegal exaction made from them, and thinks the Police Superintendent can easily ascertain as to who imposes the illegal tax on the drivers, which is certainly a criminal offence.

Hindustání, 3rd May 1899.

Levy of an unauthorized tax on ekkas and carriages at the railway stations of Cawnpore and Lucknow.

V.—Local and Miscellaneous.

30. The *Rohilkhand Gazette* (Bareilly), of the 24th April, in its local news column, complains that the night-soil of the Bareilly Municipality is buried in holes in the immediate vicinity of muhalla Surkha to the great inconvenience of the residents of that muhalla, and urges that a more suitable place far removed from the town should be selected for the purpose.

Rohilkhand Gazette, 24th April 1899.

Burial of the night-soil of the Bareilly Municipality.

JÁM-I-JAMSHED, 30th April 1899.

Conservancy arrangements at Moradabad.

31. The *Jám-i-Jamshed* (Moradabad), of the 30th April, complains that the principal streets at Moradabad are swept and watered and drains cleaned and washed every day, but that the by-lanes are in a very dirty state, the drains therein being seldom cleaned. Night-soil is collected in muhalla Shidi Sarai behind the mosque, and the offensive smell emanating from it is a source of great inconvenience to persons living in the neighbourhood. What are the conservative establishment and Municipal Commissioners about?

RIÁZ-UL AKHBÁR, 1st May 1899.

Gift of Rs. 6,000 by a European deceased to a Muhammadan Association at Lahore.

32. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st May, says that a well-to-do European who lately died at Lahore has left two lakhs of rupees of which Rs. 6,000 will be made over to the Anjuman-i-Himayat-i-Islam according to his will. Will this gift have any effect on Musalmáns?

ALLAHABAD:
16*th May* 1899.

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Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Al Islám	Allahabad ...	Hámid Husain ...	For April ...	13th May ...	500 copies.
2	Káyasth Samáchár ...	Do. ...	Shádi Lal ...	„ March ...	„ „ ...	250 „
	Twice a month.					
3	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	1st May ...	16th May ...	200 copies.
	Thrice a month.					
4	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	10th May ...	13th May ...	400 copies.
5	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	15th „ ...	700 „
6	Mufíd-i-Ám	Agra ...	Qádir Alí Khán ...	1st „ ...	14th „ ...	45 „
	Weekly.					
7	Agra Akhbár	Agra ...	Abdul Rahim ...	7th May ...	12th May ...	160 copies.
8	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	9th „ ...	14th „ ...	200 „
9	Al Bashír	Etáwah ...	Muhammad Bashír	8th „ ...	13th „ ...	...
10	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	6th „ ...	11th „ ...	500 copies.
11	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	8th „ ...	13th „ ...	467 „
12	Colonel	Moradabad ...	Pandit Bansi Dhar...	1st „ ...	16th „ ...	514 „
13	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád.	6th „ ...	15th „ ...	175 „
14	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	8th „ ...	11th „ ...	245 „
15	Hindustání	Lucknow ...	Gangá Prasád Varmá	10th „ ...	14th „ ...	600 „
16	Jámi-ul-Ulúm	Moradabad ...	Munshi Ambá Prasád.	7th „ ...	13th „ ...	...
17	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	10th „ ...	15th „ ...	100 copies.
18	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	8th „ ...	11th „ ...	500 „
19	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	12th „ ...	275 „
20	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	7th „ ...	11th „ ...	350 „
21	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	5th and 12th May ...	16th „ ...	300 „
22	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th May ...	11th „ ...	300 „
23	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	8th „ ...	„ „ ...	70 „
24	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-din.	8th „ ...	11th „ ...	300 „
25	Oudh Punch	Lucknow ...	Sajjád Husain ...	11th „ ...	16th „ ...	500 „
26	Police News	Meerut ...	Maulvi Abul Hasan	8th „ ...	14th „ ...	400 „
27	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	10th „ ...	350 „
28	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	1st and 8th May ...	15th „ ...	325 „
29	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihárí Lál	12th May ...	17th „ ...	...
30	Sanátan Dharm Advocate ...	Saháranpur ...	Pandit Dwárká Prasád.	5th „ ...	14th „ ...	...
	Twice a week.					
31	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	8th and 12th May...	13th and 16th May	400 copies.
	Daily.					
32	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhargava.	8th, 10th, 11th, 12th and 13th May.	9th, 11th, 12th, 13th and 14th May.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ-ENGLISH.					
	Monthly.					
33	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	For May ...	11th May ...	100 copies.
	HINDÍ.					
	Monthly.					
34	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál	For April ...	13th May ...	600 copies.
	Twice a month.					
35	Bhárat Prakásh ...	Moradabad ...	Laltá Prasád ...	15th & 28th February & 15th & 31st March & 15th & 30th April.	6th May ...	177 copies.
	Weekly.					
36	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	13th May ...	16th May ...	210 copies.
37	Arya Mitra	Moradabad ...	Bhawáni Singh ...	8th „ ...	13th „ ...	280 „
38	Bhárat Jíwan	Benares ...	Rám Krishna ...	„ „	„ „	1,500 „
39	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	11th „ ...	17th „ ...	800 „
	Daily.					
40	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	9th, 10th, 11th, 12th, 13th & 14th May.	10th, 11th, 13th, 16th & 17th May.	214 copies.

I.—Political and Foreign.

Al Bashír, 8th May 1899.

1. *Al Bashír* (Etáwah), of the 8th May, says that in spite of the repeated proofs Amir Abdur Rahman Khan has given of his steadfast loyalty and friendship to the British Government even on most critical occasions, the English newspapers still continue to be haunted with suspicions and doubts about him. This shows that the English press are victims to a diseased fancy, and that is apparently the reason why they give out all sorts of false rumours about him from time to time. The British Government gives an annual subsidy to the Amir not to squander it away in his pleasures and pastimes, but to spend it in fortifying his country in such a way that Russia might not find it easy to capture it. The Amir accordingly makes a proper use of the money he receives from Government; but the English papers instead of praising His Highness for doing the same, look at him with suspicion; some of them going the length of expressing fear lest the large military preparations His Highness has made should be used by himself or his successor against "ourselves." There can be no remedy for such wild apprehensions. Excessive indulgence in fancy and distrust invariably leads to bad consequences. It is not good for Government to entertain suspicions regarding its friends until it has some reasonable ground to do so.

The Amir of Kabul and the British Government.

Hindustání, 10th May 1899.

2. The *Hindustání* (Lucknow), of the 10th May, observes that some English politicians have advised the Indian Government to occupy Afghanistan, seeing Russia has extended her railway very near to the borders of that country. It is urged that Russia will now be in a position to monopolize the entire Asian trade and transmit her goods even to India through Afghanistan, and that therefore the wild Afghan tribes should be made short work of, and the Indian railways carried through and beyond Afghanistan. But while Mr. A. Maclean (and others) counsel Government in this strain, they fail to point out the means by which the barbarous Afghans can be subjugated. It is possible that Russia may be willing to join hands with England at present, and enter into an agreement regarding the partition of Afghanistan, as she has done in respect to China. But who knows that Russia may bring about an outbreak of hostilities between India and Afghanistan, and then take advantage of the weakness of the Indian Government.

Afghanistan, Russia, and England.

Hindustán, 10th May 1899.

3. *Hindustán* (Kálákankar), of the 10th May, says that Mr. Maclean, in a letter published in the London *Times*, urges that the Russian and British boundaries in Central Asia should be brought in immediate contact, Afghanistan ceasing to be an independent country. He recommends the extension of the Indian railway to Kabul and Qandahar, and observes that in that case the Indian Government will be saved the necessity of undertaking frequent costly frontier expeditions, and that the British troops will be able to reach Moscow with the same ease and despatch as the Russian troops Calcutta. The editor does not know the views of British statesmen on the subject. But when the Russian railway has been extended to Kushk and Russian influence and trade are steadily increasing in Central Asia, he would not advise the English Government to pursue the policy of masterly inactivity and stand on this side of Afghanistan with folded arms, allowing the trade with Persia, Central Asia, Mesopotamia, Syria and Asia Minor to fall into the hands of Russian traders. The extension of the Indian railway to Kabul and Qandahar will facilitate communication between Russian territories and India, promote trade, and even enable people in India to pay visits to Europe by land. Some British politicians are in favour of the maintenance of Afghanistan as a buffer state. But Afghanistan, in its present state, is more a source of danger than of strength to the British Government. It had better cease to be an independent country and British and Russian territories made conterminous.

Russia and England in Central Asia.

Rahbar, 8th May 1899.

4. The *Rahbar* (Moradabad), of the 8th May, says that Russia considering India as a philosopher's stone, or a place where gold falls in heavy showers from heaven, has been making vigorous efforts in all directions to get entry into it. She left no stone unturned to

Russia and the Persian Gulf.

contract friendship with the Amír of Kábul. But Abdul Rahman is a great sharper. There can hardly be a more faithful person than he in the world. He has openly been taking 18 lakhs of rupees a year from the British Government and secretly accepting (some) money from Russia also; but he turns up his nose and changes front now at one and now at the other. This is his true diplomacy indeed. Seeing this scornful conduct of the Amír, Russia, who has been making a railway in Persia for the last 10 years with the permission of the Shah, has lately induced His Majesty to allow her to extend it down to the Persian Gulf through his territories, and thus be in a position to acquire possession of Bandar Abbas, the key of the Ormuz Strait. This scheme of Russia is fraught with a grave (political) danger (to British interests). She also instigated France against England in the late Muscat incident, and had a war broken out between these two countries, both the Sultan of Muscat and the Shah of Persia would not (probably) have been slow to avail themselves of the opportunity to avenge their co-religionist, the Sultan of Turkey, on Englishmen. But France would not enter into war with England at present, because she is confronted with internal difficulties, being divided into two factions in connection with the Dreyfus case, besides she did not think her military and naval strength was sufficient to meet the foe, and the Paris International Exhibition of 1900 was drawing nigh, the "bankrupt" Russia, who though otherwise is big enough to swallow several Englands, also showing great timidity in the matter and growing serious. But how could Russia embroil herself in a war with England at present: she having to construct a railway towards India on the one hand and grease the palm of the double-faced Amir of Kabul on the other? Well, it was all right so far. But England should be on her guard against the designs of her mortal enemies, Russia and France, in the Persian Gulf. England had better oocupy the Strait of Ormuz, so that she may thereby be able to dominate both Bandar Abbas and Muscat from there, and she should also have some of her warships ready in the Persian Gulf for exigency, and appoint an Ambassador (Consul) at Bandar Abbas and Political Agents at Karáchi and other places to keep her well informed of the movements of Russia, and lay telegraph cables from Muscat to Lingah connecting Jask and Bandar Abbas. It is also necessary that Russia should not be allowed to extend her railway (to the Indian Ocean). [The *Oudh Akhbár* (Lucknow), of the 8th May, referring to the rumours of Russia seeking to extend her railway system to the Persian Gulf and securing Bandar Abbas there, observes that as the British Government has hitherto borne large expenses and involved itself in various sorts of troubles and complications with the tribes on the North-West frontier with a view to providing against the possible dangers of the "greedy and barbarous" (wild) movements of Russia towards India by land, it is very necessary that England should spare no pains and expense to prevent Russia obtaining a footing in the Persian Gulf, and thereby threatening India by sea as well. The Emperor of Germany has already induced the Sultan of Turkey to grant him permission to build a railway from Jerusalem to Baghdad, and France has obtained a port in Muscat: so that if Russia also secures a port in the Persian Gulf, and these three great Powers make a common cause against the British possession of India, England will have a bad time of it. Hence the British Government cannot sacrifice too much in frustrating the Russian designs on the Persian Gulf by all means in its power.]

5. The *Bhárat Jíwan* (Benares), of the 8th May says that according to the *Times of India* Russia has secretly obtained permission from the King of Persia to occupy Bandar Abbas in the Persian Gulf, which furnishes additional proof of the hostile designs of Russia against India. The late proceedings of France in Muscat had close connection with this Russian policy. Now the British Government should be on the alert and take steps with a view to counteracting the effects of the intended Russian occupation of Bandar Abbas. It should occupy Kishm and Ormuz, permanently locate a political officer at Bandar Abbas, increase the number of such officers in Persia, extend the telegraph from Muscat to Lingah *viâ* Jask and Bandar Abbas, and so on. The Shah granted permission to Russia to construct a railway in Persia in ten years. The period will expire this year. England should prevent the Shah from making any such concessions in the future.

The same.

BHÁRAT JÍWAN, 8th May 1899.

OUDH PUNCH, 11th May 1899.

England and China.

6. The *Oudh Punch* (Lucknow), of the 11th May, contains a cartoon in which a robust Englishman and a Chinaman are represented as riding a single horse, the latter being seated behind the former and holding him fast with his arms. The letter-press is: "Don't you be afraid; I shall carry you on my horse from place to place."

BHÁRAT JÍWAN, 8th May 1899.

Hindi and the Bikanir State.

7. The *Bhárat Jíwan* (Benares), of the 8th May, expresses surprise that Sir Antony MacDonnell, fully alive as His Honour is to the fact that the Devanágari character is in use among the masses, and to the advantages of that character, has not yet introduced it into courts and offices in place of the Persian character in the United Provinces. The editor finds fault with Hindu ruling Chiefs for not making Hindi the court language in their States. He praises the Mahárája of Rewah, who at once substituted Hindi for Urdu, and he is much pained to find that the rumour regarding the introduction of Hindi in Bikanir is false, as is evident from the reply of the Dewán of that State to the letter of the Nágari Pracharini Sabha at Benares on the subject.

JÁMI-UL-ULÚM, 7th May 1899.

Native Chiefs accused of wenching.

8. The *Jámi-ul-Ulúm* (Moradabad), of the 7th May, says that if to advise Native Chiefs to refrain from luxuriousness (wenching), not to allow their mouths to water at handsome girls in their families, to look after the welfare of their subjects, and so on, is an unpardonable sin, they should continue to indulge in wenching to their heart's content, outdoing even he-goats and dogs in the matter. If they take a fancy to any man's wife, they should force him to divorce her, or induce her to file an application before them (for divorce) on the ground that he is impotent. In short, they should bring her into their possession by hook or by crook and enjoy themselves. If the editor were a Maulvi or Mufti, he would readily give *fatwa* in such cases on receipt of a fee of Rs. 5.

II.—GENERAL ADMINISTRATION.

AGRA AKHBÁR, 7th May 1899.

Alleged hard lot of Muhammadans in India at the present time.

9. The *Agra Akhbár* (Agra), of the 7th May, publishes, in continuation, another portion of the Urdu poem entitled "The Complaint of India" by one Saiyad Aizaz-ud-din Ahmad Fáiq, in which he referring to the manliness, vigour and other noble qualities which the Muhammadans brought with them to India when they first came, bitterly laments that they have lost all those virtues now, and are reduced to utter wretchedness. They are in fact no longer to be recognised as descendants of their great ancestors, possessing neither their physical nor mental qualities. They are now exposed to a thousand and one evils. They cannot (even) earn their (bare) livelihood. "Thou tyrant (*i.e.* India) hast lost us both the worlds (ruined us both temporally and spiritually). Were it in our power we would fain give up our ghost rather than lead such a miserable life."

JÁMI-UL-ULÚM, 7th May 1899.

Resuscitation of the *Jámi-ul-Ulúm* of Moradabad.

10. The *Jámi-ul-Ulúm* (Moradabad), of the 7th May, in its leader headed "Honesty is the worst policy," says that the times being out of joint, one should not complain if the people's minds are changed or any events take an unexpected turn in the present century. But the present revolutionary century has entirely changed a well-known proverb into the one quoted above. According to religious books honesty is the best policy, but this "hellish" principle has been a source of incalculable mischief to the editor. He shares the belief that not a leaf is shaken without the will of God, and that the happiness a person enjoys or the misery he endures is nothing but the result of his own acts. It was the will of God that the editor should be taught a lesson in order that he should go with the times and prefer dishonesty to honesty. He received more than his deserts. He never had the least intention of opposing the British Government. He has always considered, and will continue to consider, the British Government to be invincible and British rule to be far better than any native rule that previously existed in this country. His only fault was that he brought the grievances of the people, or these things which were calculated to create

disaffection among them towards Government, to the notice of the authorities in clear and unambiguous terms. He did this, not in a spirit of temerity, but because he knew from history that Englishmen love truth and plain speaking to flattery and hypocrisy, and thought that they would also appreciate the calling of a spade a spade on the part of others. He therefore indulged in plain speaking and even made use of somewhat strong language, and thus his comments looked captious. He did not know that the foul atmosphere of India had affected the thoughts of liberal-minded and truth-loving Englishmen in this country and made them fond of flattery. This ignorance led him to the brink of that deep pit which every man should avoid. True he strongly opposed the plague rules, but his opposition was due to no other motive than a laudable desire to prevent the Local Government from falling into those difficulties which had cropped up in other provinces. More than half of his fears turned out to be well-founded. His strictures on the rules were not intended to create disaffection in the minds of the people towards Government, but to secure a modification of the rules. The Lieutenant-Governor liberally modified the plague rules, for which he thanked His Honour. The article for which he was convicted of sedition dealt with the Calcutta mosque riot and the Poona murders. He declared that the murder of Mr. Rand was not the result of any conspiracy, but probably the work of one or more ignorant and ordinary men who considered themselves to have been aggrieved. He further alleged that no editor had been concerned in the murder. Now every man knows how correct his surmises were. Even the *Pioneer*, which lost its temper at the time of the murders, is now finding fault with the hasty policy of the Bombay Government. The measures adopted by the Bengal Government to deal with the plague are characterized by great leniency. Twenty-two or twenty-three other extracts from the editor's paper were filed before court in support of the charge which was based on the extract above referred to. But almost all of them were mere reproductions from other newspapers and the names of such papers were entered at the end of the reproductions. But the gentleman who instigated the authorities against him overlooked this fact in a hurry. However, when this fact came to the notice of the Government Pleader, he withdrew the extracts from the file. He knew that his conviction was inevitable and necessary. He therefore did not deem it expedient to make a defence and threw himself on the mercy of Government. If the execution of any Government measures require the sacrifice of a man's life, he, as a loyal subject, should readily make the sacrifice. The editor therefore does not mind the hardships to which he has been exposed. Some persons are disposed to attribute his conviction to his endeavours to promote concord between the Hindus and Musalmáns. They say that his writings tended to encourage the growth of union in Rohilkhand and other places which was unacceptable to Government. According to them none of the native papers of the Panjáb or Bengal were prosecuted, although they indulged in stronger language than the *Jámi-ul-Ulúm*, simply because they attacked one another and did not preach union. But the editor does not share this view. Government does not like discord among its subjects. But of course no king likes union among his subjects for political purposes, nor does any one of them dare promote it. Mr. Petre, the then Magistrate of Moradabad, was opposed to the editor, partly because the latter had once made some unfavourable remarks about a local official, but chiefly because the time-serving *raises* of Moradabad always spoke against him to Mr. Petre at their visits to him to please him. In his book called the *Qaid-i-Farang*, which he will shortly publish, he will make his full defence, supporting every statement by documentary evidence, and will show who was the Moradabad correspondent of the *Englishman*, which was the first paper to find fault with his writings, who supplied translations of extracts from his paper to him (the correspondent), and how far those translations were inaccurate. The editor did not say more against Mr. Petre, than that he was a hot-tempered officer and lent a ready ear to the men who made complaints against him. He was a high-minded officer until he became prejudiced against any person. The present Magistrate of Moradabad is reputed to be a good-tempered and just officer, and that he may always remain so is the earnest prayer of the editor. In conclusion the editor asks his readers to allow him to be a time-server and trim his sails to the prevailing wind like his contemporaries, because honesty is the worst policy in these days.

BHÁRAT PRAKÁSH, 15th February 1899.

Meerut shooting case.

11. The *Bhárat Prakásh* (Moradabad), of the 15th February, received on the 16th May, says that some European soldiers went out shooting and fired at black men in a village, killing one of them. Mr. Oakden, European Joint Magistrate at Meerut, who tried the case, not only discharged all the four European soldiers on the ground that they had acted in self-defence, but sentenced the villagers to various terms of imprisonment varying from one month to one year (on the charge of rioting). This decision, which is an acme of justice, ought to encourage European soldiers at Meerut to go and shoot black men and then appear before the Joint Magistrate, who will acquit them and relegate villagers to jail. Will Lord Curzon tolerate this state of things ?

HINDUSTÁN, 11th May 1899.

Counterfeit silver coins.

12. *Hindustán* (Kálákankar), of the 11th May, refers to the report of Mr. Henry, Inspector-General of Police in Bengal, on the making of counterfeit silver coins in Bengal and to the detection of some such coins by the National Bank of India at Calcutta ; and observes that there is no doubt that counterfeit coins have largely been made since the Indian mints have been closed. Act I of 1889 is intended to check the offence, but the punishment provided, one year's to three years' imprisonment, is inadequate. Men convicted of such a serious offence should be sentenced to transportation for life. The police should keep a register of goldsmiths and exercise a strict control over them.

CAWNPORE GAZETTE, 8th May 1899.

A public meeting held to protest against the proposed imposition of a house tax at Cawnpore.

13. The *Cawnpore Gazette* (Cawnpore), of the 8th May, briefly publishes the proceedings of a large public meeting held at Ihata-i-Sawai Singh at Cawnpore on the 7th idem, under the presidency of Lala Sheo Prasad, Rai Bahádur, and Municipal Commissioner. The meeting adopted resolutions protesting against the proposed imposition of a house tax at Cawnpore, urging that the present sources of income were more than enough for the needs of the Municipal Board if it exercised proper control over its expenditure and its employés did not carelessly, extravagantly and improperly expend its funds, the Magistrate-Chairman, who has other important duties to attend to, not finding sufficient time to duly supervise the Municipal finances. The meeting also declared that it had reason to believe that a considerable portion of the Municipal income was "improperly used" (misappropriated ?), and held it as its firm opinion that if the management of the Municipal funds were entrusted to honest hands, as a tentative measure for two years, there would be effected such a large saving as would not only do away with the necessity of imposing a house tax, but also lead to a reduction in the existing taxes. A committee was accordingly appointed to draw up and submit a memorial to the Lieutenant-Governor on the above lines.

PRAYÁG SAMÁCHÁR, 11th May 1899.

Type-writing of judgments by Judges and Magistrates.

14. The *Prayág Samáchár* (Allahabad), of the 11th May, says that the District Magistrate of Patna type-writes his judgments. Reference was made to the Calcutta High Court on the subject, and Sir Henry Princep and Mr. Justice Stevens have ruled that type-written judgments are legal. But if an officer does not write statements and judgments with his own hand, they cannot be considered trustworthy.

ROHILKHAND GAZETTE, 8th May 1899.

An ill-educated Tahsíldár in the Bareilly district.

15. The *Rohilkhand Gazette* (Bareilly), of the 8th May, says that it is true that fortune favours fools (*lit.* God gives boiled rice to His ass). There is a Tahsíldár in the Bareilly district who cannot read or write even simple Urdu correctly. Why, he is unable to spell words in daily use ! If he desires to rise in the service, he ought to make a point of improving his knowledge of vernacular.

HINDUSTÁN, 14th May 1899.

Assessors.

16. *Hindustán* (Kálákankar), of the 14th May, says that an Ahmadabad assessor, writing to the *Times of India* dated the 5th idem, complains that assessors (at Ahmadabad) have to wait in court for three hours before the Sessions Judge comes. The editor sometimes hears of instances in which assessors are fined for being a little late. It is to be regretted that Judges do not show due consideration to native assessors. The Government resolution on the subject urges that assessors should be raised in public estimation ; that their task be made as little irksome as possible, and that

assessors be summoned to attend at the proper time and treated with due respect in court. It would be well if Judges carried out the orders of Government. Lists of assessors are not prepared very carefully, incompetent men being often brought on the lists. Assessors should be taken from among landholders and other influential and educated gentlemen.

Alleged illtreatment of native servants by their European masters.

17. The *Almorá Akhbar*, of the 13th May, says that in England labour is not so cheap as in this country. There a coachman has to be paid Rs. 10 (*sic*), a gardener Rs. 180, a cook Rs. 70, and a maid-servant Rs. 40 a month. On the other hand, the salaries of these classes of servants in India range between Rs. 5 and Rs. 12 a month. Moreover, the servants in this country are very obedient and faithful. But some Anglo-Indians are so hard-hearted that they cruelly assault their servants on the slightest provocation and sometimes even kill them. They readily lay violent hands on natives, as they are not punished by courts in mixed cases. But they dare not treat their European servants in this way.

ALMORA AKHBÁR, 13th May 1899.

A religious quarrel averted between the Hindus and Musalmáns at Sagri, district Azamgarh.

18. The *Liberal* (Azamgarh), of the 8th May, states that as the Hindus had used (some) bricks belonging to a mosque (in ruins) in building a *dharmsála* (a rest-house for travellers) at Sagri in Azamgarh district, a quarrel became imminent between the two communities there. But hearing of this, the District Magistrate, attended by the Deputy Collector, Nazar Ali, at once proceeded to the place, and the latter, having made due inquiries, effected a conciliation between the parties. But the "false and mischievous" Bráhmans sent a petition next day to the District Magistrate complaining that the Deputy Collector had compelled them to accept certain terms against their will. The District Magistrate, however, rejected the false accusation of the Bráhmans, and upheld the settlement concluded by the Deputy Collector.

LIBERAL, 8th May 1899.

Comments on the newly proposed law and other tests which the candidates who have passed the Indian Civil Service Examination are to undergo in future during their two years' probationary residence in England after passing this examination.

19. The *Nizám-ul-Mulk* (Moradabad), of the 8th May, states that it is now proposed that in future passed candidates for the Indian Civil Service should be examined in certain law books, some of which will be compulsory and others optional and learn the vernacular of the Indian province in which they wish to be employed, during the two years they have to reside in England after passing the Civil Service Examination for receiving general education and are paid a probationary allowance. It will also be noticed how candidates have conducted themselves during their probationary period. These new conditions, the writer thinks, would simply put new difficulties in the way of Indian candidates. There was a time when "we" were the masters of India. But "we" were so artless and simple that "we" readily consented to make over "our" sovereignty to English merchants, and began to pass "our" lives in ease "like the dead in the hands of the living." "We" were however very fortunate in being soon released from the "slavery" of the British merchants and made the subjects of the British Crown. When "our" rulers began transferring their territories to the hands of the British Government it was quite possible to have favourable stipulations made regarding the rights and privileges of the people at that time, but who knew then that England would lay down such hard restrictions for the Indian Civil Service as would make the admission of Indians into it quite a Herculean task? "O! British Government, we are thy most loyal subjects. We have acquired honour and fame all over the world on account of thy sovereignty (over us). Our condition exactly resembles that of a lifeless stone which cannot of itself move from its place. We are altogether under thy control. All our movements, whether tending to our improvement or degradation, have their origin in thee. It is thy duty to regard *all* thy subjects, whether they be the inhabitants of England or India, with the same eye: nay, thou shouldst be more favourably disposed towards those who are comparatively distressed."

NIZÁM-UL-MULK, 8th May 1899.

Native press.

20. The *Jámi-ul-Ulúm* (Moradabad), of the 7th May, contains a cartoon in which the native press is represented as a native woman with her mouth muzzled and her arms, legs and body tied by chains. The letter-press is the well-known Persian sentence which means "Look at his face, but do not inquire about his condition."

JÁMI-UL-ULÚM, 7th May 1899.

TANTRA PRABHÁKAR, 24th April 1899.

21. The *Tantra Prabhákar* (Moradabad), of the 24th April, received on the 13th May, in an article headed "*Utsáh*, *i.e.* a public demonstration of joy," says that a man in distress and affliction welcomes even a transitory happy dream which affords him some relief, though only for a moment. In these hard times to talk of *Utsáh* in India is but a dream; but even a dream is a source of some joy. Some men may say that it is useless to talk of joy or happiness in these days of trouble. India is, so to speak, sunk deep in distress. She has been reduced to a very unsatisfactory condition socially, materially and religiously. She is, as it were, surrounded by fire on all sides, which is consuming her to ashes. What does any public demonstration of joy mean in times of such distress? If she had an accession of wealth or acquired any other great advantage, then there might be ground for holding rejoicings. But she is still under foreign yoke and has the same wants and grievances as before. Such being the case, what do public rejoicings mean here? Men who entertain the above sentiments have no insight into the deep recesses of her heart. She knows why she should make a demonstration of joy in the midst of her sufferings, such demonstration being calculated to give her temporary relief. "We are never free from sorrow and grief, but if we look deeper and deeper we find joy lurking below." *(To be continued.)*

Public demonstrations of joy in India.

SANÁTAN DHARMA ADVOCATE, 5th May 1899.

22. The *Sanátan Dharma Advocate* (Saháranpur), of the 5th May, says that when food grains are so largely exported to foreign countries from India there is no wonder that scarcity should so constantly prevail here, notwithstanding a great increase in the area of land now under cultivation and in their product. "If our just Government could do something against the export of our food grains to foreign countries, as it has done regarding the import of foreign sugar here, it is hoped poor Indians would no longer die of starvation."

Export of food grains from India.

NASÍM-I-AGRA, 7th May 1899.

23. A correspondent of the *Nasím-i-Agra* (Agra), of the 7th May, states that the condition of the Agra Municipal Board continues to be unsatisfactory and will remain so until a permanent Secretary has been given to the Board. Ever since the retirement of Rai Bahádur Munshi Sheo Narain, three or four secretaries have successively been appointed to the Agra Municipal Board, who no sooner had acquired some experience of the work and local knowledge than they were succeeded by another. This arrangement is very unsatisfactory. It is rumoured that an engineer is now to be permanently appointed Secretary. But a mere engineer cannot possess high literary qualifications which are indispensable for a Municipal Secretary. Moreover, it is almost impossible that any one man, whatever his qualifications may be, should be able to efficiently discharge the duties of both the Municipal Engineer and Secretary.

Appointment of Secretary to the Municipal Board, Agra.

NASÍM-I-AGRA, 7th May 1899.

24. The *Nasím-i-Agra* (Agra), of the 7th May, while admitting the benefits of pure and plentiful water-supply from the municipal water-works at Agra, says that these are attended with certain very grave drawbacks at the same time. In the first place, while the filthy refuse water of the town used to be carried in carts and emptied on plains remote from the town where it dried up in the heat of the sun, it has ever since the construction of the water-works been drained into the river at places where the people bathe to the great detriment of their health. Secondly, while the burning of dead bodies has been prohibited from the Balkeshwar Mahadeo ghát to the Tájganj burning ghát, to the inconvenience of the people of those parts of the town, it is allowed to be done just in front of the water-works on the opposite side of the river, and excepting the prohibited space noted above, dead bodies of both men and animals continue to be thrown into the river as formerly, which pass floating by the water-works. Thirdly, the abundance of the water-supply has made the town damp, which breeds new diseases. Fourthly, the water-works have incumbered the Municipal Board with debts of some 13 or 14 lakhs of rupees, which again and again necessitates fresh taxation. Should the water-engine, which has been working for the last ten or twelve years, be spoiled and become useless, the Board has no funds to replace it by a new one.

The disadvantages of the water-works at Agra.

25. The *Prayág Samáchár* (Allahabad), of the 11th May, in a paragraph headed "A Canard," says that some years ago trees in Behar were daubed with mud. These mud marks were regarded by some persons as a sign of a rebellion, and the authorities were much nonplussed. It is rumoured that similar mud marks have lately been noticed on trees in Allahabad.

Rumour regarding mud marks on trees in Allahabad.

PRAYÁG SAMÁCHÁR, 11th May 1899.

26. *Hindustán* (Kálákankar), of the 9th May, referring to the question put at the meeting of the Bengal Legislative Council on the 26th April regarding the heavy mortality due to malarious fever in Bengal, and to the reply given by the Hon'ble Mr. Baker, observes that, though the mortality has decreased from 1894, still it is very heavy, being 14,19,483 in 1898. Drainage should be improved, and steps taken to preserve the purity of village tanks and to have wells sunk. In fairness the Bengal Government cannot throw the cost of these works on the general tax-payer. It is the public-spirited landholders and traders who should provide funds for the purpose.

Heavy mortality from malarious fever in Bengal.

HINDUSTÁN, 9th May 1899.

27. The *Hindustání* (Lucknow), of the 10th May, giving a brief *resumé* of the evidence of Mr. Romesh Chandra Dutta before the Currency Commission, London, says that though he is not a Congress man, his sympathies with his country are the same which have led to the foundation of the Congress movement. The currency question is a very difficult one, and but a few men can thoroughly understand it. Messrs. Dadabhai Naoroji, Wacha and other distinguished Indians have studied the subject well, but the Commission did not perhaps think it worth its while to invite them to give evidence before it, because it thought that as they were Congressists their views must be those of the Congress which had already fully expressed itself on the subject. The presence of Mr. R. C. Dutta in England at this time has therefore been very useful to India, and she should be grateful to him for his clear exposition, before the Currency Commission, of the views of prominent educated Indians. He distinctly showed that the closure of the Indian mints had paralyzed trade, injured factories, caused landowners to pay Government more in the shape of revenue than before, and made India still poorer. He also held that India could afford to have neither a gold currency nor even a gold standard. Every word of his evidence is worth being weighed against "pearls," and every Indian (it is hoped) will agree with him. It is now the duty of all Indian associations to hasten to inform Government that they are quite at one with Mr. Dutta in his evidence before the Currency Commission, and that a gold standard, if adopted, is likely to do "us" harm rather than good.

Mr. R. C. Dutta's evidence before the Currency Commission in London.

HINDUSTÁNÍ, 10th May 1899.

28. The same paper in its column of the week's news states that Wasudeo Chapekar was hanged at Poona on Monday. No spectators were allowed access, but some men stood at a distance. The Press reporters were admitted. Wasudeo exhibited no signs of fear. He sang religious songs and had a copy of the *Bhagwatgita* in his hands. His corpse was made over to his relatives to be burnt.

Execution of Wasudeo Chapekar at Poona.

THE SAME.

III.—EDUCATION.

29. *Hindustán* (Kálákankar), of the 12th May, finds fault with the Allahabad University for suspending the annual tournament on the ground of economy, and urges that it should be revived, observing that it tended to create love for manly sports among students, and thus to improve their health and also to promote social intercourse among the students of different colleges.

Suspension of the Allahabad University Tournament.

HINDUSTÁN, 12th May 1899.

30. The *Almora Akhbár*, of the 13th May, publishes a communication in which the writer refers to the Bazár Educational Association established at Almora on the 18th November 1898. The chief object of the Association is to encourage the spread of education. It is supported by the local Hindu and Muhammadan bankers and traders, Lala Chiranji Lal Sah, the proprietor of the Devaldhar Tea and Fruit Gardens, being the president. The Association has

Bazár Educational Association at Almora.

ALMORA AKHBÁR, 13th May 1899.

started a night school from the 20th November last, which has already 50 boys on its rolls. The school is held in a large building, the use of which has been lent by the Principal of the Ramsay College for the purpose. A copy of the report of the Association is attached to the *Almora Akhbár*. It gives the names of the members and office-bearers of the Association, a list of monthly subscriptions raised, and so forth.

CAWNPORE GAZETTE, 8th May 1899.

A free Anglo-Vernacular school founded by a Hindu lady at Rawatpur, district Cawnpore.

31. The *Cawnpore Gazette* (Cawnpore), of the 8th May, is glad to state that Musammat Rotain Saheba has, in addition to a large temple she is building—for whose maintenance she intends to asign the income of 18 villages—founded an English school at Rawatpur, district Cawnpore, where instruction is given to boys gratis in English, Persian, Nagari and Sanskrit, and means to endow it with a good village. The lady has at present gone on a pilgrimage to Badrináth, leaving the management of her entire estate, the temple under construction, and the school to her spiritual guide, Pandit Raja Ram Shastri, whom she has appointed manager.

IV.—POST OFFICE.

AL BASHÍR, 8th May 1899.

A complaint regarding the employment of outsiders in the Postal Department of the United Provinces.

32. *Al Bashír* (Etáwah), of the 8th May, has heard a complaint to the effect that men from other presidencies (provinces) are sent for and given appointments in the Postal Department here (in the United Provinces) to the supersession of the claims of old local employés to promotion. The authorities should inquire into the matter.

V.—RAILWAY.

SANÁTAN DHARMA ADVOCATE, 5th May 1899.

Misbehaviour of a policeman towards a respectable official of the Hon'ble Pandit Suraj Kaul at the Lhaksar Junction Station, district Saháranpur.

33. The *Sanátan Dharma Advocate* (Saháranpur), of the 5th May, states that its editor saw with his own eyes that at Lhaksar Junction Station, Saháranpur district, a railway policeman (constable) tried to thrust a passenger into a third class compartment occupied by Munshi Jiwan Lal, a respectable employé of the Hon'ble Pandit Suraj Kaul, C. I. E., Rai Bahádur, who, with a number of his men, &c., was returning home after bathing in the Ganges (at the late Hardwár fair). The Munshi politely told the policeman that he held the compartment reserved, and that he should therefore put the passenger in question into some other compartment. The policeman (got angry, and) holding the Munshi's hand dragged him down from his seat in the carriage and gave him some jostlings, holding out further threats. The Munshi was a man of weak physique and could not have his hand released from the policeman's grip. The Sub-Inspector of Police arrived meanwhile, and without making any inquiry told the Munshi that if he would not get into his carriage at once he would put him into the lock-up. The Munshi reported the whole matter to the station-master in vain, and as the train was about to start he thought it best to get into his carriage.

HINDUSTÁNÍ, 10th May 1899.

A protest against an invidious distinction made in a new rule framed by the East India Railway management regarding female travellers.

34. The *Hindustání* (Lucknow), of the 10th May, says that in the time-table of the East India Railway for the current month the editor has noticed a new rule, which provides that if there are two ladies travelling first or second class, half a carriage can be reserved for them if they so desire. This is a very invidious distinction indeed. Why should this concession not be extended to ladies travelling intermediate and third class as well? A third class carriage is already reserved for female travellers in all trains, and there is no reason why some provision should not be made for the protection of *parda nashin* ladies travelling intermediate class also.

VI.—LOCAL AND MISCELLANEOUS.

HINDUSTÁN, 11th May 1899.

Rája Rámpal Singh's speech at the second session of the Rájput Mahá Sabhá at Agra.

35. *Hindustán* (Kálákankar), of the 11th May, publishes the speech the Hon'ble Rája Rámpal Singh made at the second annual session of the Rájput Mahá Sabhá at Agra. He referred to the importance of education and expressed regret at the neglect of education by Rájputs who had eminent scholars like Rája Ramchandra and Vikramaditya among them in ancient times. He was in England for ten years. There attendance in school

is compulsory for children up to eleven or twelve years. People in England are worthy of all praise. They are much better than their brethren here. If a stranger loses his way in London, an Englishman walks miles with him to show him the way. In India some Englishmen do not even acknowledge the salutations of natives and love flattery. The fact is that contact with natives has spoilt their character. During his residence in England for ten years he endeavoured to promote the cause of his country, and since his return home he has continued to do so. He has the good of his Rájput brethren at heart, but he has not yet had an opportunity of doing anything for them. Alluding to the resolutions passed by the Rájput Mahá Sahbá at the preceding session, he recommended intermarriages among Rájputs to promote concord; advised them to cultivate learning and to engage in agriculture, trade and other industrial arts, and condemned child marriages and drunkenness.

36. The *Jámi-ul-Ulúm* (Moradabad), of the 7th May, publishes an advertisement regarding the supply of the photographs of Amba Prasad, editor, by the manager of the Atmprakash Press at Moradabad at one rupee each. The editor was opposed to the measure, but has reluctantly yielded to the wishes of his friends in the matter.

JÁMI-UL-ULÚM, 7th May 1899.

Sale of photographs of Amba Prasad, the editor of the *Jámi-ul-Ulúm*.

37. The *Prayág Samáchár* (Allahabad), of the 11th May, in its column of miscellaneous news, refers to the advent of a strange old woman at Gházipur. She belongs to the Agarwál community and is a native of Fyzabad. She has the power of turning dust into gold, silver and copper coins. As soon as she alighted from the boat she showered large quantities of silver coins. She was taken to the Kotwál, and to his surprise she at once made a large number of gold coins. She is called *Mái Lakkhí*. She says that she is able to work these wonders with the help of a genius who became enamoured of her in her youth and who still attends her.

PRAYÁG SAMÁCHÁR, 11th May 1899.

Arrival of a strange woman at Gházipur who turns dust into silver and gold coins.

38. The same paper says that according to the *Nátya Patra* there is a man at Allahabad who has the notorious local bad characters in his pay, secretly poisons persons and seizes their property, is an intimate friend of the Kotwál, the Court Inspector of Police and other police officials, and so forth. It is difficult to understand why the authorities have not yet taken notice of the complaint made by the *Nátya Patra*. The Collector should find out the dangerous man in question and bring him to book.

THE SAME.

A dangerous man at Allahabad according to the *Nátya Patra*.

39. The same paper says that on the 2nd idem a boy fifteen or sixteen years old while bathing at the confluence of the rivers at Allahabad was carried away by the current. His mother, who tried to save him, also got into deep water. Two *mallahs*, or sailors, came to their rescue and saved them. As the current is strong near the bank, a bamboo fence should be put up at the place where people bathe and five or six policemen located at the confluence.

THE SAME.

Confluence of the rivers at Allahabad.

40. The *Almora Akhbár*, of the 13th May, says that a dairy farm will be established at Lucknow for which Rs. 1,20,000 have been sanctioned by Government. But the mere establishment of such farms will not do unless steps are taken to check the slaughter of cattle. New slaughter-houses are established every day.

ALMORA AKHBÁR, 13th May 1899.

Establishment of a dairy farm at Lucknow.

ALLAHABAD:
23rd *May* 1899.

PRIYA DÁS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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CONFIDENTIAL.] [No. 21 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 24th May 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1899.	1899.	
	Monthly.					
1	Káyasth Samáchár ...	Allahabad ...	Shádi Lál ...	For April ...	21st May ...	250 copeis.
2	Vaishya Hitkárí ...	Meerut ...	Rám Swarúp ...	„ May ...	20th „ ...	1,000 „
	Twice a month.					
3	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	20th May ...	21st May ...	350 copies.
4	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	„ „ ...	...
	Thrice a month.					
5	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	20th May ...	23rd May ...	400 copies.
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	24th „ ...	700 „
	Weekly.					
7	Agra Akhbár ...	Agra ...	Abdul Rahím ...	14th May ...	18th May ...	160 copies.
8	Akhbár-i-Alam	Meerut ...	Abdul Hakím ...	16th „ ...	21st „ ...	300 „
9	Al Bashír	Etáwah ...	Muhammad Bashír	15th „ ...	18th „ ...	...
10	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	10th „ ...	15th „ ...	700 copies.
11	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	13th and 20th May	19th and 23rd May	500 „
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	15th May ...	24th May ...	467 „
13	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád	13th „ ...	21st „ ...	175 „
14	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	15th and 22nd May	18th and 24th May	245 „
15	Jám-i-Jamshed ...	Moradabad ...	Abdul Alí ...	7th and 14th May ...	18th and 22nd May	50 „
16	Jámi-ul-Ulúm	Do. ...	Ambá Parsad ...	14th May ...	18th May ...	...
17	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	17th „ ...	19th „ ...	100 copies.
18	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	16th „ ...	„ „ ...	500 „
19	Liberal	Azamgarh ...	Qudrat Alí Khán...	„ „ ...	20th „ ...	275 „
20	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	14th „ ...	17th „ ...	350 „
21	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	19th „ ...	300 „
22	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	„ „ ...	„ „ ...	70 „
23	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	16th „ ...	„ „ ...	300 „
24	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	18th „ ...	21st „ ...	500 „
25	Police News	Meerut ...	Maulvi Abul Hasan	16th „ ...	20th „ ...	400 „
26	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	19th „ ...	350 „
27	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	„ „ ...	21st „ ...	200 „
28	Sitára-i-Hind	Moradabad ...	Bansi Dhar ...	28th April ...	18th „ ...	187 „
29	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	13th and 20th May	17th and 22nd May	400 „
	Twice a week.					
30	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th May ...	20th May ...	400 copies.
	Daily.					
31	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	15th, 16th, 17th, 18th, 19th and 23rd May.	16th, 17th, 18th, 19th, 20th and 24th May.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDI.					
	Monthly.					
32	Chaturvedi Patriká ...	Agra ...	Hira Lál ...	For May ...	19th May ...	350 copies.
33	Hindi Pradíp ...	Allahabad ...	Bálkrishna Bhatt ...	„ April ...	„ „ ...	200 „
34	Jainí	Ditto ...	Manohar Lál ...	„ May ...	18th „ ...	...
35	Nátya Patra, Extraordinary...	Ditto ...	Dewakí Nandan ...	„ „ ...	20th „ ...	400 copies.
36	Sanádhyopkárak ...	Agra ...	Hirá Lál ...	„ April and May	19th „ ...	400 „
	Twice a month.					
37	Jain Gazette	Muttra ...	Munná Lál ...	16th May ...	23rd May ...	700 copies.
	Weekly.					
38	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	20th May ...	23rd May ...	210 copies.
39	Árya Mitra ...	Moradabad ...	Bhawáni Singh ...	16th „ ...	20th „ ...	280 „
40	Bhárat Jíwan	Benares ...	Rám Krishna ...	15th „ ...	19th „ ...	1,500 „
41	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	18th „ ...	23rd „ ...	800 „
	Daily.					
42	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	16th, 17th, 18th, 19th and 20th May.	18th, 19th and 22nd May.	214 copies.

I.—Political and Foreign.

Jámi-ul-Ulúm, 14th May 1899.

1. The *Jámi-ul-Ulúm* (Moradabad), of the 14th May, says that Russia is reported to have occupied Bandar Abbas, but that the rumour requires official confirmation. She has long been anxious to acquire a footing in the south of Persia, which, if injurious to "us," will be a thousand times so to Persia herself. "The Russian occupation of Bandar Abbas will force us to be a little more on the *qui vive*, but we can entirely counteract its effects by placing a small army in the vicinity of Karachi." But it will be a standing serious danger to Persia, which she can avoid to a large extent by making friends with the British Government. It is no wise policy to create a danger and then meet it. The King of Persia should openly checkmate Russia. It is believed in some quarters that the occupation of Bandar Abbas by Russia will lead England to occupy some other part of Persia; but this is a mistake. British statesmen are fully alive to the expediency of avoiding an immediate contact with Russia. "The occupation of some territory by her in China has plunged us into a sea of cares." Afghánistán serves as a buffer State between Russia and India, and prevents them from coming into conflict with each other.

Russia in the Persian Gulf.

Oudh Punch, 18th May 1899.

2. The *Oudh Punch* (Lucknow), of the 18th May, publishes a cartoon in which Russia is represented as a lady standing on a platform and driving a nail marked "Manchuria Railway," and England as a robust man standing below and addressing the lady thus: "See that this nail does not weaken the wall of John Chinaman."

Russia in China.

Al Bashír, 15th November 1899.

3. *Al Bashír* (Etáwah), of the 15th May, says that the Emperor of Germany, who has already great influence in Turkey, appears to be gaining the goodwill and confidence of the King of Persia also. According to recent telegraphic messages some German military officers will shortly arrive in Persia to drill the Persian army, and Prince Malik Mansur has gone to Berlin to negotiate for a friendly alliance between the two countries. These measures are detrimental to the Russian influence in Persia. It is a matter of satisfaction that the King of Persia is anxious to improve the efficiency of his army, and that the Russian influence in Persia, which threatened to end in the occupation of that country, is waning. It would be still more gratifying if England instead of Germany became an intimate friend of Persia and English military officers were employed to drill the Persian troops.

Increase of German influence in Persia.

Nizám-ul-Mulk, 16th May 1899.

4. The *Nizám-ul-Mulk* (Moradabad), of the 16th May, referring to Mr. Maclean's suggestion for connecting the Indian railway system with the Russian one in Central Asia, observes that in such a contingency a free communication will be established between Russia and India which the Government of India has hitherto thought expedient to avoid. The authorities should therefore weigh well the matter before they adopt Mr. Maclean's suggestion.

Proposed connection of the Indian railway system with the Russian one in Central Asia.

Dabdaba-i-Qaisarí, 13th May 1899.

5. The *Dabdaba-i-Qaisarí* (Bareilly), of the 13th May, taking a bird's eye view of the political aspect of affairs all over the world, comes to the conclusion that a universal war is imminent, which will involve the whole earth in ruin and extreme misery.

Supposed imminence of a universal war.

Prayág Samáchár, 18th May 1899.

6. The *Prayág Samáchár* (Allahabad), of the 18th May, says that it would appear that the Amir of Kabul has invited a lady doctor from Russia for the treatment of his Begams. Does he mean to strengthen his friendship with the Russian Government in this way? But the far-sighted Englishmen are fully alive to his tricks.

A Russian lady doctor in Kábul.

Oudh Akhbár, 15th May 1899.

7. The *Oudh Akhbár* (Lucknow), of the 15th May, referring to the Peace Conference which is shortly to be held in Europe at the instance of the Emperor of Russia, observes that the movement is an extremely important one, but that no practical results are likely to accrue from it. There are hardly any Powers that are not tired of constantly increasing their armaments and consequent increased expenditure, and hence if the Czar be found true in his professions of peace, every other power will be glad to

Coming Peace Conference in Europe.

reduce its armament. Asiatic rulers would especially hail the establishment of a power on earth, next to God, which will prevent the stronger and oppressive nations from preying on the weaker ones. But while, on the one hand, Russia is convening a Peace Conference in Europe, and on the other making encroachments on China, the Persian Gulf, Persia and the borders of India, how will other Powers believe in her sincerity? The Conference will, therefore, be probably barren of results, excepting that Russia and other Powers in secret with her come to an understanding there as to the manner in which they should divide Asia among themselves. [The *Nasím-i-Agra* (Agra), of the 15th May, reproduces a long article on the Peace Conference, by one Siraj-ud-din Ahmad in London, as copied from the *Chaudhwin Saddi* (Fourteenth Century) by the *Liberal* (Azamgarh), of the 1st idem. In this article, the writer, referring to the proposals which the Czar intends to lay before the Conference, urges with great force that Turkey, surrounded as she is by Christian Powers on all sides, should never trust in the selfish friendship of any of these Powers, and be always on her guard against their combined attack at any time. Such being the case, it will not be safe for Turkey, who has of late been increasing her military forces against possible conjoint pressure of European Powers on her, to take part in the Conference and agree to reduce her forces. The condition of Persia is no better; and the writer thinks that the best course which both Turkey and Persia can adopt under the present circumstances is to follow the tactics of England and Russia in the matter. These two European Powers have shrewdly sanctioned an additional grant of five crores and three crores of "pounds sterling" (rupees ?) respectively for increase of their navy during the current year before the Conference comes off; and Turkey and Persia should also grant large sums of money for increasing their military strength, and then joining the Conference can easily bind themselves by the resolutions adopted there.]

8. The *Shahna-i-Hind* (Meerut), of the 16th May, says that Indian Musalmáns naturally have some sympathy with the Sultan of Turkey just as Europeans have with Christian Armenians. But nothing would be more preposterous than to infer from the sympathy of Indian Musalmáns with the Sultan that they are attached to His Majesty and disaffected towards the British Government. Again, they possess little power for good or evil, being divided into hostile religious factions, Sunnis and Shias, Muqallids and Ghair Muqallids, who would cut one another's throats if they had a free hand. Reuter lately telegraphed that the Sultan told the British Ambassador at an interview that he always desired the maintenance of friendly relations between the two Muhammadan Powers (England and Turkey) and advised the Indian Musalmáns to be loyal and devoted to Her Majesty the Queen-Empress. The telegram looks like a mere canard, but it is really, as it were, an explosion of dynamite by Reuter to injure the Indian Musalmáns. Even if there existed any connection between the Sultan and them, such as that implied in the telegram, the Sultan would not disclose such an important secret, especially as such a disclosure would cast a slur on their loyalty and thus lead the British Government to rule over them with a rod of iron. It is equally absurd to suppose that the Sultan referred to his alleged influence over them in order that the British Government should think twice before breaking with him at any time. Again, it is not known when and how the Sultan gave them the advice in question—by firmans, envoys, or secret agents? India is no more a Muhammadan than a Hindu Power. Reuter sends such sensational false telegrams simply to provide subjects for the press to write upon. If the telegram in question is true the Sultan made a serious mistake on which the editor will comment in a future issue. Some Muhammadan newspapers have the folly to declare that the Sultan has a political connection with the Indian Musalmáns. Such a declaration is suicidal, and the Indian Musalmáns may justly exclaim "Save us from our friends."

SHAHNA-I-HIND, 16th May 1899.

Sultan of Turkey and the Indian Musalmáns.

9. *Al Bashír* (Etáwah), of the 15th May, says that it would appear from a London telegram dated the 9th idem that the British Government has presented a note to the Turkish Governor complaining of the alleged oppression of Indian pilgrims by the Turkish Officers in the Hedjaz. The editor is greatly surprised at the presentation of such a note,

AL BASHÍR, 15th May 1899.

Note presented by the British Government to the Turkish Governor on the oppression of Indian pilgrims in the Hedjaz.

as no complaints have ever been made to him by pilgrims on their return home on that score. The fact is that they do not like to complain, even if they have to endure any hardships, because they think the greater the sufferings they have to bear the more meritorious the pilgrimage. Such being the case it is difficult to prove that the Turkish officers oppress the Indian pilgrims in the Hedjaz. Whether oppression is really exercised or not is another thing.

AL BASHÍR, 15th May 1899.

Empress' Birthday and Muhammadans.

10. *Al Bashír* (Etáwah), of the 15th May, says that the Lord Bishop of Calcutta has adressed a circular to chaplains in India asking them to offer prayers in churches for Her Majesty's long life on the Empress' Birthday. It is to be regretted that there is no influential Muhammadan Association which could make a similar appeal to Musalmáns throughout the country. The Nadwat-ul-Ulama may attain to such a position in course of time. The editor advises his Muhammadan readers to pray for the preservation of Her Majesty's health and life on the 24th May in their mosques and schools.

OUDH AKHBÁR, 16th May 1899.

An appeal to all classes of natives to pray for Her Majesty on her coming birthday.

11. One Niaz Ahmad at Meerut, writing to the *Oudh Akhbár* (Lucknow), of the 16th May, refers to the blessings of safety of life and property, perfect religious toleration, &c., "we" enjoy under the British Government, and suggests that as the anniversary of the Queen-Empress' Birthday is drawing near, all classes should most gratefully raise their hands to heaven on that auspicious day, praying for Her Most Gracious Majesty's health happiness, &c.

AL BASHÍR, 15th May 1899.

Madrasa-i-Saulatia at Mecca.

12. A correspondent of *Al Bashír* (Etáwah), of the 15th May, alluding to the appeal made in the columns of vernacular newspapers to Indian Musalmáns for funds on behalf of the Madrasa-i-Saulatia at Mecca, observes that they are hard beset with poverty and unable to provide for their own wants. Again, the Madrasa is not conducted on the lines followed in Turkey or Egypt nor on those laid down by the Nadwat-ul-Ulama, and therefore no good can accrue from it. However, the simplest way for the supporters of the school to raise funds is to appeal to Mecca pilgrims when thousands of them assemble in the Hedjaz from all parts of the Muhammadan world.

TOHFAH-I-HIND, 13th May 1899.

President Krüger and England.

13. The *Tohfah-i-Hind* (Bijnor), of the 13th May, is glad to notice that the British Colonial Minister has after all taken notice of the disabilities under which all classes of Her Majesty's subjects, whether colonial or Indian, suffer in the Transvaal. But as President Krüger is supported by the Boers, and secretly helped or promised help hereafter by some other Power, his head is turned, and he is making preparations for an encounter with England. Such being the case it is quite possible that the long-expected European war might break out in Africa.

II.—GENERAL ADMINISTRATION.

RAHBAR, 16th May 1899.

Death of a native caused by a European military officer at Dinapur.

14. The *Rahbar* (Moradabad), of the 16th May, says that an unlucky black man appears to have fallen a victim to the kicks of a European military officer at Dinapur. The military officer alleges that he mistook the deceased for a punka coolie. Niggers should quietly acquiesce in the deaths of their countrymen caused by Europeans, considering the kicks and shots of the latter as unavoidable calamities like cholera and plague.

ANÍS-I-HIND, 15th May 1899.

Indian trade with England.

15. A correspondent of the *Anís-i-Hind* (Meerut), giving the trade statistics of India, expresses satisfaction that when her entire exports and imports are taken into consideration she is found to be a gainer, inasmuch as she exports goods worth about 20 crores of rupees more than she imports. She is a loser only in connection with England who exports to her goods worth about 50 crores of rupees and imports from her goods worth about 32 crores only. This means that England takes 18 crores of rupees a year from India to balance her trade with her. Such a constant heavy drain of wealth from a country cannot but tell heavily upon it.

16. The *Bhárat Jíwan* (Benares), of the 15th May, publishes a Hindi poem written by Pandit Mahávir Prasád Dwivedi of Jhánsi in the form of an appeal made by Hindi, represented as a lady, to Sir Antony MacDonnell for justice. The lady regrets to say that all efforts made so far on her behalf have proved ineffectual. She is so much disheartened that she sometimes feels inclined to put an end to her miserable existence by suicide. She now appeals to Sir Antony MacDonnell, Her Most Gracious Majesty's representative in these Provinces, who is famous for his justice, sympathy and attachment to the poor. She is loved by all classes of people, and her unambiguity is admitted even by her opponents. Socrates, Galileo, and Christ sacrificed their lives on behalf of truth. If His Honour failed to promote the cause of truth (*i.e.*, to do justice to Hindi), his reputation would suffer. His Honour could well realize her difficulties if Hebrew were substituted for English in England. He delivered her from her sufferings in Behar, saved lakhs of famine-stricken people from starvation and death, and has adopted many other measures of public utility. His least attention will relieve her of her sufferings.

An appeal to Sir Antony MacDonnell in favour of Hindi.

BHÁRAT JÍWAN, 15th May 1899.

17. One Muhammad Abdur Raúf at Allahabad, writing to the *Oudh Akhbár* (Lucknow), of the 23rd May, refers to the question of the substitution of the Hindi for the Persian character in courts and offices in the United Provinces, and strongly appeals to his co-religionists not to stand in the way of a reform which will be of very great use and convenience to villagers, both Hindus and Musalmáns. The number of Hindi-knowing persons in the United Provinces is overwhelmingly large, and hence it will not be unjust if Government permit applications, plaints, &c., to be filed in Hindi, and copies of official papers also to be supplied in that character to those persons who desire it. The peasantry are put to much trouble and inconvenience in having their applications, &c., written out in Urdu which they do not know; so that if they are allowed to use the Hindi character in their communications to the authorities they will find special facility in expressing their views exactly and in their own words and handwriting. Musalmáns, the writer urges, should see the reasonableness of his contention, and be pleased to withdraw their opposition to the prayer of Hindus in respect to Hindi.

Use of Nagari character in courts and offices in the United Provinces.

OUDH AKHBÁR, 23rd May 1899.

18. The *Bhárat Jíwan* (Benares), of the 15th May, expresses satisfaction that Mr. Tudball, the Magistrate of Gházipur, has issued a notice in Hindi regarding plague, as the occurrence of plague cases in that district has been suspected. The notice being in the Hindi character and couched in simple vernacular terms and not in big Persian and Arabic words is intelligible to the peasantry. Mr. Tudball has great sympathy with the people and is opposed to the exercise of undue severity in the collection of land revenue. It is to be hoped he will extend the use of Hindi in his district.

Issue of a notice in Hindi regarding plague by Mr. Tudball, the Magistrate of Gházipur.

BHÁRAT JÍWAN, 15th May 1899.

19. The *Anís-i-Hind* (Meerut), of the 10th May, states, on the authority of another newspaper, that a Police Sergeant appropriated property worth Rs. 400 and Rs. 5,000 in cash from a house which was evacuated on account of the plague, at Bangalore, and decamped, but that he was traced out and arrested. Now, if this news be true, it shows that the Police would not abandon their vicious habits even in time of general distress and misery. It is due to the malpractices of the Police that the people regard them as something more terrible than the Angel of Death; and would prefer death to the enforcement of plague rules.

Misbehaviour of a policeman in Bangalore in connection with plague measures.

ANÍS-I-HIND, 10th May 1899.

20. The *Tohfah-i-Hind* (Bijnor), of the 20th May, regrets to say that instead of improving, the vernacular press in the United Provinces is declining. This is due to the indifference of the public and Government to the vernacular press. The papers that are ably conducted are fast ceasing to exist owing to non-payment of subscriptions. Proprietors or editors cannot keep up a paper under a continued pecuniary loss. There are, however, some high-minded men who, from their pure regard for public good, continue their papers under

Vernacular press in the United Provinces.

TOHFAH-I-HIND, 20th May 1899.

all sorts of discouragement and loss. Were these men also to withdraw from the field, there would be left a few grovelling papers only, which fill their columns with gross flatteries and praises of undeserving persons. Such papers are a disgrace and a source of injury to the country. The *Paisa Akhbár* (of Lahore), which was so ably conducted for three years, has been discontinued owing to heavy arrears of price being due from subscribers. Native papers are not freely helped with literary contributions also, nor will anybody come forward to testify to their statements, however true they may be. Government while supplying official information to the *Pioneer* and other Anglo-Indian newspapers now and then, renders no such help to the vernacular press. Again, Government formerly used to pay special rates for vernacular papers, but now it pays only the general public rate. It has also ceased to take in a number of copies of certain vernacular papers for the use of Government schools, &c. The privilege which editors of vernacular papers had been given of sending exchange copies free of postal charge has also been withdrawn. The new sedition law, a memorial of the late Viceroy, has made the condition of vernacular newspapers still more unsatisfactory. This law has taken away what little liberty the vernacular press hitherto enjoyed. Let a District Magistrate or the Police be prejudiced against a vernacular paper and the editor can at once be brought under some section or other of the new sedition law, and readily sent to jail, or required to give security for good behaviour. In such circumstances it is no wonder that the vernacular press should be losing instead of gaining ground day by day. It is, however, satisfactory to note that Government takes cognizance of the views expressed by the vernacular press, as the annual Government Administration Report of the United Provinces for 1897-98 shows.

LIBERAL, 16th May 1899.

21. The *Liberal* (Azamgarh), of the 16th May, referring to the recent results of the Deputy Collectors' Competitive Examination, condemns the rules which, assigning a greater number of marks to Hindi than to Urdu, as they do, have made it quite impossible for Muhammadans to hold their own against Hindus in the examination. It is a general complaint (among Muhammadans) that under the present system of examination the entire number of Deputy Collectorships competed for both last year and this year have been won by Hindus; and the same state of things will continue to prevail until the present rules are changed. The condition of Musalmáns is very miserable, and it is to be hoped that Government will have pity on them and so modify the competitive examination rules as will enable them to obtain Deputy Collectorships in due proportion.

The Deputy Collectors' Competitive Examination in the United Provinces.

OUDH AKHBÁR, 15th May 1899.

22. The *Oudh Akhbár* (Lucknow), of the 15th May, says that one Babu Pirthus (Pirthivi ?) Chandra Roy has brought out a pamphlet condemning the Sugar Duties Act on the alleged ground that Government has not passed the Act for the real benefit of Indian sugar manufacturers, but for that of British colonies which could not compete with European sugars in India. If the contention of the Babu and other Congressists be true, they should have expressed their views before the Act was passed. Their present agitation against the duties Government has imposed on foreign bounty-fed sugars is out of season and will simply make Government their enemy and the people foolish (*sic*) and mischievous. Can there be any better plan to promote Indian arts and industries and protect Indians from greedy foreign merchants than to adopt measures like the one Government has done in connection with sugar? No nation can remain rich unless it takes care that its money is not drained to foreign countries and devises means by which it can import riches from abroad. Let these two sources of richness be stopped, and a nation will sink deeper and deeper into poverty. The whole of the 30 crores of Indians cannot maintain themselves with the service of Government and a number of companies and (some) *wasikas* and pensions. No money is now left in the country. Long-hoarded coins, ornaments and gems have all passed into the hands of European merchants; and unless Indians soon take to encouraging their native manufactories, the prospect that lies before them is very gloomy indeed. No other country has perhaps produced before, or will be able to produce in future, such cheap and valuable cloth stuffs as India manufactured

Sugar Duties Act and need for promoting native arts and industries.

before and can manufacture still. If educated and thoughtful natives who advocate the cause of their nation (politically) devoted their energies to promoting native industries, they would be more successful in ameliorating the condition of the people, though they would not acquire so much personal fame and glory (as they might otherwise do).

ANÍS-I-HIND, 10th May 1899.

Popularity of currency notes affected by the Currency Notes Forgery Act.

23. The *Anís-i-Hind* (Meerut), of the 10th May, says that ever since the passing of the new Act by which purchasers (holders) of currency notes are held liable (to be punished if they are found to be forged), their demand has largely decreased among the public. Before this Act was passed currency notes were sold in bazaars at a premium of five or six annas per cent. while they at present sell at a discount, traders even refusing to accept them at all. The native press protested when the Act in question was before the Legislative Council, but to no effect. The result, however, has been as it was apprehended.

JÁMI-UL ULÚM, 14th May 1899.

Heavy punishments inflicted on convicts.

24. The *Jámi-ul-Ulúm* (Moradabad), of the 14th May, says that when any butchers are taken to task for their hard-heartedness they reply that what they do they do to earn a livelihood. Similarly Government officials who commit irregularities or exercise high-handedness or oppression do so only to earn a livelihood. It seldem occurs to them that they are paid by Government to dispense justice to its subjects with impartiality. They do not care for justice, but their object is to convict accused persons under one section or another of the Indian Penal Code. They sentence convicts to long terms of imprisonment, little caring to realize what five or ten years' imprisonment means to convicts. It would be well if Magistrates and Judges were put in jail for one year each, so that they might have some idea of the punishment they might desire to inflict on a convict. The editor had occasion to meet convicts in jail who had been Sub-Inspectors of Police, Tahsíldárs and Deputy Collectors who repented their hard-heartedness and declared that they had no idea of the sufferings of jail life when they sentenced offenders or had them sentenced to imprisonment. Offenders should be punished by all means or there would be no security of life and property. But no offender should receive greater punishment than he deserves, nor should any man be convicted on mere suspicion or through ill-will. No less than 25 per cent. of persons rotting in jail are innocent, their conviction being due to malice, jealousy, or mistake.

THE SAME.

Ringing of the alarm bell in jails, and the assault-at-arms in Poona.

25. The same paper says that once a month a strange farce is acted in every prison. As soon as the alarm bell is rung and a gun is fired convicts leave off their work and betake themselves to the nearest barracks where they quietly sit in pairs. All the jail officials, including the Superintendent, arm themselves with large heavy sticks like those used for killing pariah dogs and run about aimlessly like mad men. The reserve police guard take up their guns and fire on a privy pot here and on a chatty there. The convicts are counted out and then all men resume their work. The whole of this farce is generally over in ten minutes. In time of real danger the convicts will run to the gate and not to the barracks. There are some dare-devils in every jail each of whom is a host in himself, and would be a match for a company of soldiers. They tremble before the meanest jail official, the prestige *(iqbál)* of Government being stronger than the heavy irons with which they are loaded and the massive walls within which they are confined. Again, it would appear from the *Public Gazette* of Amritsar that at the call of the bugle on the morning of the 26th April, the infantry, the cavalry, and the artillery of the Poona garrison assembled on the maidán with a view to quelling an imaginary rebellion in the town. The troops split up into several divisions: one proceeded to attack the town, another guarded the treasury, and so on. Sham fights, camps of exercise and other such things are common enough. But an attack on a town supposed to be up in arms is a novelty. What evil-minded men have led Government to imagine that the people in any part of the country are likely to rebel? Is the Anglo-Indian press at the bottom? Natives know very well that if Englishmen voluntarily retired from this country they would not be

able to hold it by any means, and hence they could not be so foolish as to dream of rebelling. They cannot do better than to live quietly under the ægis of the British Government. When they know the British Government to be a very good government—or at least they consider it to be so strong that no external or internal foe dare oppose it—it is puerile on its part to make displays of its strength. The inhabitants of Poona are as loyal subjects of Her Majesty as other natives. If they rebel they would only court destruction. By doubting the loyalty of the people Government in a way doubts the success of its rule.

HINDUSTÁN. 17th May 1899.

Levy of the water-rate at Allahabad.

26. A correspondent of *Hindustán* (Kálákankar), of the 17th May, complains that all sorts of irregularities appear to prevail in connection with the levy of the water-rate at Allahabad. One man complains that his house has been untenanted for several months but still he has to pay the water-rate; another says that he has had to pay the rate twice; another complains of over-assessment and of the rejection of his objections; another does not understand why he is required to pay the water-rate for a house with which he has no connection, &c. Government should abolish the obnoxious water-rate and allow the octroi duties to be increased. The measure would also lead to a reduction of expenditure, as the Municipal Board would be able to dispense with the services of the water-rate collectors. Another alternative is the extension of the Agra and the Cawnpore system to Allahabad (under which tax is levied on house-connections).

HINDUSTÁN, 19th May 1899.

Disapproval of the levy of octroi duties.

27. *Hindustán* (Kálákankar), of the 19th May, says that Lord Curzon, in his reply to the address of the Lahore Municipal Board, which expressed a desire to take a loan from Government, observed that Government did not like to grant loans to Municipal Boards, adding that the Municipalities in England made their own arrangements to meet their expenses. The *Civil and Military Gazette*, in commenting upon the subject, remarks that the Municipal Boards in India derive the lion's share of their incomes from octroi duties which press heavily on the people. *Hindustán* concurs with the Lahore paper in condemning the practice of taxing the necessaries of life.

BHÁRAT JÍWAN, 15th May 1899.

Disarming of the people in Peshawar.

28. The *Bhárat Jíwan* (Benares), of the 15th May, referring to the notification issued by Government regarding the bearing of arms in Peshawar with a view to checking the Gházi outrages, approves of the notification, but observes that it will not affect the Patháns who live beyond the British boundary and who come over to Peshawar when they desire to commit outrages. If Government enforced the Arms Act beyond the frontier disturbances would arise and it would have to send expeditions to restore order at a heavy expense of life and money. In these circumstances Government should be content with increasing the police force in Peshawar and freely grant licenses to respectable residents to keep arms for the protection of their lives against fanatics.

RAHBAR, 16th May 1899.

The same.

29. The *Rahbar* (Moradabad), of the 16th May, says that as one or two Europeans have been killed by Pathán Gházis in Peshawar the authorities are disarming the residents of that district. In other words, the sins of Gházis are visited on the subjects of Government! Natives are frequently shot down like pariah dogs by European soldiers but Government never thinks of disarming the latter. Will the disarming of the people in Peshawar lead of itself to the disarming of the Gházis? [This article also appears in the *Prayág Samáchár* (Allahabad), of the 18th May.]

SANÁDHYOPKÁRAK, April and May 1899.

A suggestion for dealing with Gházis on the frontier.

30. The *Sanádhyopkárak* (Agra), in its joint number for April and May, says that, with a view to checking Ghaziism on the frontier, an Englishman suggests that the bodies of Patháns put to death for outrages should be burnt. The suggestion is, no doubt, a good one, but the difficulty is that these Gházis are not always arrested.

31. The *Tohfah-i-Hind* (Bijnor), of the 13th May, referring to a recent severe encounter between a gang of armed dakáits and the police in Jhánsi, observes that dakáiti seems to have greatly increased in the country. Just as progress is made in arts and sciences so bad characters appear to be making improvements in their nefarious practices. These ruffians no longer secretly commit thefts, but arming themselves with rifles, &c., boldly enter the houses of rich men, and plunder and carry away property by force, the peaceful people generally having no arms being at their mercy.

TOHFAH-I-HIND, 13th May 1899.

Increase of dakáiti in India and the defencelessness of the people.

32. A local correspondent of the *Nasím-i-Agra* (Agra), of the 15th May, says that as the period of three months for which the management of the Agra Municipal Board was entrusted to a Select Committee by orders of the Lieutenant-Governor has expired, the District Magistrate has, it is stated, sent in a report to Government on the subject. But why is this report kept secret from the people? Are not the tax-payers entitled to be informed of the contents of this report? Again, if the term of the Select Committee is over, how can it still hold a meeting at the house of the Joint Magistrate which it is (announced) to do shortly?

NASÍM-I-AGRA, 1st May 1899.

Agra Municipal Board.

33. A correspondent of the same paper makes a series of complaints against the working of the Municipal Board, Agra. A large number of Municipal lanterns have been withdrawn from the streets, which is sure to cause much inconvenience to the people (especially) in the rainy season. The watering of even the large streets in the town is being gradually discontinued, clouds of dust flying in all directions. The mud drains have not yet been converted into masonry ones, and what is worse still is that scavengers throw the foul waters of cesspools into them where they rot. How is it that the Municipal Board which continues to increase taxation pays no attention to the "well-being and comfort of the people, while it freely squanders money on purely showy things" (*sic*)? The condition (question) of turning the current (course) of the river (to carry away the foul water of the town) is well worthy of consideration. Traders are clamouring against the new rule under which octroi is not to be refunded on holidays. Applications of people are (frequently) missed (in the head octroi office). Is it true that those who go to the (octroi) office to make enquiries are not attended to, turned out, and even made to sit down and get up repeatedly by way of punishment? The writings (complaints?) of the *People's Herald* deserve attention. The supply of Municipal water in the town is insufficient. It is high time that the attention of Government was drawn to the irresponsible proceedings of the Municipal Board.

THE SAME.

Complaints against the Municipal Board, Agra.

34. The *Rahbar* (Moradabad), of the 16th May, says that the Calcutta Municipality wants a bailiff on Rs. 100 a month, but that according to the Municipal Secretary's notice none but a European should apply for the post. Natives will observe that even the subordinate posts of Rs. 100 or Rs. 50 a month are now being reserved for Europeans.

RAHBAR, 16th May 1899.

Post of a bailiff under the Calcutta Municipal Board.

35. *Hindustán* (Kálákankar), of the 18th May, says that the use of different coins in India is a source of great inconvenience to traders, pilgrims and the general public. To say nothing of Native States, different copper coins are in use in different parts of British India. In Champaran, Motihari, Gorakhpur, Gházipur, Ballia, &c., the Gorakhpur and the *lohia* pice are more popular than the Government copper coins. The Government of India has already prohibited all officials from receiving the Gorakhpur and the *lohia* pice. But it should go further and entirely put a stop to their use.

HINDUSTÁN, 18th May 1899.

Gorakhpur pice.

36. The *Oudh Akhbár* (Lucknow), of the 19th May, referring to the cowardice shown by Balkrishna Chapekar at his execution, observes that such cowardice was not to be expected from a man who had murdered Lieutenant Ayerst and had been a

OUDH AKHBÁR, 19th May 1899.

Execution of Balkrishna Chapekar.

member of a dakáits' gang. He led the life of an outlaw for a long time after his offence and a guilty conscience affected his courage. Moreover, the fear of death sometimes overpowers even brave and lion-hearted persons. Wasudeo and Ranade were condemned to the gallows soon after the commission of the murders, and therefore they did not lose their courage.

AGRA AKHBÁR, 14th May 1899.

Alleged hard lot of Muhammadans in India at the present time.

37. The *Agra Akhbár* (Agra), of the 14th May, publishes a portion of an Urdu poem entitled "The Complaint of India," by one Saiyad Aizáz-ud-din Ahmad Fáiq, in which he says that it was the evil star of Muhammadans that brought them, in their greed for wealth, to India, where ease and comfort unnerving them made them lose their vigour and other noble qualities, and now they have to lead a very miserable life there.

MEHR-I-NIMROZ, 14th May 1899.

Lamentations over the present condition of Musalmáns in India.

38. The *Mehr-i-Nimroz* (Bijnor), of the 14th May, publishes an Urdu poem, by one Saiyad Aizáz-ud-din Ahmad Fáiq at Bulandshahr in which he, referring to the past glory, greatness, &c., of Muhammadans (in India), laments their present miserable condition.

III.—EDUCATION.

AL BASHÍR, 15th May 1899.

High hopes of an ignorant Musalmán from the Nadwat-ul-Ulama.

39. *Al Bashír* (Etáwah), of the 15th May, publishes a communication in the form of a dialogue between a European clergyman and his native *khansaman* or butler. The clergyman asked the *khansaman* what he had done with his pay he received the preceding day. The *khansaman* did not like the question and asked him if he desired to dispense with his services in order to engage a Christian *khansaman* in his place. The clergyman denied having any such desire; but simply wished to warn him that the pay sent by him to Sháhjahánpur (where the last annual session of the Nadwat-ul-Ulama was held) was so much money thrown away. The *khansaman* considered his money well spent inasmuch as it was given for the promotion of the cause of his religion and the interests of his co-religionists, adding that on his old wife's death he would sell all his chattels and send the proceeds (to the Nadwat-ul-Ulama). He was told that the object to which he referred was neither a religious nor a charitable one. Being pressed to describe the object in question he said that the Maulvis in all parts of the country had resolved to organize a Muhammadan mission on the lines of Christian missions. They would establish a central school at Lucknow where Maulvis would receive religious instruction and would be taught the various languages of Europe. On completing their education they would be sent to different parts of the world on suitable pay where they would preach the Muhammadan religion, improve the morals of Musalmáns, try to spread Islám in London and other places, establish charitable dispensaries, orphanages and schools in different towns like Christian missionaries. &c. The clergyman replied that Maulvis could not possibly act in concert like Christians, their very religon being militant. He had reason to think that the leading Maulvis did not approve of the movement. He was told by a Nawáb of Lucknow that the head Maulvi there did not consider the movement a religious one, the celebration of the Muharram by *tazias* and tom-tom, the offer of prayers in mosques, pilgrimages to cholera-stricken Mecca and Karbala, &c., being religious observances. The Maulvis at Lucknow might themselves pocket the funds raised. Again, the Muhammadan religion did not allow the taking of interest, and therefore no institution could be maintained from interest derived from any funds. The clergyman said that when the dogs of one village meet with those of another they stand quietly and smell one another and one is led to think that great concord exists among them. But they soon begin to growl, bark and bite. The same will be the case, added the clergyman, with the Maulvis who had set the movement in question on foot. The *khansaman* was highly indignant at his Maulvis having been compared with dogs and refused to work in the future. But his master in consideration of his old loyalty offered an apology and induced him to resume work.

IV.—Post Office.

40. The *Jámi-ul-Ulúm* (Moradabad), of the 14th May, expresses satisfaction that Government has introduced quarter-anna postage stamps and allowed the sender of a quarter-anna post-card to give his own name and date on the front side of it as well if he likes; but is at a loss to understand why only newspapers which contain public news are carried for quarter-anna postage, periodicals and trade circulars being denied the privilege. Again, when quarter-anna postage stamps have been made there is no need for requiring newspapers to be registered. The editor hopes that the Post-master-General will also allow periodicals other than newspapers to make use of quarter-anna postage stamps, as some old periodicals have already been stopped and new ones are not likely to be started. Under the post office rules one cannot send even a half-anna postage stamp in a letter without having the letter registered, but the prohibition is more honoured in the breach than in the observance. Who will think of paying two annas as registration fee for forwarding a half-anna or an anna postage stamp? Thus the rule being a dead letter had better be cancelled.

A suggestion for certain postal reforms.

Jámi-ul-Ulúm, 14th May 1899.

V.—Railway.

41. *Hindustán* (Kálákankar), of the 17th May, adverting to some of the requests of the signallers on the Great Indian Peninsula Railway who have struck work, observes that the correspondence that passed between the solicitors of the strikers and the Agent of the Railway Company shows that the signallers' Association more than once laid their grievances before the railway authorities who paid no attention to them and even reduced their salaries. They were much annoyed and left off work after giving 24 hours' notice. It is rumoured that many station-masters and guards are also inclined to strike, which has increased the anxiety of the railway authorities. The army signallers have joined the railway-stations, and it is believed that the Government of India has advised the railway authorities not to accede to the wishes of the strikers. It is true that the railway signallers do not receive the same pay, leave, &c., as such officials in Europe or signallers in Government Telegraph Offices in this country do, but they were not well advised in giving only 24 hours' notice. Their conduct appears to be opposed to section 101 of the Indian Railways Act. Moreover, some of their requests are unreasonable.

Signaller's strike on the Great Indian Peninsula Railway.

Hindustán, 17th May 1899.

VI.—Local and Miscellaneous.

42. *Al Bashir* (Etáwah), of the 15th May, expresses great satisfaction that the Hon'ble Rája Rampal Singh has executed a will assigning his large estate for the benefit of the Rajput community. How fortunate are those communities which have among them liberal and public-spirited men like the Rája. But such noble examples of munificence are conspicious by their absence among Musalmáns. Well-to-do Musalmáns incur extravagant expenses on occasions of marriages and deaths in their families and waste their money in other ways. If any of them have no children they adopt sons in imitation of the Hindu custom. But they have a hundred and one excuses for not supporting any movements set on foot for the benefit of the Muhammadan community.

Rája Rampal Singh's will.

Al Bashír, 15th May 1899.

43. The *Jaini* (Allahabad), of the 15th May, complains that men torture animals in a variety of ways; for instance, carts are overloaded with goods and bullocks and buffaloes used in drawing them are cruelly beaten; horses having sores on their bodies are used in drawing carriages; shopkeepers kill mice in the public streets in a cruel manner; and so on. There are societies for the prevention of cruelty to animals in Calcutta, Madras, Bombay, Howrah and Mysore. The editor notices the report of the Madras Society for 1898 and asks the inhabitants of the North-Western Provinces and the Panjáb to establish similar societies.

A suggestion for the establishment of societies for the prevention of cruelty to animals in the North-Western Provinces and the Panjáb.

Jaini, 15th May 1899.

NÁTYA PATRA, 16th May 1899.

Nátya Patra and the *Prayág Samáchár.*

44. The *Nátya Patra*, *Extraordinary* (Allahabad), of the 16th May, alluding to the comments of the *Prayág Samáchár* on some articles in the *Nátya Patra* regarding bad characters (*vide* paragraph 38, page 241 of the Selections from Vernacular Newspapers, No. 20 for week ending 17th May 1899,) observes that Pandit Ramgopal is only the nominal editor of the *Prayág Samáchár*. He cannot read and write simple Hindi. No particular bad character of Allahabad was referred to in the articles in the *Nátya Patra* which were in the form of a farce and alluded to bad characters in general. Evidently the object of the writer in the *Prayág Samáchár* is to bring the editor of the *Nátya Patra* into trouble.

NASÍM-I-AGRA, 15th May 1899.

Local affairs at Agra.

45. The *Nasím-i-Agra* (Agra), of the 15th May, states that on the night of the 11th idem a camel (hackney) coach was attacked by a number of robbers on the Gwalior road, near Kakuba, in Agra, in which one police constable and another person were wounded and are now under treatment in hospital. Three persons were drowned while bathing under the railway bridge on the 13th May. It is generally believed that they were seized upon by tortoises. The corpses when taken out after great search were found destitute of flesh and skin. Some persons fall victims to the tortoises at the place every year. There is a great outcry in the town against insufficient water supply from the water-works. Refuse water of the town stagnates in the drain near the bank of the Jumna which might prove dangerous to public health. It is not known why the proposal for changing the course of the river to carry away the standing water in the drain hangs fire.

ALLAHABAD:
30*th May* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 22 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 31st May 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Khurshed-i-Sakhun ...	Deoband (Saháranpur).	Muhammad Nazir Hasan.	For February ...	30th May ...	...
2	Oudh Review ...	Lucknow ...	Rámjí Dás Bhárgava.	„ April ...	31st „ ...	...
	Thrice a month.					
3	Mufíd-i-Ám	Agra ...	Qádir Alí Khán ...	20th May ...	29th May ...	45 copies.
	Weekly.					
4	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	23rd May ...	27th May ...	300 copies.
5	Al Bashír	Etáwah ...	Muhammad Bashír	22nd „ ...	28th „ ...	...
6	Anís-i-Hind	Meerut ...	Banársi Dás ...	3rd, 17th and 24th May.	22nd, 29th and 30th May.	700 copies.
7	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	29th May ...	31st May ...	245 „
8	Hindustání	Lucknow ...	Gangá Prasád Varmá	17th „ ...	21st „ ...	600 „
9	Jám-i-Jámshed	Moradabad ...	Abdul Alí ...	21st „ ...	30th „ ...	50 „
10	Jámi-ul-Ulúm	Do. ...	Ambá Prasád ...	„ „ ...	25th „ ...	...
11	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	24th „ ...	28th „ ...	500 copies.
12	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	„ „ ...	275 „
13	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	21st „ ...	25th „ ...	350 „
14	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	26th April and 19th and 26th May.	25th, 29th and 31st May.	300 „
15	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd May ...	28th May ...	300 „
16	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	„ „ ...	29th „ ...	70 „
17	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-din.	24th „ ...	27th „ ...	300 „
18	Oudh Punch	Lucknow ...	Sajjád Husain ...	25th „ ...	30th „ ...	500 „
19	Police News	Meerut ...	Maulvi Abul Hasan	24th „ ...	29th „ ...	400 „
20	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	27th „ ...	350 „
21	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihárí Lál	31st March and 28th April.	25th and 30th April	...
22	Sanátan Dharm Advocate ...	Saháranpur ...	Pandit Dwárká Prasád.	17th May ...	25th May ...	...
23	Sitára-i-Hind	Moradabad ...	Bansi Dhar ...	4th and 12th May...	29th „ ...	187 copies.
24	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	16th May ...	20th „ ...	150 „
25	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	27th „ ...	30th „ ...	400 „
	Twice a week.					
26	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	24th May ...	29th May ...	400 copies.
	Daily.					
27	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhargava.	20th, 25th, 26th, 27th, 29th and 30th May.	21st, 26th, 27th, 28th, 30th and 31st May.	526 copies.
	URDÚ-ENGLISH.					
	Twice a month.					
28	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	15th May ...	29th May ...	100 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDÍ.					
	Weekly.					
29	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	27th May ...	13th May ...	210 copies.
30	Arya Mitra	Moradabad ...	Bhawáni Singh ...	24th „ ...	28th „ ...	280 „
31	Bhárat Jíwan	Benares ...	Rám Krishn ...	22nd „ ...	26th „	1,500 „
32	Khichri Samáchár ...	Mirzapur ...	Bábú Madho Prasád	27th „ ...	30th „ ...	Very small.
33	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	25th „ ...	„ „ ...	800 copies.
	Daily.					
34	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	2nd, 21st, 23rd, 24th, 26th, 27th and 28th May.	23rd, 26th, 28th, 30th and 31st May.	214 copies.

I.—Political and Foreign.

Bhárat Jíwan, 22nd May 1899.

Peace Conference.

1. The *Bhárat Jíwan* (Benares), of the 22nd May, referring to the note issued by the Czar to the European Powers, with a view to check the rapid increase of the European armaments, and to the Peace Conference opened at the Hague on the 18th May, observes that the Czar's proceedings in China since the issue of the above note create doubts regarding the sincerity of his desire to preserve the peace of the world, and that therefore some of his friends are dissatisfied with his conduct. But he has abandoned his rights *re* the construction of the Newchang railway to the great delight of the peace advocates in order to show his sincerity. The Peace Conference will, it is very likely, bear fruit and check the growth of the bloated armaments of Europe. The editor gives a statement showing the numerical strength of the principal armies in Europe in times of peace and war.

Jámi-ul-Ulúm, 21st May 1899.

Comments on the ideas of Brigadier-General Cummins as to the manner in which Orientals should be dealt with by white men.

2. The *Jámi-ul-Ulúm* (Moradabad), of the 21st May, says that while Mr. Rudyard Kipling in pointing out the white men's "burden" advised them to take the burden of coloured races on their own shoulders, *i.e.* relieve them of their burden of government, Brigadier-General Cummins of the Madras Presidency, who has lately been travelling in America, advises the Americans, who have just assumed the rôle of imperialism, to crush remorselessly all opposition that they might meet with in dealing with Orientals by continuing to slay, slay and slay until all opposition is overborne. The *Chicago Citizen* to which General Cummins communicated his views as founded on his experience in India is shocked with his ideas, and calls him "one of the typical hard-hearted murderers who have ruined India and say they have given her peace." This shows that the General's counsel has not only been unacceptable to Americans but led them to think that England freely resorts to slaying natives in India. The ideas of the General apparently looked novel to, and grated upon the ears of, Americans, but "we" Indians have become accustomed to meet with such ideas finding them, as "we" do, frequently expressed in such (English) papers as the *Globe*, the *St. James' Gazette*, the *Daily Mail*, &c. "We" do not, however, mean to say that such cruel thoughts are accepted (acted upon) by the British Government or approved of by noble-minded Englishmen in general. Such is not the case at all; and Government cannot possibly act in that way. But there is no doubt, at the same time, that such evil ideas are spreading, and may affect the minds of even good-natured, liberal-minded Englishmen as well in course of time. Should the idea become common that the best policy for Government is to slay, slay and slay it would assuredly injure "British greatness," which will cause pain to every well-wisher (of Government). Most Englishmen of General Cummins' stamp are fast becoming of his mind, but had natives been given some share in the administration of their own country even the cruelest Englishmen would never have become so. All Englishmen of good nature and birth would pooh-pooh the ideas of General Cummins, considering Indians, as they do, to be men like themselves, as Mr. Labouchere has done in his *Truth*. The more the British Government endeavours to see good-will and cordiality established between the rulers and the ruled in India the greater is the misgiving and distrust which certain short-sighted men (officers) spread among the people. Could not General Cummins, who is merely a soldier and cannot impose his policy on Government, keep his (precious) views to himself, and thereby give America no occasion to deride "us" ("our" Government)? If the ideas of General Cummins obtain much currency, it is feared that some men might seek to spread them in England as well. Men like General Cummins should be forbidden to create discontent in this country (by their inflammatory ideas): Government never entertains such ideas about its subjects, and that is the reason why it enjoys such popularity. The editor assures his countrymen that General Cummins might have expressed the views he has done in a fit of anger at the late frontier affairs; otherwise, should Government come to have (act up to) his views it would become impossible (for natives) to remain alive for a single day.

Tohfah-i-Hind, 27th May 1899.

White men gradually acquiring ascendency over coloured races on the surface of the earth.

3. The *Tohfah-i-Hind* (Bijnor), of the 27th May, quoting an extract from *Truth*, in which Mr. Labouchere derides the manner in which white men are spreading civilization among coloured races, says that as the white races increase they gradually bring every part of the earth under

their rule. They secure their footing in other countries with the help of their armies, and then they pass their lives in ease and comfort there at the expense of natives without any regard for the latter's life or death, and this process is called the spreading of civilization among coloured races!

4. *Hindustán* (Kálákankar), of the 23rd May, is glad to notice that the bravery and loyalty of Indians have induced the foreign Governments to enlist them in their armies. The President of the Republic of the United States has applied to the British and the Indian Governments for permission to enlist an Indians corps for service in the Philippines. The reply given to his application has not yet transpired. The *Singapore Free Mass* is opposed to the request of the American Government on the ground that Indian recruits in sufficient numbers are not easily available for the Indian Army itself. But when, in spite of the courage, bravery, and devotion of the native soldiers, the Government of India does not like to appoint them to offices of trust and responsibility in the army, the Government should not prevent them from seeking employment in foreign countries and rising to high posts. The American Government *(sic)* has already promoted a native of this country to an appointment of responsibility in Brazil.

HINDUSTÁN, 23rd May 1899.

Application of the American Government to the British Government for permission to employ Indians as soldiers in the Philippines.

5. The *Jámi-ul-Ulúm*(Moradabad), of the 21st May, says that according to Mr. Harmsworth, editor and proprietor of the *Daily Mail*, the fiction that Hindus and Musalmáns are equal to (are on an equal footing with or as good as ?) white men should be blotted out, and that the Indian National Congress will bring about a mutiny. His own paper is verily well fitted to fill this country with excitement (and indignation), and his correspondent, Mr. Steevens, is the man best suited to undertake this work, which is beyond the power of the Congress or any native editor. All of "us" know well that the continuance of British rule over us at the present time is absolutely necessary, and hence all " our " endeavours are based on loyalty. " We " always criticise with a sincere desire to have the grievances of the people removed, so that the ruled may come to look upon their rulers as their sympathizers and helpers, and thus Government may become stable. Such is " our " desire ; but the mighty (rulers) may put it in what garb they will !

JÁMI-UL-ULÚM, 21st May 1899.

The *Daily Mail* on the Congress.

6. The *Hindustání* (Lucknow), of the 17th May, does not know if attacks have recently been made on the character, &c. of Indians by retired Anglo-Indian officers in England, because Lord Curzon, having heard the representations (addresses) of the people, has promised to govern India with (due) regard to their interests ; the British Congress Committee has been steadily gaining influence in England ; an idea is growing in England that India is not administered as satisfactorily as it is represented to be ; or English politicians at home now pay greater attention to Indian problems and are anxious to know the views of advanced educated Indians on the same. A short time ago Sir William Rattigan passed most adverse strictures on Indians in an article, fiercely attacking their press, and twitting them with want of administrative capacity. But as Sir William was never known, during his residence in India, for his breadth of vie ws or sympathy with the natives, no surprise was felt at his opinions. But Sir William was soon after followed by another writer in the *Quarterly Review*, who, reviewing Lord Elgin's administration of India, freely indulged in abusing the Congress, and specially educated Brahmans. This writer is identified with Sir Alfred Lyall, a former Lieutenant-Governor of the United Provinces. But Sir Alfred was an advocate of education while he was in India, and could not in his old age be expected to (change front and) try to injure educated Indians. Similarly he was not a man of an irascible temper, as the writer of the article seems to be, endeavouring to excite his countrymen against Indians. However, let the writer be whoever he may be ; even the *Pioneer* finds fault with his wholesale indiscriminate approval of Lord Elgin's administration. He is very much annoyed with Brahmans, and charges them with setting afloat all sorts of unfounded complaints against Government, especially in connection with the plague measures. What would he like Brahmans to do ?

HINDUSTÁNÍ, 17th May 1899.

Sir Alfred Lyall's attacks on the Congress and Brahmans in an article on Lord Elgin's administration published in the *Quarterly Review*.

Does he wish Bráhmans to go about proclaiming by beat of drum that India is getting richer and richer, and that her wealth is not being drained to Europe? Do not Bráhmans see Indian trades and industries decaying with their own eyes and would they be justified in asserting that traders and handicraftsmen are becoming richer? Should Bráhmans declare that natives should not be employed in the public service of India on a large scale? Let Anglo-Indian writers plainly say, if they desire it, that native editors should have one thing in heart and say another from the mouth, and thus become hypocrites. The writer also contends that 98 per cent. of the Government employés in India are natives. It may be so; but will he also say what proportion of natives hold Government posts carrying salaries above Rs. 1,000? He calls the cow-protection societies rebellious and calculated to create bad blood between Hindus on the one hand and Musalmáns and Christians on the other. This is an absurd idea. If there had not occurred the (cow-killing) riots in Azamgarh, which were all attributed to the cow-protection societies, these would have proved of immense use to Government. It is, however, altogether out of season to speak of the societies at this time when they have lost all their influence in the country, and thereby create excitement against them. The publication of such articles in England of late clearly indicates that Anglo-Indians are preparing for a *coup d'état* against the Congressists. "We" should, therefore, take care to reply to such attacks made on Indians with great forbearance and equanimity, avoiding the use of harsh language, and seeking only to disprove misstatements.

POLICE NEWS, 24th May 1899.

7. The *Police News* (Meerut), of the 24th May, republishes from the *Wakíl* (Amritsar), dated the 15th idem, a communication in which the writer complains that when a number of Kashmíris passed a *pul* (a bridge?) in the Kashmír State on the 28th April last the customs officials committed an indecent assault on a young girl among them under the pretext of examining her person. Her friends and relatives resented the assault, and a free fight ensued, in which shoes were largely used. The customs inspector with the consent of the Wazír of the *iláqa* (district) who was encamped close by at Muzaffarabad at the time arrested the Kashmíris and placed them before the Wazír for trial who convicted and sentenced the girl and three men to one month's imprisonment and a fine of Rs. 15 each and 17 other persons to a fine of Rs. 5 each. The punishments were suggested by the customs inspector himself. The poor convicts were even refused a copy of the judgment. The customs inspector is a wicked man, and spoils all officers in the district, who are soon brought into disrepute.

Alleged misconduct of a customs inspector and a Wazír in Kashmír.

BHÁRAT JÍWAN, 22nd May 1899.

8. The *Bhárat Jíwan* (Benares), of the 22nd May, says, that in a late issue it referred to the reply of the Diwan of the Bikanir State to the letter of the Nagari Pracharini Sabha at Benares, and expressed regret that the Mahárája had not yet introduced Hindi into his State. But now it appears from the *Rájasthán Samáchár* that on the 16th December 1898, the very day on which the Mahárája was installed on the *gaddi*, His Highness declared in darbár that from that day the State officers should (also) receive any papers which might be presented to them written in Hindi. That order is in force, and the people present petitions in Hindi as far as possible. The Mahárája, the Sardárs, and the people being all fond of Hindi, the use of that language is rapidly spreading. Sometimes when a native speaks to the Mahárája in Urdu, His Highness tells him that His Highness knows Hindi very well, and that he should not speak to His Highness in Urdu. The *Bhárat Jíwan* expresses great satisfaction at the increasing use of Hindi in Bikanir, and is glad to learn from the *Rájasthán Samáchár* that Hindi has always been in use in Udaipur, and that Hindi was introduced into Jodhpur by Mahárája Pratab Singh. But Urdu is the Court language in Jaipur and Alwar. The *Bhárat Jíwan* observes that Hindi is in use in Kishangarh, and asks the *Rájasthán Samáchár* to enlighten the public which States in Rájputána are still adhering to the use of the Persian character. The native bankers and traders use a character which is a modification or corruption of the Nagari character; and this is the reason why they are involved in ignorance and the country cannot be expected to make progress until the national language is encouraged, and the encouragement of Hindi depends on Government, native Chiefs, bankers and traders.

Hindi and the Native States in Rájputána.

9. The *Jámi-ul-Ulúm* (Moradabad), of the 21st May, quotes an extract from the *Nizám-ul-Mulk*, which, stating that the Nawáb of Rámpur, who went out shooting in this hot season and shot one tigress dead and wounded another which escaped alive, has returned home, says that this shows that His Highness has very active and industrious habits. His Highness is very industrious and diligent indeed, and his shooting must have been of immense good to his people too! "But it was a very curious accident that he shot down but a tigress, a performance in which he has acquired great practice of late. Are all tigers now dead (extinct) and only tigresses left in the jungle of Rámpur? Well, the wounded tigress may have gone to the North-Western Provinces Secretariat office to report. Has any clue been found as to whether she has gone into a jungle or a *basti* (inhabited place)? Two or four (*i. e.* some) she-donkeys might have been sent after her to decoy and then have her shot dead. The escape of the wounded tigress might rankle in the sportsman's heart. A sportsman's heart is dejected on losing his prey." The *Jámi-ul-Ulúm* would, however, call only that Native Chief laborious who may not kill even a mosquito but is constantly occupied in looking after the well-being of his people. The editor would therefore pray that His Highness should not take the trouble of going out hunting in summer, but devote his time to the affairs of his people, whom God has committed to his care.

JÁMI-UL-ULÚM, 21st May 1899.

The Nawáb of Rámpur's return from a hunting expedition in this hot season.

II.—General Administration.

10. The *Rahbar* (Moradabad), of the 24th May, says that Mr. Steevens, correspondent of the *Daily Mail* having caricatured Indian officials, *raíses* and municipal commissioners previously, now abuses Indian *khánsámans* (butlers) and other menials of Europeans residing in this country. According to Mr. Steevens, native menials freely rob their young European masters who are entirely at the former's mercy, and the result is that Europeans return home as empty-handed as they came to India. If Mr. Steevens were honest, he should certainly have stated how native menials are kicked like footballs and assaulted in other ways by Europeans. The editor can cite "thousands" of instances in which poor native menials have, without any fault whatever, fallen victims to the kicks and shots of Europeans, who have invariably been acquitted on the plea of having been insane or intoxicated at the time.

RAHBAR, 24th May 1899.

Mr. Steevens' portraiture of Indians.

11. The *Almora Akhbár*, of the 27th May, expresses surprise that selfish people in England should be moving heaven and earth against the countervailing sugar duties imposed by Lord Curzon as if those duties would lay the axe at the root of the entire British trade with India, while none of them uttered a word against the new Sedition Law framed by Lord Elgin which cast an unmerited slur on the loyalty of natives. They are calling Lord Curzon names and are opposed to the appointment of such liberal-minded statesmen being sent out to India as Viceroys. Such is the opposition in England to the suger duties, even though the Mauritius sugar is exempt from these duties. Mauritius is a British colony and supplies the largest quantity of sugar to India. Government has not brought the Mauritius sugar under the operation of the Sugar Act on the ground that in that case the Indian coolies who go in large numbers to that island would be thrown out of employ! What sympathy!

ALMORA AKHBÁR, 27th May 1899.

Agitation in England against the countervailing sugar duties.

12. The *Rahbar* (Morababad), of the 24th May, referring to the death of a Burmese woman which a number of British soldiers caused by outraging her by turns in broad daylight in a public street at Rangoon, says that there will hardly be a person whose hair will not stand on end on hearing of such a brutal enormity. Any intelligent person can imagine what thoughts must be passing in the minds of Burmese at this time with reference to the conduct of British soldiers. Not a single Burmese woman came out of her house to worship in any temple the next day, though it was a religious festival day, for fear of the beastly damned British soldiers. Thousands of people saw with their eyes a number of British soldiers in Her Majesty's uniform outrage the poor Burmese lady who, accompanied by her two girls, was proceeding to a temple to worship; but only one British soldier named Horrocks was accused of the offence and tried, not by a civil court, but by a court-martial presided over by men of his own profession, and the stereotyped result is reported to

RAHBAR, 24th May 1899.

Outrage on a Burmese woman at Rangoon by some British soldiers.

have been his honourable acquittal! It might be that Private Horrocks really took no part in the outrage and was therefore justly acquitted. But there is not the least doubt that a Burmese woman was outraged before the eyes of her townsmen by British soldiers and died from the injuries received therefrom—an outrage which has no parellel in the history of the crimes of the world. It is also certain that the culprits were the soldiers of a regiment stationed in the fort of the town which is the capital of the province. Had the culprits been such men as could not be traced out, that would have been quite a different thing. But living, as they did, in the fort, and seen by numbers of men in the very act of the crime, it casts a great reflection on the local authorities that such criminals should not have been apprehended and duly punished. Indians need not, however, be surprised at such proceedings. It was only the other day that a blind native female beggar was assaulted by a European and had her spleen ruptured, but her assailant was acquitted. A short time ago a girl of respectable family was assaulted and her savage assailant let off scot-free. Similarly, a coolie girl was made to give up her ghost, but nobody even questioned her murderer as to what he had done. The writer can go on citing instances which will be tedious. He simply wishes to impress on the authorities that such outrages on native women by Europeans and the latter's invariable acquittal fix a dark stain on the fair fame of the British nation and Government.

SURMA-I-ROZGÁR, 16th May 1899.

Alleged severity in the assessment of Government revenue on land.

13. The *Surma-i-Rozgár* (Agra), of the 16th May, referring to the Moghal times when land revenue was taken in kind according to the outturn of every harvest, complains that, though in 1864 the then Secretary of State for India decided that not more than 50 per cent. of the net proceeds of land should be taken from cultivators, Government while pretending not to take more than that proportion exacts as much as 65 or 75 per cent. The Settlement Officer assesses on the gross proceeds of a tenure, without deducting the cost of cultivation, and forms his estimate of the entire tenure, which consists largely of unirrigated lands, by the produce of irrigated lands only. The result is that cultivators live from hand to mouth and are generally able to pay rent only so long as they reap good harvests, but if there is a failure of a single crop they are reduced to utter helplessness and misery.

AL BASHÍR, 22nd May 1899.

Proposal to make the B. A. degree a *sine quâ non* for candidates for Naib Tahsíldárships in the United Provinces.

14. A correspondent of *Al Bashír* (Etáwah), of the 22nd May, states that the Local Government has called for the opinions of officers as to whether it will not be expedient now to select only such men for Naib Tahsíldárships who have passed the B. A. examination, the majority of the nominated candidates for those posts happening to be graduates this year. The writer does not at all approve of the proposal of Government, urging that the bare fact of a man's having taken the B. A. degree does not necessarily show that he possesses other qualifications required in an executive official like a Naib Tahsíldár. This official should not only have a good education but should also possess administrative faculty and commanding appearance. The committee which selects candidates for the post pays due attention to all these necessary qualifications. It will not be expedient to narrow the field of selection by raising the standard of education.

HINDUSTÁNÍ, 17th May 1899.

Comments of the *Morning Post* on the action of the Lieutenant-Governor in carrying the Meerut affray case between four British soldiers and some villagers to the High Court.

15. The *Hindustání* (Lucknow), of the 17th May, referring to the case in which an affray took place between four British soldiers and certain native villagers in Meerut, states that the Magistrate who tried the case acquitted the British soldiers because they were not identified, but convicted and punished the villagers. An appeal was made to the Sessions Judge (by the villagers), but that officer upheld the decision of the Magistrate, so that the villagers who had been assaulted by the British soldiers were also punished by the court. "Our" justice-loving Lieutenant-Governor did not approve of this, and directed the Public Prosecutor to file an appeal to the High Court and thereby give it an opportunity, after perusing the records of the case, to say whether a re-trial of the British soldiers should not be ordered. The

Delhi *Morning Post* could not bear this and has abused His Honour. Verily, what can be a greater iniquity than that a Lieutenant-Governor should seek to have British soldiers brought to justice? The conduct of the *Morning Post* shows that a Lieutenant-Governor who desires to see justice done to natives against Europeans should be prepared to hear the abuses of Anglo-Indians. But Sir Antony MacDonnell is a strong-minded ruler and would not care for the ravings of the *Morning Post*. A weak Lieutenant-Governor would not perhaps be willing to incur the displeasure of Anglo-Indians, and that is (probably) the reason why Anglo-Indian papers dare practice such insolence towards such high-placed officers.

16. The *Oudh Punch* (Lucknow), of the 25th May, in its supplement, says that Muhammad Abdul Rauf of Allahabad, who has published a letter in the *Oudh Akhbár*, of the 23rd May, in favour of the introduction of the Hindi character into courts in the United Provinces, betrays an utter ignorance of the subject. He is not justified by any means in saying that the opposition of Musalmáns to Hindi is due to prejudice. Musalmáns simply desire the *status quo*, while Hindus urge a change. The introduction of Hindi would not improve matters, but the remedy would prove worse than the disease. A peasant who has merely learnt the Hindi character can hardly be able to write his own petitions in decent language.

OUDH PUNCH, 25th May 1899.

Hindi character question.

17. *Al Bashír* (Etáwah), of the 22nd May, says that a perusal of that portion of the Administration Report of the United Provinces for 1897-98 which treats of vernacular newspapers shows that Hindi papers are improving and increasing in numbers while the Urdu ones are declining (decreasing) in the United Provinces. When the Education Commission was appointed the question of Hindi *versus* Urdu as the court language in these Provinces was raised, but the advocates of Urdu contended that as the number of Hindi papers was very small compared with the Urdu ones at the time it followed that the language of the people was Urdu (and not Hindi). The advocates of Hindi were silenced for the time, but have since, with redoubled exertions, greatly increased the number of Hindi papers, so that they have now as many as 28 Hindi papers against 81 Urdu ones. Of these 81 Urdu papers two are dailies, both of which are owned by Hindus. The circulation of the Hindi papers is also much larger than that of the Urdu ones. The *Bhárat Jíwan*, a Hindi paper of Benares, has a circulation of 1,500 copies. Some other Hindi papers have a circulation between 600 and 800 copies, while the Muhammadan papers have much lesser circulation, some of them having a circulation of even less than 100 copies. What is worse still is that the greater the interest Muhammadan papers take in matters affecting the well-being of Muhammadans the less grows their circulation. The fact is that the generality of Muhammadans have no taste for reading newspapers, while 75 per cent. of those who have received high education think it a sin to read an Urdu newspaper. M uhammadans are also bad customers, being very unwilling to pay the price of the papers they buy. Such being the case, well-conducted Muhammadan papers are being discontinued one by one. On the other hand, Hindus, who are a persevering and enthusiastic people, are doing all in their power to improve Hindi papers, and it is very likely that in course of time these may exceed Urdu ones, and when such a state of things is brought about Hindi may become the court language in place of Urdu in these Provinces. The condition of a people is also to be gauged in modern times by the condition of their newspapers, and as Hindi papers are in a better condition than the Urdu ones, the inference is unavoidable that Hindus are progressing while Musalmáns are not.

AL BASHÍR, 22nd May 1899.

The condition of Muhammadan newspapers, and the alleged prospect of Hindi replacing Urdu in courts in the United Provinces.

18. *Hindustán* (Kálákankar), of the 28th May, says that the Public Service Commission recommended that one of the Members of the Board of Revenue in each Province should be a native; but that this recommendation has so far remained a dead letter. The *Hindu* of Madras has lately drawn attention to the subject. When natives are promoted to Commissionerships and even raised to the bench of High Courts, it is difficult to understand why they are considered unfit to be Members of the Boards of Revenue. They are not, by any means, incapable of grappling with difficult questions. The

HINDUSTÁN, 28th May 1899.

A suggestion for the appointment of natives as Members of the Boards of Revenue.

merits of the land revenue system introduced by Rájá Todar Mal in the time of Akbar are admitted by Englishmen. The system of keeping up the *jamabandi* or the village rent-roll by patwáris introduced by Tikait Rai is still followed in British India. The British officers are alive to the good revenue administration of Raghunath Rao and others in Native States.

NAIYAR-I-AZAM, 26th May 1899.

Meeting at the Moradabad Town Hall in honour of the Empress' Birthday.

19. The *Naiyar-i-Azam* (Moradabad), of the 26th May, says that a meeting was to be held at the Moradabad Town Hall on the 24th May at 5-30 P. M. in honour of the Empress' Birthday. A majority of the gentlemen invited attended the Town Hall at the fixed time, although a heavy dust-storm followed by rainfall blew. The Collector was awaited till 6 when Muhammad Abdur Razzaq, Secretary to the Municipal Board, went over to the Collector's house, and returned at 6-30. It is not known how the Secretary represented the matter to the Collector that the latter did not come and deferred the meeting to 8 A.M. on the 27th May. Many gentlemen at once returned home. Refreshments were served to those who remained behind. Only 12 or 15 Musalmáns were present at the time, but refreshments were not liberally served to them, and therefore a portion of the refreshments was left unconsumed. Sufficient invitations were not issued to Musalmáns, and no person took the trouble to seat Musalmáns at proper places, for which the Muhammadan Municipal Commissioners are responsible.

JÁMI-UL-ULÚM, 21st May 1899.

An appeal to Indian Muhammadans to co-operate in bettering their present condition.

20. One Shaikh Muhammad Masaud Ali of Amroha, writing from Lucknow to the *Jámi-ul-Ulúm* (Moradabad), of the 21st May, appeals to Indian Muhammadans to recall to mind the past greatness of their ancestors, to shake off their indolence and sectarian prejudices and ill-will, to follow the noble example of the late Sir Saiyid Ahmad Khan, who sacrificed his life to the well-being of his co-religionists, and to gird up their loins and co-operate in ameliorating their present miserable condition.

HINDUSTÁN, 26th May 1899.

Need for an increase in the salaries of ministerial officials.

21. *Hindustán* (Kálákankar), of the 26th May, alluding to the remarks made by the Hon'ble Mr. Baker in his speech in the discussion of the Budget at the meeting of the Bengal Legislative Council on the 15th April, regarding the need for improving the salaries of the ministerial officials, says that there can hardly be two opinions that the standard of living among such officials has much risen and that they are hard-worked. If their salaries are not raised, "they will be driven to supplement their salaries by dishonest means," as observed by the Hon'ble Mr. Baker.

NASÍM-I-AGRA, 23rd May 1899.

Protest against the practice of Civil Courts to frequently postpone the hearing of cases for press of work.

22. The *Nasím-i-Agra* (Agra), of the 23rd May, observing that the cost of civil litigation is very heavy, strongly protests against frequent postponements of the hearing of cases which courts make for press of work. Repeated postponements not only entail fresh charge of process-fees on litigants, but also tire witnesses who do not like to leave off their work again and again to give evidence in a case, and therefore contrive to escape the service of the summons on them ; and the result is that at the end when a case comes to be actually heard after repeated postponements, some important witnesses are found absent, and the court being unwilling to postpone it any longer lest it should become too old decides it on incomplete evidence, which is not satisfactory at all. To remedy this state of things Government ought to appoint a sufficient number of Civil Judicial officials so that cases may not have to be postponed again and again as is the case at present.

ANÍS-I-HIND, 3rd May 1899.

Natu brothers.

23. The *Anís-i-Hind* (Meerut), of the 3rd May, received on the 29th idem, says that the (native) press has more than once laughed to scorn and even openly condemned the treatment accorded to the Natu brothers as most unfair and unjust. But Lord George Hamilton has turned a deaf ear to all agitation in their favour. In his reply to Sir William Wedderburn's question in Parliament on the subject His Lordship contented himself by declaring that he would take no action nor even make any promise and that the Bombay Government was free to act as it pleased. But nothing can be

expected from the Bombay Government, because it does not like to utter a word on the subject, and the public does not know why the Natu brothers are still kept under surveillance. Neither Lord George Hamilton nor the Bombay Government has the courage to decide their fate openly.

ANÍS-I-HIND, 24th May 1899.

Examination of travellers under the plague rules in certain villages in the Meerut and Muzaffarnagar districts.

24. The *Anís-i-Hind* (Meerut), of the 24th May, says that plague cases in the affected places have fallen off owing to the increase of heat, but that Government still continues to enforce measures with a view to check the spread of the disease to other places. Lately orders have been issued to improve the sanitary arrangements in villages in the Meerut and Muzaffarnagar districts bordering on the Panjáb and to examine travellers at those villages. It would be better if an examination of travellers were made in the border villages in Karnal, Umballa, Delhi, &c., the United Provinces being free from plague. In that case the inhabitants of Meerut and Muzaffarnagar would have been saved much uneasiness and the Local Government spared some trouble and expense.

PRAYÁG SAMÁCHÁR. 25th May 1899.

Diamond case, Fyzabad.

25. The *Prayág Samáchár* (Allahabad), of the 25th May, says that a diamond has been the cause of a great deal of trouble to one Gauri Shankar, mahajan at Ajodhya. The police, seeing the diamond in his possession, wrested it from him and made it over to the Magistrate. Gauri Shankar told the Magistrate that he had received it from a landholder, but the Magistrate declined to return it and issued a notice calling upon the person to whom it may belong to come forward and claim it. But nobody claimed it. Gauri Shankar appealed to the Additional Judicial Commissioner, who passed orders to the effect that if no claimant appeared for six months, he would have to show that he acquired it in a legal manner. The order has been upheld by Mr. Blennerhassett. Now it remains with the Magistrate to decide within the next six months whether the diamond belongs to Gauri Shankar or not. The case establishes a bad precedent. Some day a Magistrate may deprive a man of his beautiful wife alleging that she is not his wife!

JAM-I-JÁMSHED, 21st May 1899.

Muharram at Moradabad.

26. The *Jam-i-Jámshed* (Moradabad), of the 21st May, says that the late Muharram at Moradabad was a very tame affair. Since the serious riot of 1872, which occurred owing to the coincidence of the Muharram and the Holi, the Muharram processions and the celebration of the Holi in the streets of the town have been prohibited. *Tazias* can be carried in pairs, accompanied by five men each, without a band of music, through the streets, under the orders issued by Government at the time. But even this privilege has been withheld from Musalmáns by the local officers. On the last day of the Muharram no *tazias* are allowed to be taken through the principal streets. Last year this restriction was relaxed, but it was again enforced this year, which led to a strange incident. Acting upon the precedent of last year, some Musalmáns of Ratanpur brought their *tazias* to the town. On their arrival at the Amroha gate, the police guard told them that the passage of *tazias* through the town was not allowed. They referred to the precedent of last year. The police detained them and some constables ran to the Kotwali to report the matter. The Hindu shopkeepers imagined that an encounter with the police had occurred and at once closed their shops. The police officers appeared on the scene and ordered the Musalmáns of Ratanpur to take their *tazias* by another route, to which they readily agreed without demur. The men who committed the riot in 1872 were hanged or transported for life and twenty-eight years have elapsed since then during which no riots have occurred. It is difficult to understand why the present generation should suffer for the sins of their predecessors. The Holi is celebrated by Hindus in the principal streets with great *eclat*, but the Muharram still remains under a ban. The restrictions in question are an unnecessary interference with the religious observances of the Muhammadan residents of Moradabad and should be withdrawn. Formerly the Muharram processions were also stopped at Bareilly owing to a serious riot, but the prohibition was withdrawn some time ago. It is to be hoped that Government will now see its way to permitting the Muharram being celebrated freely at Moradabad.

MEHR-I-NIMROZ, 21st May 1899.

27. The *Mehr-i-Nimroz* (Bijnor), of the 21st May, states that the Muharram was celebrated at the headquarters and in the interior of the district of Bijnor with due *eclat*, and without any hitch. The authorities spared no pains to preserve peace and order throughout the district; and some Hindus set up *sabil* here and there, distributing sherbet with their own hands to Muhammadans.

Muharram in the district of Bijnor.

HINDUSTÁN, 21st May 1899.

28. *Hindustán* (Kálákankar), of the 21st May, says that the Vice-President of the Godavery District Board has contributed a very sensible article to the *Madras Review* on the misuse of the District Board Funds. The Madras Government has ordered such funds to be devoted to the relief of famine, the carrying out of plague measures, and so on in the district. This is not all. But the funds belonging to one district are spent on works in another district. Such a state of things is open to serious objection. It is believed that in other provinces, too, the District Boards are forced to expend their funds on purposes other than those for which they are intended. The cost of famine relief and plague measures should fall on provincial funds. The District Boards can even meet with difficulty the legitimate demands on their purses.

Misuse of the District Board Funds in Madras.

THE SAME.

29. The same paper is at one with the Bengal Chamber of Commerce in urging that the telegraphic rate between England and India should be reduced, the present rate—four shillings a word—being too high. The loss of revenue caused by a reduction of the rate will be more than recouped by an increase in the number of telegrams.

High telegraphic rate between England and India.

NAIYAR-I-ÁZAM, 26th May 1899.

30. The *Naiyar-i-Ázam* (Moradabad), of the 26th May, says that the Secretary to the Moradabad Municipal Board is an extremely tender-hearted and good-natured man and that this is the reason why the subordinate Municipal employés have become so fearless and careless in the performance of their duties. The Nazúl Muharrir whose pay was only Rs. 5 a month won the confidence of the Secretary and the Octroi Inspector to such an extent that he was entrusted with the collection of taxation and that no security was taken from him in the usual way. The Octroi Inspector did not check his work, and the result is that he has committed embezzlements amounting to Rs. 115. It is sought to hush up this case also like others to which the editor will refer in a future issue, but the matter has already reached the ears of the Magistrate.

Municipal administration at Moradabad.

III.—EDUCATION.

AL BASHÍR, 22nd May 1899.

31. *Al Bashír* (Etáwah), of the 22nd May, heartily welcomes the proposal of Government to found an Agricultual College in Upper India, the locality of which has not yet been determined. The institution will prove a very useful one, provided both theoretical and practical instruction is given to students. But as Indians have not yet learnt to acquire knowledge for its own sake, the writer fears the proposed Agricultural College will not readily find students unless Government offers them good scholarships and undertakes to recruit its revenue officials from among them. Government may also grant uncultivated (waste) lands to men turned out by the Agricultural College on very small rents, as well as advance them money as *taqavi* at a low rate of interest. One college will not, however, do for both the Panjáb and the United Provinces, and each should have one of its own, it having been found from the experience of the Medical College in the Panjáb and the Engineering one in the United Provinces that the residents of the Province in which either of them is located are benefited more than those living in the other. To prepare students for the proposed college an agricultural school should be opened in every district or at least in every Division. The form of education given in the existing village schools should be changed, instruction being specially given in agriculture and the veterinary art. These village schools should also be made night schools.

Proposal to establish an Agricultural College in Upper India.

32. The *Naiyar-i-Ázam* (Moradabad), of the 26th May, says that the men who consider the Nadwat-ul-Ulama a useless institution will now change their opinion and admit that it bids fair to do good to the Muhammadan community. Some years ago Nawab Wiqar-ul-Mulk Maulvi Mushtaq Husain Khan obtained permission from Government for Musalmáns to make arrangements for the religious instruction of boys in Government schools if they liked, and he himself made such arrangements at the Amroha School. But in no other school has religious education been provided for as yet by Musalmáns. But it is a matter of great satisfaction that at the suggestion of two young students at the late meeting of the Nadwat-ul-Ulama held at Sháhjahánpur it was decided to attach a maulvi to the Sháhjahánpur High School to give religious instruction, his salary being paid by Maulvi Haji Muhammad Abdul Wajid Khan. In a letter addressed to Maulvi Saiyad Muhammad Ali, the Názim (Secretary) of the Nadwat, Maulvi Haji Muhammad Abdul Wajid Khan places the services of Maulvi Muhammad Bashir at the disposal of the Managing Committee of the Nadwat for the purpose, and asks the Committee to obtain the necessary permission from the Director of Public Instruction, offering to pay his salary. The writer hopes that the Musalmáns in other places will follow suit.

Nadwat-ul-Ulama and the appointment of a maulvi at the Sháhjahánpur High School to give religious instruction.

NAIYAR-I-ÁZAM, 26th May 1899.

IV.—POST OFFICE.

33. The *Nizám-ul-Mulk* (Moradabad), of the 24th May, says that it is not fair that the money-order commission should be taken from the sender of a value-payable parcel even when it is refused by the addressee, the postage charged for the parcel both ways being quite enough. Again, newspapers and packets sent are often returned from the post-office with no other explanation than "refused" written on them. The postman ought to have the word "refused" written on the article by the addressee himself. In such cases it is found on inquiry that the consignments were never delivered to the addressees at all. It also happens that a copy of a newspaper, &c., continues to be posted to the address of a person regularly throughout the year, and then it is learnt that the addressee had died or left the station (long ago). What becomes of such consignments? Perhaps the postman either destroys or delivers them to some other person who has bribed him.

Certain complaints against the Postal Department.

NIZÁM-UL-MULK, 24th May 1899.

V.—RAILWAY.

34. The *Anís-i-Hind* (Meerut), of the 17th May, referring to the concession which the East Indian Railway Company has recently made to ladies travelling first and second class in the matter of reserving half a carriage if two of them desire it, sees no reason why a similar concession should not be made for ladies travelling intermediate and third class also so that native *parda nashin* ladies may also derive benefit from the concession. The Company should at least arrange for an intermediate class compartment being reserved for four and a third class compartment for six ladies, as soon as a request is made, without the necessity of giving 24 hours' notice. Instead of one intermediate class carriage, two should be attached to every train in future so as to make the suggested arrangement feasible.

Reserved accommodation for ladies in carriages on the East Indian Railway.

ANÍS-I-HIND, 17th May 1899.

35. The *Oudh Akhbár* (Lucknow), of 20th May, states that the present railway-station at Jais, district Rae Bareli, lies at a distance of two miles from the town, and that the road leading to the station, though metalled, is infested by robbers. There is, moreover, neither a railway passengers' shed nor a sarai at the station; so that passengers going to and coming from the station are at the mercy of robbers. On the 3rd June last a police official was attacked and plundered by robbers. It is very necessary that the railway authorities should build a new station nearer to Jais on the Nasírabad road, and chaukidárs armed with shot-guns *(chharra-ki-banduq)* should also be posted at due intervals from the proposed station to the town.

Need for a more suitable railway-station at Jais, district Rae Bareli.

OUDH AKHBÁR, 20th May 1899.

HINDUSTÁNÍ, 17th May 1899.

Strike of signallers on the Great Indian Peninsula Railway.

36. The *Hindustání* (Lucknow), of the 17th May, says that the Anglo-Indian papers of Bombay that have for some time been opposed to Bráhmans will now become still more prejudiced against them on account of the strike of signallers on the Great Indian Peninsula Railway, the majority of whom are Bráhmans. But after a short time (when the atmosphere is cleared) it will be admitted that the Bráhman signallers had long suffered patiently. They were poorly paid and had to perform very hard and responsible duties, and were liable to be fined and sent to jail for a slight mistake or neglect. The Railway Company recently issued very cruel orders, announcing that henceforward signallers will not receive more than Rs. 30 a month or allowed privilege leave for 15 days in a year. The orders were very hard, and created much discontent among the signallers, who made petitions and submitted memorials through their counsel in vain. They were at last obliged to give 48 hours' notice and stop work on the expiry of that time. The Railway Company has managed to carry on its work by borrowing the services of military signallers and of those employed on other railways. But great delays occur in the running of trains, and much larger remunerations will have to be paid to the new hands. Was it wise on the part of the railway authorities to turn a deaf ear to the grievances of a class of their employés and harass them so much as to force them to strike work? The writer did not expect the signallers would hold out even for ten days. But they have given remarkable proof of their (capacity for) union. [*Al Bashír* (Etáwah), of the 22nd May, without entering into the question as to whether the Great Indian Peninsula Railway Company's agent or the signallers who have struck work were in fault, says that this strike should give a warning to all railway companies as well as to Government that it is not safe to recruit any department from men of one caste or class only, but that men should be taken from different classes, so that they might not be in a position to combine in the manner the railway signallers have done in the present case. Such a combination of employés in any public department might lead to very disastrous results at a critical time.]

VI.—Local and Miscellaneous.

BHÁRAT JÍWAN, 22nd May 1899.

Pavement of the streets of the Benares city.

37. The *Bhárat Jíwan* (Benares), of the 22nd May, says that the streets and lanes of the Benares city being paved with flagstones, the residents and pilgrims find it very easy and convenient to walk along them. Formerly when the underground sewers in the streets were occasionally cleaned under the supervision of the householders, they saw that the workmen carefully removed and replaced the flagstones, none of the stones being broken and no holes being left unclosed to prevent the escape of bad smells from the sewers. But since the Municipal Board has taken over charge of the sewerage the workmen have not taken due care in handling the flagstones, some of which have therefore been injured and the holes have not been carefully closed up. If there is no improvement in the present system, the pavement, on which lakhs of rupees were spent, will be spoilt to the great inconvenience of the public.

PRAYÁG SAMÁCHÁR, 25th May 1899.

Nátya Patra and the *Prayág Samáchár*.

38. The *Prayág Samáchár* (Allahabad), of the 25th May, complains that Pandit Deoki Nandan, the proprietor and editor of the *Nátya Patra*, owns a small press and teaches some poor boys who live by begging. He is in the habit of publishing false news and abusing respectable persons in his journal. The *Prayág Samáchár* takes exception to the tone of an article in the *Nátya Patra* dated 10th April (*vide* the Selections for the week ending the 12th April 1899, page 175, paragraph 32), and does not understand why Government does not ask him to substantiate his statements, in which he says that members of Municipal Boards exact votes by using their sticks, cut the throats of the people, and feather their own nests, and that bad characters whom the authorities themselves know to be such become Hononary Magistrates and grind the people.

39. The *Naiyár-i-Ázam* (Moradabad), of the 26th May, publishes a letter dated 22nd May, which the editor received from a Hakim Ghulam Nabi at Lahore who says that he was informed by Amba Prasad Sufi, editor of the *Jámi-ul-Ulúm*, that Dervesh Saádat Ali possessed great spiritual powers, and that he accordingly sent him some money as a present and asked his opinion in a certain difficult matter. But the Dervesh did not send a reply. The Hakim thought that he had been defrauded by the editor (Amba Prasad). The editor of the *Naiyár-i-Ázam* replied that there was one Saádat Ali at Moradabad who was formerly in the service of Munshi Amba Prasad on Rs. 4 or Rs. 5 month, and probably still had some connection with the Munshi, as his name always figured on the last page of the *Jámi-ul-Ulúm*. He called himself Dervesh and Sufi, but was an adept only in publishing false notices. Amba Prasad made a mistake in recommending him to the Hakim.

NAIYÁR-I-ÁZAM, 26th May 1899.

A complaint against Amba Prasád, editor of the *Jámi-ul-Ulúm*.

ALLAHABAD:
5th June 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CON

CONFIDENTIAL.] [No. 23 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 7th June 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Árya Bandbu	Meerut ...	Dr. Rám Chandra	For May ...	3rd June ...	400 copies.
2	Árya Patra	Bareilly ...	Sheobarat Lál ...	„ April ...	4th „ ...	500 „
3	Árya Samáchár ...	Meerut ...	Murarí Lál ...	„ „ ...	1st „ ...	325 „
4	Hamdard-i-Qaum Vaishya ...	Do. ...	Raghubír Singh ...	„ May ...	5th „ ...	500 „
5	Maárif ...	Aligarh ...	Wahid-ud-din Salim	„ June ...	„ „ ...	300 „
	Twice a month.					
6	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	16th May ...	3rd June ...	200 copies.
7	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	31st „ ...	5th „ ...	...
	Thrice a month.					
8	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	1st June ...	5th June ...	400 copies.
9	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th May ...	2nd „ ...	700 „
10	Mufíd-i-Ám ...	Agra ...	Qádir Alí Khán ...	1st June ...	7th „ ...	45 „
	Weekly.					
11	Agra Akhbár ...	Agra ...	Abdul Rahím ...	28th May ...	1st June ...	160 copies.
12	Akhbár-i-Alam	Meerut ...	Abdul Hakím ...	30th „ ...	4th „ ...	200 „
13	Al Bashír	Etáwah ...	Muhammad Bashír	29th „ ...	3rd „ ...	...
14	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	31st „ ...	5th „ ...	700 copies.
15	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	27th May and 3rd June.	1st and 7th June ...	500 „
16	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st June ...	5th June ...	467 „
17	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	5th „ ...	7th „ ...	245 „
18	Hindustání	Lucknow ...	Gangá Prasád Varmá.	24th and 31st May	29th May and 5th June.	600 „
19	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasad ...	28th May ...	1st June ...	...
20	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	25th „ ...	2nd „ ...	100 copies.
21	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	1st June ...	4th „ ...	500 „
22	Liberal	Azamgarh ...	Qudrat Alí Khán...	„ „ ...	5th „ ...	275 „
23	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	28th May ...	1st „ ...	350 „
24	Mushír-i-Saltanat ...	Budaun ...	Muhammad Aghá Ján.	24th and 30th May	1st and 4th June ...	150 „
25	Naiyar-i-Azam ...	Moradabad ...	Ibn Alí ...	5th June ...	7th June ...	300 „
26	Najm-ul-Hind	Ditto ...	Pandit Avatár Krishna.	20th and 28th April and 20th and 28th May.	2nd, 4th and 7th June.	300 „
27	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	31st May ...	4th June ...	300 „
28	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th „ ...	„ „ ...	70 „
29	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	31st „ ...	3rd „ ...	300 „
30	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	1st „ ...	5th „ ...	500 „
31	Police News	Meerut ...	Maulvi Abul Hasan	„ „ ...	„ „ ...	400 „
32	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	3rd „ ...	350 „
33	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	16th and 24th May	2nd „ ...	325 „

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
34	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihari Lál ...	26th May ...	1st June ...	...
35	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	24th May and 1st June.	30th May and 7th June.	200 copies.
36	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	1st June ...	5th June ...	150 „
	Twice a week.					
37	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	28th May ...	2nd June ...	400 copies.
	Daily.					
38	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	31st May and 1st, 2nd, 3rd and 6th June.	1st, 2nd, 3rd 4th, 6th and 7th June.	526 copies.
	URDU-ENGLISH.					
	Twice a month.					
39	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	1st June ...	7th June ...	100 copies.
	HINDI.					
	Monthly.					
40	Devanágari Gazette ...	Meerut ...	Gauri Datt ...	For May ...	4th June ...	125 copies.
41	Nátya Patra	Allahabad ...	Dewaki Nandan ...	„ June ...	„ „ ...	400 „
42	Rájput	Agra ...	Rájput Central Sabha.	„ April ...	6th „ ...	...
43	Rasik Mitra	Cawnpore ...	Manohar Lal Misra	„ May ...	4th „ ...	500 copies.
	Twice a month.					
44	Jain Gazette	Muttra ...	Munná Lál ...	1st June ...	7th June ...	700 copies.
	Weekly.					
45	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	3rd June ...	6th June ...	210 copies.
46	Árya Mitra ...	Moradabad ...	Bhawáni Singh ...	1st „ ...	„ „ ...	280 „
47	Bhárat Jíwan	Benares ...	Rám Krishna ...	29th May ...	3rd „ ...	1,500 „
48	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	1st June ...	4th „ ...	800 „
	Daily.					
49	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	30th and 31st May and 1st, 2nd, 3rd and 4th June.	2nd, 3rd, 4th, 6th and 7th June.	214 copies.
	HINDI-URDU.					
	Monthly.					
50	Mazhar-uz-Ziráat ...	Meerut ...	Abdul Hakím ...	For May ...	4th June ...	50 copies.

I.—Political and Foreign.

Arya Mitra, 1st June 1899.

Peace Conference.

1. The *Arya Mitra* (Moradabad), of the 1st June, adverting to the Peace Conference held at the Hague, under the presidency of the Russian representative, observes that the noble objects of the Conference cannot be fully attained so long as the European nations consider the ruin of other nations as conducive to their own prosperity. However, they are entitled to public gratitude for their peaceful intentions.

Hindustán, 2nd June 1899.

Decline of Asiatic countries.

2. *Hindustán* (Kálákankar), of the 2nd June, says that about two thousand years ago, when Asiatics were highly civilized, Europeans led a semi-barbarous life. But the tables have now been turned. Europe is far ahead of Asia in civilization and threatens to reduce the whole of it to subjection. Asiatic trades and industries are rapidly declining owing to European competition and the fate of all Kingdoms in Asia appears to be sealed. Siam has fallen into the clutches of France. Egypt has placed herself under the protection of the British Government. The great Chinese Empire and Persia will sooner or later be divided among European Powers. The question of the partition of Turkey has more than once been raised. Japan is the only Asiatic country who is raising herself in the scale of nations.

Al Bashír, 29th May 1899.

European Powers in Africa and Asia.

3. *Al Bashír* (Etáwah), of the 29th May, observes that just as certain Muhammadan rulers conquered countries in the past under the pretext of spreading Islám, so European Powers are making conquests in Asia and Africa at the present time with the professed object of spreading civilization. The editor quoting a passage in which Mr. Labouchere ridicules European Powers and America bringing new countries under their possession under the pretence of reclaiming them to civilization, says that Labouchere's ridicule is quite out of place. It is the decree of nature that a nation that cannot help itself and keep abreast with the times must cease to exist one day. A nation that has no spirit left in it cannot preserve its sovereignty, or God's creatures (*i.e.*, the people) will suffer much (under its control). History of the world shows that so long as a nation is alive (has vitality) it continues to subjugate "dead" nations. God's world is not the heritage of any particular people. The Almighty has His creatures ruled by a nation who can give them comfort and ease; and whether you call this spreading of civilization or conquest, the decree of Nature must be fulfilled.

Oudh Punch, 1st June 1899.

Double-mindedness of the Czar of Russia in the matter of peace and war.

4. The *Oudh Punch* (Lucknow), of the 1st June, contains a cartoon in which a lady, carrying a sword and a shield, marked "Peace," and a female fiend, holding a lighted torch in her right hand, marked "War" are represented as fighting with each other over the Czar of Russia who stands between them. The letter-press is a Persian verse which means "Double-mindedness can lead to no good."

Al Bashír, 29th May 1899.

A suggestion to employ educated Indians in Egypt and the Soudan.

5. *Al Bashír* (Etáwah), of the 29th May, observes that, while population is increasing and education spreading in India under the peaceful British Government, the means of livelihood for the people are limited, and hence unless the people are provided for elsewhere their own country will not be able to support them all in course of time. Indians themselves are not in a position to establish foreign colonies as Englishmen have done to relieve the increasing population at home. But the British Government has lately conquered the Soudan, and is likely to gain greater influence in Central Asia in time to come; so that it can employ educated Indians in both those places on smaller salaries than it will have to pay to Englishmen. Moreover, the climate of the Soudan will specially suit Indians. The students of the Aligarh College, who generally acquire the habits of Europeans, and in whom Government also has confidence, will specially be suitable for employment in Egypt and the Soudan. Many educated Indian Musalmáns will readily accept employment in those countries. To make Indian students still more qualified for such employment

their Arabic and Persian courses of study in college should be made up of modern books in those languages. If this suggestion be accepted, it will simply make the British Government more stable in India, removing, as it will, the danger of spread of dissatisfaction among the people suffering from want of employment.

ALMORA AKHBÁR, 3rd June 1899.

Bishop of Colombo on the offer of prayers by non-Christians on the Queen's Birthday.

6. The *Almora Akhbár*, of the 3rd June, says that the Bishop of Colombo was highly annoyed at the appeal made by the Lord Bishop of Calcutta to Hindus, Musalmáns and other non-Christian races in India to offer prayers for the long life of the Queen-Empress on the 24th May, and condemned the appeal as opposed to the Christian religion. His belief is that the prayers of non-Christians cannot reach God, because they can be conveyed to Him only through Jesus Christ! Mails cannot be carried without the post-runner! Prayers were offered by all classes of the community on the Queen's Birthday, but only the Bishop of Colombo, who labours under such strange hallucinations, or God Himself, Who has made all men, can say whose prayers were accepted and whose not.

JÁMI-UL-ULÚM, 28th May 1899.

A Bengali holding the rank of Lieutenant in Brazil.

7. The *Jámi-ul-Ulúm* (Moradabad), of the 28th May, says that Bengalis are accused of timidity in an English book. The editor does not know how they like the charge. Hitherto he, too, found them more ready to exercise their intellectual faculties than their physical strength. But the appointment of Babu Sirish Chandra Bose to the rank of Lieutenant in Brazil refutes the charge. An English officer of that country speaks of the Babu in very high terms. Native soldiers are generally highly praised by the authorities, but they are not promoted to higher ranks than those of Risaldár-Major Bahádur and Subahdár-Major Bahádur. Some natives are Honorary Colonels, but these distinctions are only nominal ones. If the editor urged the promotion of natives to the commissioned ranks of the Indian Army, he might be charged with offending against the provisions of the new sedition laws on the ground of creating discontent in the country. The measure would commend itself as conducive to the loyalty of natives, but the editor is not responsible for the loyalty or disloyalty of the people. Government knows best its own interests. In Portugal, too, an Indian is in charge of the portfolio of the Public Works Department. It is to be regretted that the Government of India continues to distrust natives in spite of repeated proofs of their loyalty and devotion. If they were appointed to offices of trust and responsibility, the foundation of the British rule would be greatly strengthened and Government would not have to import so many Englishmen for the public service.

PRAYÁG SAMÁCHÁR, 1st June 1899.

Expulsion of Indians from the Transvaal.

8. The *Prayág Samáchár* (Allahabad), of the 1st June, says that Mr. Chamberlain declared in the House of Commons that Sir Alfred Milner would discuss with President Krüger the question of expulsion of Indians from the Transvaal. Will Indians be really expelled from the Transvaal?

HINDUSTÁN, 1st June 1899.

Sir Salter Pyne and Afghans.

9. *Hindustán* (Kálákankar), of the 1st June, highly praises Sir Salter Pyne for passing 12 years in the service of the Amir of Kabul in the midst of ignorant and bigoted Afghans and for teaching them to make all sorts of arms of the English type, coin money and manufacture soap, candles, &c.

HINDUSTÁNÍ, 31st May 1899.

Government proclamation prohibiting Panjábis from proceeding to Hong-Kong in quest of employment.

10. The *Hindustání* (Lucknow), of the 31st May, says that thousands of Panjábi Hindus and Muhammadans are employed as labourers and artizans on the Mombassa railway at present, and earn handsome wages. There is also a large demand for Panjábis in Hong-Kong: Sikhs are employed there in various capacities such as policemen, peons, chaukidárs, orderlies, &c. But Government finding (some) Panjábis unemployed in Hong-Kong, as well as fearing the narrowing of the field of recruitment for its own army (if the emigration of Panjábis continued) has issued a proclamation prohibiting Panjábis from proceeding to Hong-Kong at all. If Government in ordering this prohibition intends to (readily) give employment to unemployed Panjábis in its army and thereby gratify their desire for service, no objection can be taken to the measure, otherwise it will be misconstrued.

HINDUSTÁN, 3rd June 1899.

Reforms introduced by Sir John Scott into the Courts of Justice in Egypt.

11. *Hindustán* (Kálákankar), of the 3rd June, refers to the reforms introduced by Sir John Scott into the Courts of Justice in Egypt, as described by him in a speech before a meeting in London in April last. He was Legal Adviser in Egypt from 1890 to 1898. He retired the old incompetent Judges on pension and appointed youug men who had passed ths law examinations of the Universities in France and Italy in their place. He had a law school established in Egypt with a large staff of teachers. The number of boys on the roll is 1,000. There are twenty Judges in appellate courts, of whom ten are Europeans and ten Egyptians. Sir John Scott reduced the high rates of court-fee, and thus rendered courts accessible also to the poor.

PRAYÁG SAMÁCHÁR, 1st June 1899.

Organization of a camel corps by the Bharatpur State.

12. The *Prayág Samáchár* (Allahabad), of the 1st June, says that the Secretary of State has sanctioned the organization of a camel corps by the Bharatpur State (in connection with the Imperial defence forces), and asks if the Government of India will ever render any help to that State in return.

NAJM-UL-HIND, 20th and 28th April 1899.

The editor of the Poona *Kál* and the resolution of a Congress Committee for expelling him from the Congress.

13. The *Najm-ul-Hind* (Moradabad), in its joint issue of the 20th and 28th April, received on the 2nd June, observes that it was due to the murders of Mr. Rand and Lieutenant Ayerst on the night of the (Diamond) Jubilee at Poona that Anglo-Indians raised the cry of a conspiracy brewing (among the Poonaites); the Natu brothers were deported; a calamity overtook the editors of native papers, especially Mr. Tilak; and the new sedition laws were passed. The murderers of the two English officers have, however, been arrested, convicted, and hanged; but the Natu brothers are still in exile, the Poonaites looked upon with suspicion, and native papers regarded as eye-sores! The editor of the Marathi paper, Poona *Kál*, a graduate of the Bombay University, lately praised the murderers of a constable in connection with the arrest of Balkrishna, the second partizan in the murders of Mr. Rand and Lieutenant Ayerst, and called them martyrs. Some native politicians considered this kind of writing as offensive under the new sedition laws, and the result was that the (standing) Congress Committee at Calcutta *(sic)* hastily passed a resolution for expelling the editor of the *Kál* from the Congress. Granting that the *Kál's* article in question was objectionable, was it fair to condemn the editor unheard? It is quite possible that the article appeared in his absence and without his knowledge. Moreover, the whole country would not probably endorse the action of the Calcutta Congress Committee regarding the *Kál's* editor. It is certainly neither the business of the Congress to hold itself responsible for the opinions of all native papers that support it, nor can it possibly discharge the onerous duty of examining and passing judgment on the writings of all newspapers. Verily the Congress Committee in question has overstepped the bounds of its legitimate domain. It is not the duty of the Congress to critically examine every sentence of a newspaper, but that of Government. The *Najm* is at a loss to understand why some of "our" Congressists should have become so very excited over the alleged objectionable article of the *Kál* while the Press Committee established at Poona kept quiet! The Congress Committee referred to has certainly committed a serious blunder, which is calculated to injure the cause of the Congress in the Deccan. The Committee did not reflect over the matter at all before it took action. It should have remembered that the Congress had already decided in the case of Mr. (Eardley) Norton that it has no concern with the private affairs of a person. Besides, if the editor of the *Kál* be elected as a delegate by some part of the country and sent to the Congress, will he be refused admission?

HINDUSTÁNÍ, 31st May 1899.

Bengal Provincial Political Conference held at Burdwán.

14. The *Hindustání* (Lucknow), of the 31st May, referring to the Bengal Provincial Political Conference lately held at Burdwán, briefly refers to the resolutions passed at the meeting praising the plague policy of Sir John Woodburn in Bengal, recommending the separation of the judicial and executive functions, reform in the police, employment of natives in higher posts in the Customs, Telegraph, and Postal Departments, and strongly condemning the Calcutta Municipal Bill, &c. The editor sees no diminution of vitality in such conferences

when thousands of people assemble to take part therein and discuss momentous questions of the day.

15. The same paper, of the 24th May, giving an account of the proceedings of the fourth Madras Provincial Political Conference held at Coimbatore under the presidency of Mr. Eardley Norton, Barrister-at-Law, goes into raptures at the return of Mr. Norton to public life again. He was the first Anglo-Indian who openly sympathized with the aspirations of Indians, braving the taunts and jeers of his own community. His sympathy, however, has not been a mere lip one: he has liberally helped native students who sought his aid. The editor then giving a *résumé* of the resolutions passed, makes most laudatory mention of Mr. John Adams, who strongly condemned the present excessive assessment of land in Madras. The conduct of the Government of India in appropriating the lion's share of a provincial income was held highly objectionable; and reforms were sought in the present accommodation of third class railway passengers, and the combination of judicial and executive functions in the same officer; and the promotion of technical and primary education, the appointment of natives as members of the Executive Councils and members of the Boards of Revenue, and increase in the pay of postal peons, &c., were recommended. The editor regrets that while other provinces have been holding provincial conferences "our" own province has been doing nothing of the sort.

THE SAME, 24th May 1899.

The Madras Provincial Political Conference.

16. The *Shahna-i-Hind* (Meerut), of the 1st June, says that just as there is neither a nation nor nationality in India, so there is also no "*society*" which means the combination or union of the people. The late Sir Saiyad Ahmad Khan founded a Muhammadan College at Aligarh; but what to speak of all Indian Muhammadans supporting him, even the Sunnis of whom he was one did not join him while the Maulvis were, as a class, altogether opposed to him and called him and his followers names. Similarly the Indian National Congress, which, though the editor admits, is a useful institution both for Government and the public, has not been able to collect men of all races and denominations on its platform. The recent movement of the *Nadwat-ul-Ulama* is not only not joined by Shias as a body, but is damned even by the Sunni Maulvis of the Rohilkhand Division. Such being the case no association in India has been able to achieve success. Society is a great power, and nothing can destroy it. It is well known what troubles and hardships Government has had to endure in putting down the "society" on the North-West frontier of India, or in breaking the power of the "Soudanese society." When one society attacks another it calls the latter barbarous and thoughtless, but even though the latter be actually so it considers the former oppressive, tyrannical, and hostile to its independence, and consequently it cries, as it were, from every hair on its body "kill, kill." Though a society is outwardly (physically) put down, its spirit is not subdued. This fire (spirit of independence) continues smouldering within its heart, and when it blazes up at a mild draught of wind, one is obliged to say society is a great power.

SHAHNA-I-HIND, 1st June 1899.

Want of union in India.

II.—General Administration.

17. *Hindustán* (Kálákankar), of the 31st May, says that it would seem that stores required for the various departments of the Government of India have lately been imported from America to a large extent, the firms in England being unable to supply them at a short notice. The Secretary of State has asked the Government of India to ascertain from the Local Governments what stores they will want during the year in order that he may be able to arrange for their supply in time. Lord Curzon takes a keen interest in the encouragement of Indian industries, and has lately issued new mining rules. His Lordship should take steps with a view to encouraging the local manufacture of stores required for use in this country.

HINDUSTÁN, 31st May 1899.

Supply of stores required by the Government of India.

18. The *Jámi-ul-Ulúm* (Moradabad), of the 28th May, reproduces from the *Venktshwar Samáchár* of Bombay photographs of Balkrishna Chapekar, Wasudeo Chapekar, and Mahadeo Vinayak Ranade, the murderers of Mr. Rand and Lieutenant Ayerst.

JÁMI-UL-ULÚM, 28th May 1899.

Poona murderers.

ALMORA AKHBÁR, 3rd June 1899.

Natu brothers.

19. The *Almora Akhbár*, of the 3rd June, says that one of the Natu brothers has a daughter of marriageable age and submitted a memorial to the Bombay Government for their release (?) in consequence. But Lord Sandhurst rejected the memorial and the girl has remained unmarried. According to the Hindu Shrastras if a girl is not married within the fixed age her parents are condemned to hell. It is difficult to understand why Lord Sandhurst is still keeping the Natu brothers under surveillance, although there is perfect peace in the country. His Lordship is unnecessarily increasing his bad reputation. It is rumoured that the Natus will be released on the retirement of His Lordship, whose term of office expires in February 1900. The unfortunate brothers should have patience till then.

NAJM-UL-HIND, 20th and 28th April 1899.

The new sedition laws and the native press.

20. The *Najm-ul-Hind* (Moradabad), in its joint issue of the 20th and 28th April, received on the 2nd June, says that since the passing of the new sedition laws native papers, whether edited in English or vernacular, have lost their independence as Mr. Maclean has justly stated. According to this honourable gentleman, who has long conducted a newspaper in India, (expression of) free opinion has altogether disappeared from India, people not daring to open their mouths (freely). Native papers have simply now to endorse the measures and proposals of Government. If they strongly feel inclined to adversely comment on any Government action they have to carefully weigh the language they use lest it should be twisted into sedition. The condition of native editors has become very critical indeed. They are asked to criticise Government measures, but a hangman is, as it were, placed over their heads, who, they are warned, will be allowed to practise his profession on them if they are guilty of an offence in their criticism. The new sedition laws have also given protection to Government officers from the attacks of newspapers. But this state of things is injurious not only to the people but also to Government. When the native press (really) approve of a Government measure, as for instance, the new Sugar Duties Act at the present time, those Englishmen at home who are opposed to it are in a position to assert that native editors, not being free to express their true opinions, cannot but chime in with Government. What an irony of fate it is that while Indians had arms they enjoyed the right of freely criticising Government, but now, when they are disarmed, the freedom of the press has also been wrested from them! This is a matter well worthy of the attention of Lord Curzon, and the writer strongly hopes that His Excellency will, after due consideration, cancel the new sedition laws and thereby win the gratitude of the people.

JÁMI-UL-ULÚM, 28th May 1899.

Indian Sedition Law.

21. The *Jámi-ul-Ulúm* (Moradabad), of the 28th May, giving a brief history of the Indian Press or Sedition Law commencing from 1789, quotes the late Right Hon'ble Mr. Gladstone's speech he made at the time of abolishing the Press Act of 1877, and observes that after 20 years the country was again exposed to a number of misfortunes such as the frontier wars, famine, earthquakes and plague. The native press raised a wild clamour moving heaven and earth, and even serious crimes were committed at some places. Ugly dreams are as likely to haunt Government as they do individuals in a perturbed state of mind. Government thought that the writings of the press might lead to a disturbance of the public peace and revived the Indian Press Act under the name of the Sedition Law.

THE SAME.

Munshi Amba Prasad, editor of the *Jámi-ul-Ulúm*, abouthimself.

22. The same paper, quoting an extract from the *Shahna-i-Hind* of Meerut in which the latter expresses great satisfaction at the resuscitation of the *Jámi-ul-Ulúm*, approves of the information supplied by Sufi Amba Prasad regarding his case, and asks whether he received any help from the public in his troubles like Mr. Tilak and how the financial position of the *Jámi-ul-Ulúm* stands at present. In answer to the above queries Munshi Amba Prasad observes that no journalist in the United Provinces should expect any help from the public, but that he had enough of empty praise. Mr. Tilak is a big man and advocates the rights and interests of a well-to-do community, which was bound to help him with money. The Munshi is a *faqir* and a champion of the poor. He lives on the income from the sale of

his books. He expects no income from the *Jámi-ul-Ulúm*, but publishes it as a moral duty. He received help from some middle class people, but the upper ten are entirely free from the sin of rendering any such help. His brother journalists extended a helping hand to him, and his books have had a large sale, which has enabled him to set his affairs in order and even to pay off a large portion of his debts. The circulation of his paper is rapidly increasing and it is likely to pay its own way before long.

HINDUSTÁNÍ, 24th May 1899.

Rája Partáb Bahádur Singh, Taluqdár, Partábgarh, starting two grain banks in his estate for the benefit of his tenants.

23. A correspondent of the *Hindustání* (Lucknow), of the 24th May, states that Rája Partáb Bahádur Singh, Taluqdár of Partábgarh, has been touring through his estate and advancing taqávi to his tenants for seed grain and cattle during the last four years, and that the result is that the tenants now feel little need of the help of professional money-lenders, the number of tenants that have settled down has increased and those who have run away decreased, and the rents have been recovered with greater facility and the number of suits filed for the recovery of rents has been much reduced. The Rája concludes from this that the wretchedness of tenants is not mainly occasioned by the failure of a crop, but also by the excessive interest they have to pay to money-lenders, without whose help they cannot manage, at least, to meet their extraordinary expenses of marriages, funerals, &c. He has therefore decided to start two grain banks in his estate, to be opened from the 1st June. These banks will advance grain to tenants for sowing purposes at half the rate of interest they have generally to pay to money-lenders, some further concession being shown to distressed tenants. He also intends to arrange that the cattle of tenants be not sold in satisfaction of rent due. The writer congratulates the Rája on his benevolent scheme, and thinks that if other landowners follow his noble example they will both greatly improve the condition of their tenants and of their own.

ANÍS-I-HIND, 31st May 1899.

Muharram at Gunnaur, Budaun district.

24. A correspondent of the *Anís-i-Hind* (Meerut), of the 31st May, says that at Gunnaur in the Budaun district the Musalmáns made unusually tall *tazias* this year which could not pass along Muhalla Sarai without some branches of a *pipal* tree *(Ficus religiosa)* being lopped off, to which the Hindus could not be expected to agree. Pandit Ratan Lal, Tahsíldár, was too hasty in expressing his opinion in public in favour of lopping off the branches of the tree. The matter was referred to arbitration, and the Hindus nominated Qazi Nizam-ud-din, Hafiz Masum Ali, Chaudhri Majid Ali, and Chaudhri Muhammad Roshan as their representatives who declared themselves against any interference with the tree. The dispute was not settled, and both the Hindus and Musalmáns sent telegrams to the authorities. Thakur Jagan Nath Singh, Deputy Collector, arrived. Munshi Ali Muhammad Khan, Sub-Inspector of Police, is deserving of high praise, as he did not yield to the pressure brought to bear on him by the Musalmáns. The Musalmáns exhorted the Hindus in a most friendly way to allow a branch to be cut in order that the *tazias* might pass. The Hindus reluctantly agreed provided the Musalmáns would sign an agreement with a view to preventing such difficulties arising in the future. The agreement was signed in triplicate. The Hindus cut a branch of the tree and the *tazias* passed. All honour is due to the Sub-Inspector and the four Muhammadan landholders named above who prevented a serious riot and bloodshed.

HINDUSTÁN, 3rd June 1899.

Objectionable shows during the Muharram at Coonoor.

25. *Hindustán* (Kálákankar), of the 3rd June, in its columns of miscellaneous news reproduced from other newspapers, says that at Coonoor men are in the habit of making various shows during the Muharram. During the late Muharram a man personated a European lady and his companions indulged in objectionable conversation with him. A local newspaper takes exception to such shows and condemns them as offensive to Europeans.

THE SAME.

A convict sentenced to a longer term of imprisonment than was admissible under the law by a Deputy Magistrate in Benares.

26. The same paper, on the authority of the Lucknow *Advocate*, refers to the case of a convict in the Benares Jail who was found by Mr. R. Greeven, the Sessions Judge, in the course of a visit to the jail to have been sentenced by a Deputy Magistrate to a longer term of

imprisonment than was admissible under the Penal Code and to have served a large portion of his term. Mr. Greeven called for an explanation from the Deputy Magistrate, who replied that he had committed a mistake. He has been reported to the High Court. It remains to be seen how the High Court will deal with him.

THE SAME, 1st June 1899.

Arrangements for the examination of passengers at the Beas railway-station under the plague rules.

27. The same paper, of the 1st June, on the authority of the itinerant reporter of the Lahore *Tribune*, states that the arrangements made at the Beas railway-station for the examination of passengers under the plague rules are very satisfactory. The conduct of the officials on plague duty, especially the lady inspector, is all that could be desired. But the (plague) camp is in need of repairs.

RASIK MITRA, 25th May 1899.

Proposal for introducing a house-tax at Cawnpore.

28. The *Rasik Mitra* (Cawnpore), of the 25th May, says that the house-holders at Cawnpore are alarmed at the proposal for the introduction of a house-tax by the Municipal Board at Rs. 7-4-0 per cent. on the rental value of houses. The tax, if fairly assessed, would not be so obnoxious as it threatens to be, the assesments made being very heavy. A house which would hardly fetch Rs. 5 a month as rent has been assessed as if it had a rental value of Rs. 20 or Rs. 25 a month. It is to be hoped that Sir Antony MacDonnell will insist upon the Board enfor cing a strict economy in expenditure and save the people from the misfortune with w hich they are threatened.

SHAHNA-I-HIND, 24th May 1899.

Pandit Sidh Gopal and the Cawnpore Municipal Board.

29. The *Shahna-i-Hind* (Meerut), of the 24th May, referring to the finding of the Municipal Sub-Committee which was ordered to be appointed by the Lieutenant-Governor to inquire into the charge of misappropriation of municipal money at Cawnpore in connection with the repair of roads there which Pandit Sidh Gopal Misra, Vice-Chairman, Municipal Board, had laid before His Honour during his last visit to that town, condemns the reckless action of the Pandit which has served simply to bring him into discredit, his charges having been altogether disapproved. It is a pity that instead of bringing a really important matter to the notice of His Honour, which deserves his attention, he brought forward an absurd and baseless complaint. The Pandit should have told His Honour of certain (municipal) members at Cawnpore who hold gambling in their houses with closed doors and collect their commission thereon throughout the year, under the ægis of their membership. The editor knows well all about the character and doings of these members, and will soon acquaint the public and Government with the same. He will also publish the objects the Pandit had in view in bringing the charge of misappropriation of money against the Municipal employés. A criminal suit will propably be filed against the Pandit for having made the above groundless accusation.

ARYA MITRA, 1st June 1899.

Increase of crime in Firozpur.

30. The *Arya Mitra* (Moradabad), of the 1st June, says that thefts and dakáitis have largely increased in the Firozpur district and that the Magistrate and the leading citizens held a meeting on the 20th May to consider the subject of suppressing the crimes.

PRAYÁG SAMÁCHÁR, 1st June 1899.

Quarrel between the *Nátya Patra* and the *Prayág Samáchár*.

31. The *Prayág Samáchár* (Allahabad), of the 1st June, drawing attention to the article in the *Nátya Patra* regarding the Allahabad Municipal Board (*vide* the Selections from the Vernacular Newspapers, No. 15 for the week ending the 12th April 1899, page 175, paragraph 32), complains that the article is an unjust attack on the Municipal Board and casts a slur on the justice of the District Magistrate. One party in the Board is alleged to be composed of men, ignorant, selfish, oppressive and accustomed to obtain votes for themselves or their friends at the annual elections by intimidating voters with sticks and angry looks. It is a matter of surprise and regret that the authorities should take no notice of such libellous writings. To the knowledge of the *Prayág Samáchár* there is not a single member to whom the remarks of the *Nátya Patra* could be applicable. The *Prayág Samáchár* gives a list of the members whom it represents to be respectable and honourable men.

32. The *Nátya Patra* (Allahabad), of the 1st June, in a supplement, says that the proprietor, editor, &c., of the *Prayág Samáchár* are wroth with Pandit Deoki Nandan, editor of the *Nátya Patra*, for a farce he published in his paper, and are making frequent appeals to the authorities to take action against him. If they were appointed Lieutenant-Governor, Commissioner, Collector, &c., respectively, only for an hour or so, the first thing they would do would be to get rid of the writer and his *Nátya Patra*. His article headed "The Membership of a Municipality" (*vide* the Selections from Vernacular Newspapers for the week ending the 12th April 1899, page 175, paragraph 32) to which the *Prayág Samáchár* takes exception, refers to no particular municipality. The *Prayág Samáchár*, in its issue of the 16th March, in commenting upon the Municipal election in ward No. 3 of the Allahabad Municipality, says that there were many false voters who voted for Muhammad Zamin. Again, in its issue of the 23rd March, in an article on Honorary Magistrates, it observes that the people derive no good from Honorary Magistrates, and so on. These are objectionable remarks.

NÁTYA PATRA, 1st June 1899.

The same.

III.—EDUCATION.

33. The *Mashír-i-Saltanat* (Budaun), of the 24th May, thanks Government for appointing an Education Committee to inquire into the complaints that have of late been made against the Education Department in the United Provinces, and hopes that among other reforms the Committee will specially condemn the frequent changes of text-books and the continual increase in the tuition fees.

MASHÍR-I-SALTANAT, 24th May 1899.

Education Committee of Inquiry in the United Provinces.

34. *Al Bashír* (Etáwah), of the 29th May, contends that merely literary education as is imparted in our schools and colleges simply makes students fit for literary service, and not for any professions, and that the result is that as *all* students turned out by schools and colleges cannot obtain service, either Government or private, and the unemployed ones become discontented with Government, it is therefore very necessary that technical schools and colleges of all sorts should be established, so that students of these institutions may be fit to take to profession.

AL BASHÍR, 29th May 1899.

Need for technical institutions in India.

35. The *Rohilkhand Gazette* (Bareilly), in its joint issue of the 16th and the 24th May, publishes a long communication from a correspondent, who quotes and criticises passages from a printed paper (leaflet) by one Sajjad at Cawnpore, regarding the proceedings of the *Nadwat-ul-Ulama* at its late session at Sháhjahánpur. Sajjad says that the *Nadwat-ul-Ulama* deliberately avoided to condemn the taking of interest, and freely accepted subscriptions from usurious Musalmáns and Hindus, and from charitable funds. He also calls the objects of the *Nadwat* (without mentioning them) vicious (or mischievous) which, according to him, certain Muhammadan learned men who went to Sháhjahánpnr for the occasion, fully exposed at the *Meládd* meetings (at which recitations are made relating to the birth of Muhammad) they held separately for the purpose. The correspondent endeavours to show that all these and similar other allegations of Sajjad are altogether unfounded, false, and absurd.

ROHILKHAND GAZETTE, 16th and 24th May 1899.

The *Nadwat-ul-Ulama* at Sháhjáhanpur.

36. A correspondent of *Al Bashír* (Etáwah), of the 29th May, refers to a conversation, published in its issue of the 15th idem, in which a European clergyman was represented as seeking to dissuade his Muhammadan *khansamah* or steward from sending any subscription to the *Nadwat-ul-Ulama* on the ground that the Maulvis who constitute this association would never consent to lend the money they raise on interest, and hence they would use up the capital itself in some time, and their whole project would fall to the ground; and urging that the times have greatly changed and things have now to be done in a way quite different from the past, calls upon the *Nadwat* to hold a conference to which Muhammadan learned men from all parts of India, and from foreign Muhammadan countries should be invited, and decide once for all the ways in which Muhammadans can invest their money and derive profit from it.

AL BASHÍR, 29th May 1899.

The *Nadwat-ul-Ulama* and the question in what ways it can invest the money it raises by subscription, according to Islám.

MASHÍR-I-SALTANAT, 24th May 1899.

37. The *Mashír-i-Saltanat* (Budaun), of the 24th May, says that the opponents of the *Nadwat-ul-Ulama* acted most shamefully and unjustly in ceasing to subscribe for it because it had presented a true picture of that association. The editor, however, far from being a loser, has been a gainer, a larger number of the supporters of the *Nadwat* having subscribed to his paper than that of the opponents who discontinued ther subscriptions.

The *Nadwat-ul-Ulama* and the behaviour of its opponents towards the *Mashír-i-Saltanat*.

JÁMI-UL-ULÚM, 28th May 1899.

38. A correspondent of the *Jámi-ul-Ulúm* (Moradabad), of the 28th May, says that in the time of Pandit Jagan Nath, late Deputy Inspector of Schools in Moradabad, an increased scale of pay proposed by him was approved by the District Board and sanctioned by the Commissioner. But before the sanction was received the Pandit had been charged with offences under sections 478 and 209 of the Indian Penal Code, and sent up for trial. He was succeeded in his post by Pandit Bindeshwari Prasad, B. A., who, though a graduate, is an inexperienced man. The additional allotment for 1898 was allowed to lapse. The new scale has been introduced this year; but the deserving teachers have been overlooked, while increases have been granted to undeserving ones. What is still more objectionable is that the increased rates of pay are entered against the names of the teachers in the bill-book; but they are paid the old rates, the balance being entered in the column of deposit. It is difficult to understand why the Deputy Inspector has interfered with the scale sanctioned by the Commissioner. If the teachers are not fit for promotion, why have they been given nominal promotion?

Increased scale of pay for teachers in schools in Moradabad.

IV.—RAILWAY.

HINDUSTÁNÍ, 31st May 1899.

39. The *Hindustání* (Lucknow), of the 31st May, is glad to notice that the Hon'ble Pherozshah Mehta and others are raising subscriptions for the relief of the signallers that have struck work on the Great Indian Peninsula Railway in order to enable these to stand firm in demanding their rights. The writer can understand the Anglo-Indians when they dogmatize that the signallers have struck work because they were Bráhmans, and hence in future Eurasians should be appointed signallers instead, so that the mischief might not be repeated. But these papers forget that Indians have been taught striking by Europeans themselves. The assertion of certain native papers, however, that the strike in question has been the result of the exclusive employment of one class of men seems very strange indeed. Were these signallers men of some other community, and not Bráhmans, would not they, too, have felt the desire to seek the redress of their grievances under similar circumstances? It is a pity that instead of praising the signallers in question for their firmness of mind, and avoidance of any disturbance, they are censured for seeking redress in a peaceful way!

Strike of signallers on the Great Indian Peninsula Railway.

AL BASHÍR, 29th May 1899.

40. *Al Bashír* (Etáwah), of the 29th May, observes that though the Great Indian Peninsula Railway Company was to blame to some extent in refusing to grant an increase of pay to the signallers notwithstanding the great increase that has taken place in their work, yet the signallers were not at all justified in striking work after giving 48 hours' notice. If they wanted to resign they should have done so in a proper way. Some of their demands were also most extraordinary. They, for instance, demanded that none should be given higher appointments in their department but Bráhmans. Verily, if the Company had conceded such an absurd and unreasonable demand, it would have simply exposed its affairs to great danger. Why, such a concession might have even endangered the British Empire in India! A similar pressure might have been applied in every Government Department and concession wrung. Had not Government lent the services of military signallers to the Company, Indian trade would have greatly suffered. Even the temporary break (in the regular running of trains) inflicted a loss of lakhs of rupees on the Company and traders. Had the signallers struck work at a time when an expedition was being sent to the North-West Frontier, how very dangerous (mischievous) their action might have proved! No intelligent man can, in short, have any sympathy for the signallers in question. Their strike has,

The same.

however, served to show how mighty and resourceful Government is in readily meeting emergencies. But a useful lesson should be learnt from the occurrence, and care taken in future that neither in Government nor Railway service men of the same races and denominations should be employed, otherwise it would spell danger to Government.

V.—Local and Miscellaneous.

41. The *Surma-i-Rozgár* (Agra), of the 1st June, says that a rumour is current at Agra that somebody sent a telegram to England complaining against certain police officials in that town, and that an inquiry is accordingly being made into the matter through the Railway Deputy Inspector-General of Police. The editor does not vouchsafe for its truth or otherwise. Some cases of dakáiti occurred in thanas Etmad-ud-daula and Khairagarh during the last week; the police are making inquiries. The Municipal Board has been perverse enough to decide to appoint a European on Rs. 600—800 to hold the combined offices of its Engineer and Secretary. A Railway Engineer, Mr. Lithal (Little ?) applied for the post; but it is said that he did not meet with the approval of the Chairman. It is now reported that Mr. Devon, the Allahabad Water Works Engineer, will be sent for.

Local affairs at Agra.

Surma-i-Rozgár, 1st June 1899.

42. The *Almora Akhbár*, of the 3rd June, says that it would seem that a large meeting will be held in London on the 24th July by European ladies, to consider the subject of improving the condition of Indian women. It is not known what this improvement means. In India the condition of women depends on the means of their husbands. The wives of well-to-do men are decently dressed, keep their houses clean, and take proper care of their children. But among the cultivating and the labouring classes women have to work with men away from their homes throughout the day in order to earn a livelihood. These women, who find it difficult to keep the wolf from the door, can hardly be expected to wear neat dress, live in decent houses, &c. What will reform in their case mean? It is to be hoped that reform does not mean the extension of the liberty enjoyed by women in England to their sisters in India, for in that case they would readily quarrel with and assault their husbands, and the lot of men would become a most miserable one.

Approaching ladies' meeting in London to consider the subject of encouraging reform among Indian women.

Almora Akhbár, 3rd June 1899.

43. The same paper says that it is rumoured that cattle are poisoned in Benares and Gorakhpur. *Chamars* or shoemakers must be responsible. When these men used to visit "our hills" in large numbers, disease and mortality were reported to be prevalent among cattle.

Poisoning of cattle in Benares and Gorakhpur.

The same.

44. *Hindustán* (Kálakánkar), of the 1st June, complains that washermen in this country wash dirty linen in tanks from which people take their drinking-water. The practice is a most reprehensible one. The Sanitary Commissioner of Madras has recommended that washermen should be required to wash dirty clothes at a place fixed for the purpose, where water should be supplied, and that none but licensed washermen should be allowed to ply the trade.

Washermen at Madras.

Hindustán, 1st June 1899.

45. The *Nasím-i-Agra*, of the 31st May, in its column of local news, complains that the scarcity of water still continues at Agra, the people being reminded of the scarcity which existed before the construction of the municipal water-works. The taps at second stories of houses generally supply no water and crowds of people resort to many standposts for water in vain.

Scarcity of water at Agra.

Nasím-i-Agra, 31st May 1899.

46. The *Anís-i-Hind* (Meerut), of the 31st May, on the authority of a correspondent, says that in a field of egg-plants at Nagína in the Bijnor district a plant produced an unusual thing which, on being cut open by the cultivator with a knife, was found to be made of flesh. On another plant something like the image of a man was noticed. When the cultivator cut up the figure with a knife, it was also found to be made of flesh. On his return home he found his son dead to his great dismay. The field is always full of fruit: the more fruit is plucked, the more it produces at once. These extraordinary phenomena have created a deep sensation in the neighbourhood.

Strange phenomena in an egg-plant field at Naigna, Bijnor district.

Anís-i-Hind, 31st May 1889.

HINDUSTÁN, 4th June 1899.

47. *Hindustán* (Kálakánkar), of the 4th June, says that although the Panjábis are far behind the Bengalis, Madrásis and Maráthas in education, they are capable of doing important things which can hardly be expected from others. There is a general cry for the encouragement of female education in all parts of the country; but steps are seldom taken to establish girls' schools. Several female schools and boarding-houses have, however, been established at Lahore and Jallandhar. The inhabitants of a village named Shahdara, situated on the west bank of the Ravi at a short distance from Lahore, have established a committee for the settlement of their mutual claims to escape the trouble and expense of civil litigation. The committee came into existence in October last, and since then it has settled claims amounting to Rs. 21,000 and not a single civil case of the village has found its way to a regular civil court. The inhabitants of other places should follow the good example set them by the residents of Shahdara.

A committee established at Shahdara, Lahore, for the settlement of mutual civil claims of residents of that village.

RÁJPUT, 30th April 1899.

48. The *Rájput* (Agra), of the 30th April, received on the 6th June, publishes the draft rules of the Rájput Madhyasth Sabha, which is intended to be the Managing Committee of the Rájput Central Sabha at Agra, and which was to meet for the first time at the Agra boarding-house on the 19th May 1899, and also of the local Rájput Sabhas which may be established in the various districts. The chief object of the Madhyasth Sabha is to encourage the spread of education and to promote social reform and concord among the Rájputs. Nothing will be discussed in the sabha against any laws of Government or against religion. No man who has been convicted of robbery, giving false evidence, making a counterfeit coin, forging a document, an unnatural offence or an offence against the State will be eligible to be a member of the Madhyasth Sabha or a local Sabha unless five years have elapsed since his punishment (the termination of his punishment?) and he has not been convicted again of a similar offence during that period.

Draft rules of the Rájput Madhyasth Sabha and local sabhas.

ALLAHABAD:
13*th June* 1899.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Al Islám	Allahabad ...	Hámid Husain ...	For May ...	10th June ...	500 copies.
	Twice a month.					
2	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	5th June ...	11th June ...	350 copies.
3	Sharárah ...	Moradabad ...	M. Fazl Muhammad	7th and 21st May...	10th „ ...	72 „
	Thrice a month.					
4	Kanauj Punch ...	Kanauj (Farukhabad).	Munshí Bhaggú Khán.	10th June ...	13th June ...	400 copies.
5	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	14th „ ...	700 „
	Weekly.					
6	Agra Akhbár	Agra ...	Abdul Rahim ...	7th June ...	12th June ...	160 copies.
7	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	6th „ ...	„ „ ...	200 „
8	Al Bashír	Etáwah ...	Muhammad Bashír...	5th „ ...	8th „ ...	...
9	Anís-i-Hind	Meerut ...	Banársi Dás ...	7th „ ...	14th „ ...	700 copies.
10	Colonel	Moradabad ...	Pandit Bansi Dhar	8th „ ...	10th „ ...	514 „
11	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád.	20th and 27th May...	12th „ ...	175 „
12	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	12th June ...	14th „ ...	245 „
13	Hindustání	Lucknow ...	Gangá Prasád Varmá	7th „ ...	11th „ ...	600 „
14	Jám-i-Jamshed	Moradabad ...	Abdul Alí ...	28th May and 4th and 11th June.	8th and 14th June...	50 „
15	Jámi-ul-Ulúm	Do. ...	Ambá Prasád ...	7th June ...	8th June ...	...
16	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	2nd „ ...	10th „ ...	100 copies.
17	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	8th „ ...	13th „ ...	500 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	7th „ ...	11th „ ...	350 „
19	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	12th „ ...	14th „ ...	300 „
20	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th „ ...	11th „ ...	800 „
21	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	8th „ ...	„ „ ...	70 „
22	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-din.	„ „ ...	„ „ ...	300 „
23	Oudh Punch	Lucknow ...	Sajjád Husain ...	„ „ ...	13th „ ...	500 „
24	Police News	Meerut ...	Maulvi Abul Hasan	„ „ ...	14th „ ...	400 „
25	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	10th „ ...	350 „
26	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	1st „ ...	„ „ ...	325 „
27	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	20th May ...	„ „ ...	187 „
28	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	6th June ...	8th „ ...	400 „
	Twice a week.					
29	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	8th June ...	12th June ...	400 copies.
	Daily.					
30	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhargava.	7th, 8th, 9th, 10th, 12th and 13th June.	8th, 9th, 10th, 11th, 13th and 14th June.	526 copies.
	URDÚ-ENGLISH.					
	Twice a month.					
31	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	1st April ...	8th June ...	100 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDÍ.					
	Monthly.					
32	Bhárat Sudashá Pravartak ...	Farukhabad ...	Lálá Náráyan Dás	For May ...	8th June ...	375 copies.
33	Kánya Kubj Hitkári ...	Cawnpore ...	Manohar Lál Misra	„ June ...	„ „ ...	...
34	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál	For May ...	„ „ ...	600 copies.
35	Ved Prakásh	Meerut ...	Pandit Tulsi Rám ...	„ June ...	10th „ ...	700 „
	Weekly.					
36	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	10th June ...	13th June ...	210 copies.
37	Arya Mitra	Moradabad ...	Bhawáni Singh ...	8th „ ...	„ „ ...	280 „
38	Bhárat Jíwan	Benares ...	Rám Krishn ...	5th „ ...	10th „	1,500 „
39	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	8th „ ...	14th „ ...	800 „
	Daily.					
40	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	6th, 7th, 8th, 9th, 10th and 11th June.	8th, 10th, 11th, 13th and 14th June.	214 copies.

I.—Political and Foreign.

Jámi-ul-Ulóm, 7th June 1899.

Russian embassy to Tibet.

1. The *Jámi-ul-Ulúm* (Moradabad), of the 7th June, says that the Russian Bear is really very cunning. On one hand, the Peace Conference is holding its sittings ; while, on the other, the Russian Bear thrusts his nose now into the affairs of China now into those of Tibet. The Russian occupation of Tibet would be a new thorn in "our" side. Tibet is more easily accessible to the Muscovite than to "us," and therefore "we" should try to steal a march upon him. A Calcutta newspaper has learnt from Tibetan traders that a Russian embassy consisting of four officers and fourteen soldiers arrived and stayed in Tibet for a month during which the ambassador had several interviews with the grand Llama and there was an exchange of presents. The whole thing was done *sub rosa*, no intimation being given to the British agent at Lassa. "However strongly opposed we may be to the forward policy, we cannot allow Russia to occupy those places to which we have superior claims."

Oudh Akhbár, 7th June 1899.

Peace Conference at the Hague and a suggestion to Oriental potentates to hold a similar conference for the preservation of peace in Asia.

2. The *Oudh Akhbár* (Lucknow), of the 7th June, referring to the views expressed by various (European) newspapers regarding the probable results of the Peace Conference held at an unimportant town like the Hague, says that it is now pretty generally believed that the question of the reduction of European armaments is to be summarily shelved, and that if any practical result follows at all from the deliberations of the Conference it will be the establishment of an international arbitration court to which European Powers will refer their mutual disputes before going to war. But it is urged at the same time that questions which involve national power and honour such as that of (the restoration of) Alsace-Lorraine could not be referred to such a tribunal. Some newspapers even doubt if disputes among European Powers regarding Chinese, Persian, and Turkish affairs would be laid before the proposed tribunal for settlement. But the writer has no doubt that the tribunal would be mainly concerned with such matters, else why is the Conference being held with closed doors when the important question of European disarmament is declared to have been pushed into the background ? The establishment of a tribunal for the settlement of Eastern questions would greatly diminish jealousy and rivalry among European Powers, which have hitherto saved Turkey, Persia, China, &c., from disintegration. It is also reported that the Turkish delegates have been instructed by their Government not to open their mouth unless any proposal is made affecting Turkey. The instructions of the Persian delegates are likey to be the same. But if they are not to take an active part in the deliberations of the Conference, why were they deputed at all ? It is a pity that Turkey and Eastern Governments did not confer together on the peace question before they sent their delegates to the Conference. They may even now, with advantage, take steps to hold a conference to which the Chinese, Japanese, Persian, and Turkish Governments may be asked to send their delegates to discuss the means of preserving peace in Asia. Such a conference might usefully consult the British Government as well in its deliberations, without requesting it to depute any delegates lest it should have to accept a Russian delegate also. Russia is no doubt a greedy and land-grabbing Power ; but England is for universal peace ; and Germany and Austria are much in sympathy with Oriental potentates. And hence if a peace conference be held by Oriental Powers, these will have an opportunity (find a way) to protect themselves against the tactics of Russia.

Oudh Punch, 8th June 1899.

Lord Kitchener and the grant of £30,000 to him by the British Government.

3. The *Oudh Punch* (Lucknow), of the 8th June, publishes a cartoon in which Sirdar Kitchener, who wears a fez, is represented as riding a steed marked £30,000, with British soldiers on one side and the Soudanese on the other cheering or applauding him. The letter-press is :—"Bravo !"

Hindustán, 11th June 1899.

British Navy.

4. *Hindustán* (Kálákankar), of the 11th June, on the authority of Lord Brassey's article published in the *Naval Union* and republished in the *Times of India*, gives the strength of the British Navy, showing that the British fleet is far more powerful than the

French and other fleets. It is very gratifying to Her Majesty's loyal Indian subjects that the British navy is expanding at a rapid rate, and they earnestly pray that the saying "Britannia rules the waves" may always hold good.

AL BASHÍR, 5th June 1899.

Curses called down on Shias by the *khatib* at Fridays' prayers at Mecca.

5. *Al Bashír* (Etáwah), of the 5th June, regrets to state that there exists a very objectionable practice at Mecca that the *khatib* (a reader of prayers at a mosque) calls down curses on Shias at Fridays' prayers. Musalmáns have already suffered enough from such foolish actions on their part, but it is a pity that they have not yet learnt to act more sensibly. The writer is, however, glad to learn that among other forms of respect and cordiality which the local authorities showed to a cousin of the Shah of Persia who went on a pilgrimage to Mecca this year, the *khatib* discontinued cursing Shias a week before his arrival in that town. How well it would be if the evil practice in question were abandoned for good in honour of the visit of the distinguished Persian Prince to Mecca, and the *khatib* instead of cursing the Shias prayed for their well-being and prosperity as well as for those of the people of his own denomination.

PRAYÁG SAMÁCHÁR, 8th June 1899.

Discontinuance of salutes at Simla in honour of Native Chiefs.

6. The *Prayág Samáchár* (Allahabad), of the 8th June, in its columns of miscellaneous news, says that the practice of firing salutes on the advent of Native Chiefs in British territories has been discontinued. The Mahárájas of Bikanir, Patiala, and Kapurthala did not show the least sign of dissatisfaction when no salutes were fired during their late visits to Simla. On the other hand, one of them expressed satisfaction, saying that the booming of guns did violence to the tender ear-drums of ladies! If the noise created by the galloping of horses causes the hearts of ladies to throb, probably the Rajput horses will have to be conspicuous by their absence from Simla.

OUDH PUNCH, 8th June 1899.

Hyderabad and Mr. Plowden.

7. The *Oudh Punch* (Lucknow), of the 8th June, in its supplement, referring to the false rumour regarding the retirement of Mr. Plowden, Resident of Hyderábad, observes that the residency of Mr. Plowden has been attended with great commotions and changes which have proved very injurious to the State. The very constitution of the State became so far diseased that disagreement prevailed between the Nizam and his Minister for years together. Mr. Plowden should thank his stars and Lord George Hamilton that he was permitted to continue to discharge the duties (of his high office) with his full (undiminished) reputation and dignity all the same.

ANÍS-I-HIND, 7th June 1899.

Mahárája Holkar.

8. The *Anís-i-Hind* (Meerut), of the 7th June, says, that complaints such as were heard against Mahárája Holkar some years ago are again rife. It is stated that the Mahárája is a man of very passionate and harsh disposition, and that the people are groaning under his oppression. Complaints regarding his certain high-handed proceedings are said to have already reached the Government of India. If these statements are true it does not augur good for the State. The fate which the Keonthal State has recently met with clearly shows that Government will not put up with the tyrannical dealings of any Native Chief with his people.

ÁRYA MITRA, 8th June 1899.

Dining of the Mahárája of Bikanir with Europeans at Simla.

9. The *Árya Mitra* (Moradabad), of the 8th June, in its columns of news extracted from other papers, states that the native newspapers have raised a clamour against the Mahárája of Bikanir, who, during his late pleasure-trip to Simla, dined with his European hosts on one occasion. But they ought to know better. Chiefs and princes are above caste restrictions and the members of the fourth estate are not warranted in finding fault with them if they break through such restrictions at any time.

BHÁRAT JÍWAN, 5th June 1899.

Mahárája of Bikanir and the Rája of Pudukotta.

10. A correspondent of the *Bhárat Jíwan* (Benares), of the 5th June, referring to the Rája of Pudukotta who has adopted the English style of living and to the Mahárája of Bikanir who once dined with Europeans during his late visit to

Simla, says that the European mode of life is more expensive and has led to the Patiala treasury being exhausted in a few years. Moreover, a prince who adopts Western customs and manners is sure to lose the confidence and love of his subjects. The spread of this contagion among Native Chiefs is due to their being placed under English tutors in their early childhood. Young Bengal, which has taken to the costly European mode of life, is already feeling its disastrons effects and running heavily into debt.

II.—General Administration.

Hindustán, 10th June 1899.

A suggestion for an increase in the number of mountain batteries in India.

11. *Hindustán* (Kálákankar), of the 10th June, gives the substance of the leader headed "Our Mountain batteries" in the *Pioneer* dated the 3rd June, and advises the Government of India to strengthen and improve the three batteries at Ferozpore, Rawalpindi, and Attock, as suggested by the Allahabad paper, or to increase the number of mountain batteries, which would be better.

Oudh Akhbár, 13th June 1899.

Native public opinion in India.

12. The *Oudh Akhbár* (Lucknow), of the 13th June, referring to the great strides which Indians have made in Western education and other matters under British rule, says that it is altogether false to assert that there is no native public opinion in India. Were it not for some black sheep who—spreading their foolish and short-sighted ideas among the people that India should now at once become England, doing away with the position and greatness of the conquering classes and shaking off all restraints—have led Government to put "the bridle of religion into their mouths" (*i.e.* diverted their attention to promoting religious education?) Indians would have advanced still further and might have by this time been holding higher posts than they do at present. If these thoughtless men be, however, treated as exceptions, the number of educated men, both of the old and new type, is sufficiently large, and their opinions are well worthy of careful consideration by Government; but English educated Indians are generally occupied in advocating their own interests, and do not take (sufficient) pains to bring the public opinion of their country to the notice of Government.

Hindustán, 6th and 7th June 1899.

Madras Provincial Conference.

13. *Hindustán* (Kálákankar), in its issues of the 6th and 7th June, publishes the proceedings of the late Madras Provincial Conference held at Coimbatore under the presidency of Mr. Eardley Norton, referring to the subjects dealt with in the resolutions passed by the Conference, *viz.* permanent settlement, the quinquennial contracts between the Supreme Government and the Madras Government, the separation of the judicial from the executive functions, primary and technical education, the appointment of a native as a member of the Board of Revenue, and of the Governor's Executive Council, and so forth. *Hindustán* thanks British rule, which has convinced the people of the advantages of holding conferences, and hopes that the Madras Conference will continue to promote the interests of the people of that Presidency.

Bhárat Jíwan, 5th June 1899.

Hindi character question.

14. The *Bhárat Jíwan* (Benares), of the 5th June, contending that the Hindi character is in use among the Hindus and also among the Muhammadan peasantry and landholders in the United Provinces, observes that the various modifications of the Hindi character are used in the courts in Bengal, Bombay, Behar, the Central Provinces, Kumaun, &c. It is difficult to understand why the use of the Persian character prevails in the courts in the North-Western Provinces and Oudh. Are these provinces a part of Arabia, Persia, or Afghanistan? The people are impatient at the delay in the introduction of the Hindi character by Sir Antony MacDonnell, who is an incarnation of justice and to whom they have made earnest appeals in the matter. They ought, however, to rest assured that His Honour will not fail to do them justice. Truth must triumph in the end. Since his return from leave His Honour has been busy with work of a more pressing nature, but it is to be hoped that now he will soon take up the Hindi character question.

Oudh Akhbár, 7th June 1899.

Propriety of retaining in service such Deputy Collectors in the United Provinces who are past 55 years of age.

15. The *Oudh Akhbár* (Lucknow), of the 7th June, deprecates the efforts which are being made in some quarters to have such of the Deputy Collectors in the United Provinces who are past 55 years of age retired on pension. These old Deputy Collectors are, by reason of their

experience, vast knowledge of agricultural affairs, personal influence, &c., are extremely useful officers, and render far more useful service to the public than even double the number of the new graduate Deputy Collectors can possibly do. The authorities are fully conscious of the usefulness of the old Deputy Collectors in the Province; and hence so long as the former do not themselves think it fit to retire the latter, the people had better not clamour for it.

PRAYÁG SAMÁCHÁR, 8th June 1899.

Condemnation of the late revision of the water-rate assessments at Allahabad.

16. The *Prayág Samáchár* (Allahabad), of the 8th June, says that Municipal administration if not conducted properly becomes a curse to the people. There was no need to levy the water-rate at Allahabad, as the Municipal Board could meet the expenses of the water-works by enforcing economy in its expenditure if it liked. There are some parts of the city to which the water-pipes have not been laid on and the nearest standposts are so distant that the residents do not like to resort to them. It is specially unfair to levy the water-rate in such quarters. But the climax of injustice has been reached in connection with the revision of the water-rate assessments. The work was entrusted to a lazy and wilful Deputy Collector who did not take the trouble of visiting the different parts of the town and making local inquiries but increased the assessments all round, working comfortably at his house. Thousands of house-holders are poor widows or men who have to support large families. Living himself in clover the Deputy Collector inferred the rental values of the houses of others from that of his own. No notice of the increase in the assessments was given to the house-holders. If any of them now file objections, they are summarily rejected. It would appear that the time during which objections were to be entertained was notified in the *Pioneer*, as if all persons know English and read that paper! The notice should have been printed in Hindi and Urdu and put up in every street and lane. Babu Kanhaiya Lal, who made the first assessments, did the work with great care and diligence. The people are generally dissatisfied with the revised assessments. These ought to be revised through a sympathetic officer or private gentleman.

HINDUSTÁNÍ, 7th June 1899.

Proposal regarding the levy of a house tax and an octroi duty at Cawnpore.

17. The *Hindustání* (Lucknow), of the 7th June, says that forty thousand rupees are required annually to meet the cost of the sanitary schemes at Cawnpore. To raise the required sum Government recommends the levy of a house tax and also the imposition of an octroi duty on piece-goods. The Government of India was opposed to the levy of octroi duty on foreign piece-goods on the ground that such goods were liable to the payment of the customs duty. But the Local Government pointed out that the octroi duties formed the principal source of the Municipal revenues and that the substitution of direct taxation for octroi would lead to great discontent among the people. The Government of India has consented to the levy of an octroi duty on piece-goods provided arrangements are made for a ready grant of refunds. The trade in the finer cotton goods has already shifted from Cawnpore to Delhi, and the imposition of the proposed octroi duty would ruin the trade in the coarser cotton goods as well. It is all very well to say that satisfactory arrangements should be made for refunds, but no refund arrangements can be expected to work properly. Thousands of men buy one or two pieces of cloth every day for export. How is it possible to grant refunds readily to these men? The Municipal employés at Cawnpore are not angels. Traders will abandon all claim to refunds rather than put up with the trouble they will have to endure in obtaining them. If the Municipal Board levies an octroi duty on piece-goods it will, as it were, kill the hen that lays the golden eggs. The proposal regarding the introduction of a house tax has created deep discontent, and it is a matter of great satisfaction that the fathers of the city and other leading residents have entered a strong protest against it on the ground that it would bring about the ruin of the town. Marwaries are a prosperous people there and enjoy good incomes but live in houses of small rental values. The house tax would not press hard on them; but the case is different with others who have small incomes but live in large houses. An idea of the irritation existing among the people may be gathered from the circumstance that 8,000 objections have been filed against the house tax assessments. It has been alleged that a mistake has been made in making the assessments. If so, who is responsible for the mistake which has been a source of widespread discontent and heart-burning?

THE SAME.

18. The same paper, referring to the orders of the Local Government regarding the appointment of Civil Surgeons as *ex-officio* members of the Municipal Boards and Chairmen of the Public Health Committees, and the control of the octroi department being placed in the hands of senior Joint Magistrates, expresses views similar to those of the Lucknow *Advocate*, dated the 6th June, in condemnation of the arrangements in question. The editor endeavours to show that Civil Surgeons and Joint Magistrates will not have the time and the patience to perform the additional duties imposed on them by Government in a satisfactory manner, and that municipal administration will thus not be improved in any way, while the powers and privileges already granted to the people will be curtailed. The presence of officers on the Municipal Boards is highly desirable, but the preponderance of the official element, which will deprive the non-official members of an active part in municipal administration, and thus reduce their interest in it, is open to serious objection. However, if Government desires to place the management of municipal affairs entirely into the hands of officers, it had better give the Municipal Boards full-time Chairmen so that the work may not be done in a perfunctory manner.

The official element in the Municipal Boards in the United Provinces.

NAIYAR-I-ÁZAM, 12th June 1899.

19. The *Naiyar-i-Ázam* (Moradabad), of the 12th June, complains that some persons (members) manage to have contracts for municipal public works at Moradabad given to their own relatives under the false names of others. Lately a contract for the supply of 30,000 (cubic) feet of ***kankar***, worth about Rs. 2,400, has been given to one Tola, who earns perhaps not more than Rs. 3 or Rs. 4 a month by service, but to aggrandize his position he is now called not plain Tola, but Tola Husain. The real contractor in this case is evidently some other well-to-do man. The Municipal Secretary should consider well in future before he gives contracts to such men of straw. The best thing that the Municipal Board could do to avoid such scandals in future would be to put an Engineer or Assistant Engineer at the head of its public works branch, who should exercise proper control and supervision over it.

Contracts of Municipal public works at Moradabad.

ROHILKHAND GAZETTE, 1st June 1899.

20. The *Rohilkhand Gazette* (Bareilly), of the 1st June, has heard that the Municipal Board has bought from Munshi Thakur Prasad, proprietor of the *Dabdaba-i-Qaisarí* Press (Bareilly), his old worn out printing press paying a high price for it. The Munshi, who is a member of the Municipal Board, has been printing papers for the Board for the last 15 or 20 years, and so the Board, being his old benefactor, does not mind buying from him an old press which will require frequent repairs. The writer would like to know whether the Munshi, having sold up his press, will discontinue his paper or the Municpal Board will publish it in future.

The Municipal Board, Bareilly, buying an old printing press of a municipal member at a high price.

BHÁRAT JÍWAN, 5th June 1899.

21. The *Bhárat Jíwan* (Benares), of the 5th June, in its columns of miscellaneous news copied from other newspapers, complains that the more the leather trade increases in India the more cattle are poisoned by *chamárs* (shoe-makers). According to the official report half the cattle killed by poison in these Provinces last year belonged to the Benares and Gorakhpur Divisions. The excise officers should see that the shopkeepers licensed to sell poisons are more careful in the supply of these drugs.

Increase in cattle-poisoning in the United Provinces.

ANÍS-I-HIND, 7th June 1899.

22. The *Anís-i-Hind* (Meerut), of the 7th June, states that cattle poisoners are said to be found in large numbers in the district of Gorakhpur, the mortality among cattle by poison having greatly increased there of late. Responsible officers do not (apparently) award adequate punishments to such offenders, otherwise the crime could not have increased so largely. Last year, too, the number of cattle killed by poison in Gorakhpur was so large that it amounted to half the number of those destroyed by the same means throughout the North-Western Provinces.

Cattle poisoners in the Gorakhpur district.

23. The *Bhárat Jíwan* (Benares), of the 5th June, complains that natives blindly follow English customs and use English things. Aniline dyes imported from Europe are intended for colouring clothes, but some confectioners foolishly make use of them in colouring their sweetmeats, coloured sweetmeats being popular among the ignorant masses. The admixture of aniline with articles of food being injurious to health, the Health Officers ought to put a stop to the practice. It would appear from the *Hindi Bangvasi* and the *Bhárat Mitra* of Calcutta that on the last day of the Muharram, when *tazias* were taken to Karbala in Calcutta, seven men purchased *halva* (a kind of sweetmeat) from a confectioner at Karbala and ate it on the spot. They soon became unconscious and were taken to a hospital where six were restored to health, but little hope was entertained regarding the recovery of the seventh one. No wonder if the *halva* contained too much of any of these aniline dyes.

Use of aniline dyes in colouring sweetmeats.

BHÁRAT JÍWAN, 5th June 1899.

24. The *Rahbar* (Moradabad), of the 8th June, says that it would appear that a Lieutenant at Agra killed a dog belonging to Nawáb Nizam-ud-din, and that the latter gave the former a bit of his mind. The Lieutenant at once instituted a prosecution against the Nawáb, alleging that as soon as he came to know that the dog belonged to the Nawáb he called on him with a view to offering an apology, but that the Nawáb threatened to beat him and even to kill him, declaring that he had formerly killed a European. Now the Nawáb was at his wit's end, and, seeing no means of escape, tendered an apology in Court. "Nawáb! the white man and not you are a Nawáb, He killed your dog and you had also to apologize to him!" Lately Jani Mirza, minor grandson of the late King of Oudh, had to tender an apology to Mr. Norton at Calcutta. Lord Beresford assaulted Lala Damodar Das, Deputy Collector, and went away (to England). The Lala appealed to the Courts in vain!

Case of Nawáb Nizam-ud-din of Agra.

RAHBAR, 8th June 1899.

25. The *Prayág Samáchár* (Allahabad), of the 8th June, refers to the outrage on a Burmese woman in Rangoon by fourteen European soldiers of the West Kent Regiment, the acquittal of Private Horrocks who was put on his trial, the strong comments of the *Rangoon Times* on the miscarriage of justice, and the memorial submitted by the Burmese priests to the Lieutenant-Governor on the subject.

Outrage on a Burmese woman by European soldiers at Rangoon.

PRAYÁG SAMÁCHÁR, 8th June 1899.

26. The same paper refers to the Meerut affray case—in which a villager was shot dead and another wounded and a European soldier was hurt by a stick, and the European soldiers implicated in the case were let off and several villagers convicted by the Magistrate—and observes that the Magistrate's decision led to a general clamour in the country, which induced Sir Antony MacDonnell to refer the case to the High Court. Mr. Justice Knox, before whom the case was put up, saw no ground to interfere, and observed that the villagers were intelligent men who were eye-witnesses to the affray, and that so great resistance should not have been offered (by them). Would that the villagers had been stupid men so that Mr. Justice Knox might have revised the decision of the lower court! A European at Cawnpore kicked a coolie who died. The Lieutenant-Governor moved the High Court, and the offender was ultimately punished. "What does the *Bangvasi* which is in favour of the freedom of women say?"

Meerut affray case.

THE SAME.

27. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 7th June, states that the *tázias* (of the last Muharram) have not yet been paraded (and disposed of) at Bhongaon, district Mainpuri. A man named Badri has built a new *chábutra* (platform) on the route by which *tázias* used to pass. The Musalmáns desired to carry their *tázias* over the *chábutra*, but Badri would not permit it. The Musalmáns refused to obey the orders of the Tahsíldár and the Collector (in the matter). Some men (Musalmáns) went to the Commissioner (to make a representation to him), but the result is unknown. Both parties are simply to be pitied.

Last Muharram's *tázias* not yet disposed of at Bhongaon, district Mainpuri.

MEHR-I-NIMROZ, 7th June 1899.

JÁM-I-JAMSHED, 11th June 1899.

Complaint regarding the continued prohibition of Muharram processions in the streets of Moradabad.

28. The *Jám-i-Jamshed* (Moradabad), of the 11th June, regrets to say that the processions of *alams* and *tázias* have been prohibited in the streets of Moradabad ever since 1872 on account of the serious riot that occurred owing to the concurrence of the Muharram and Holi. These two festivals no longer occur simultaneously (for the time being) and the parade of *tázias* and *alams* should be permitted in the streets as was the case before 1872. The Hindus and Musalmáns are on perfectly good terms with one another. When the parades were made in the streets the poor used to receive alms enough to satisfy their hunger on that day: of this they are deprived now on account of the discontinuance of the practice.

III.—EDUCATION.

JÁMI-UL-ULÚM, 7th June 1899.

Transfers of school teachers in Moradabad.

29. A correspondent of the *Jámi-ul-Ulúm* (Moradabad), of the 7th June, says that the Government of India is very anxious to encourage the spread of primary education in order that the masses may be the better able to realize their duties to Government and earn a livelihood. Lord Lytton, in his speech at the Delhi Imperial Assemblage, declared that Government relied more upon its enlightened and contented subjects than upon military strength. The management of schools in the Moradabad district is very unsatisfactory. There have been no less than 53 transfers among teachers in the district this year. These transfers have been made against the provisions of article 98 of the School Code owing to the (unsatisfactory) results of the centre examinations. If both students and villagers are satisfied with the teachers of a school and the school is making steady progress, there is no need for transferring the teachers. Two schools have been ruined. If teachers are transferred in an arbitrary manner, they cannot possibly work earnestly at any place. A large number of petitions and complaints have been received in the office of the Inspector of Schools, but no attention has been paid to them. The cause of education in the district will greatly suffer from these things. Although the result of the school in charge of Chheda Lal was very bad, none of the 16 candidates of his school being successful at the examination, he has been transferred from Moradabad to Kanth, which is his home, at his own request and has even been granted an increase of Rs. 3 a month. Relying upon somebody's support he has quarrelled with other teachers there. On the 23rd May the Deputy Inspector left for Kanth to inquire into the matter. It remains to be seen what the result of his inquiry will be, but the school is likely to suffer. There are many other instances which show that the state of things is very unsatisfactory. Government should draw the attention of the President of the District Board to the subject.

OUDH PUNCH, 8th June 1899.

The Nawáb of Rámpur and his promised donation to the Aligarh College.

30. A correspondent of the *Oudh Punch* (Lucknow), of the 8th June, refers to a long article which Mr. Justice Amir Ali has published in the *Nineteenth Century*, showing by historical facts that women have always exercised influence among Musalmáns, and says that there is no doubt that the fair sex have at all times been "our" masters in this country. The story of Nur Jahan and Jahangir has become pretty old; but you have simply to go to Rámpur to see what power women still wield there. Mohsin-ul-Mulk, Mr. Beck, &c., are at their wits' end how to secure payment of the promised donation by the Nawáb of Rámpur (to the Aligarh College), accusing now Maulvi Sami-ullah Khan now another gentleman of standing in their way. Cannot the trustees of the College lay hold of a Nur Jahan through whose good offices the money in question is sure to be obtained at once?

AL BASHÍR, 5th June 1899.

Need for promoting religious education in Schools, and a complaint against the Education Department severely dealing with aided Schools.

31. *Al Bashír* (Etáwah), of the 5th June, referring to the great need for religious education being imparted in schools, as admitted by Sir Antony MacDonnell at the last Convocation of the Allahabad University, says that such education, as His Honour held, could be promoted in aided schools, religious neutrality being observed in Government institutions as a matter of necessity. But while the rules regulating the grants-in-aid to private educational institutions are in themselves very hard, the authorities of the Education

Department have made them still harder. The managers of private schools are generally hard pressed for money and know what (special) restrictions are placed on the admission of their students to public examinations, but they prefer to put up with all these inconveniences rather than accept Government aid and become "unpaid servants" of the Education Department. It is of course the duty of Government to exercise a general supervision over all private schools, whether aided or unaided, to see that seditious ideas are not inculcated among boys, and how education is given and what results are produced. But this does not mean that private schools should be managed exactly on the model of a Government school. Every private school has its own objects and needs, and the Educational authorities should allow its manager great freedom of action. In short, the writer thinks that if grants-in-aid be given to other private institutions on the same terms on which aid is given to the Muhammadan College at Aligarh, Government will succeed in spreading religious, along with secular, education cheaply and in an easy way, and it will tend to the well-being of the country.

Shorthand writing in Madras.

32. *Hindustán* (Kálákankar), of the 11th June, adverting to the fact that shorthand writing is taught at many places in the Madras Presidency, urges that the practice should be extended to other provinces as well.

HINDUSTÁN, 11th June 1899.

A monetary contribution by the *Ulama* at Mecca to the *Nadwat-ul-Ulama*.

33. The *Police News* (Meerut), of the 8th June, states that Haji Muhammad Saíd, Manager of the *Madarsa-i-Saulatia* (*lit.* School of Power) at Mecca has remitted a small sum as aid to the *Nadwat-ul-Ulama* (Lucknow), which the *Ulama* or learned men in that town have contributed, expressing their good wishes for the *Nadwat* in the forwarding letter.

POLICE NEWS, 8th June 1899.

The *Nadwat-ul-Ulama* and the opposition of certain Muhammadan learned men thereto.

34. The *Sharárá* (Moradabad), of the 21st May, referring to the opposition of certain *Ulama* or Muhammadan learned men to the establishment of a *dár-ul-ulum* or college as proposed by the *Nadwat-ul-Ulama*, says that in order to disarm this opposition the *Nadwat* would do well to give satisfactory answers to the following questions:— (1) whether, notwithstanding the existence of so many English institutions already such *makruhát* or hateful subjects as English, though only as a second language, and Western sciences will be included in the curricula of the projected college; (2) if arrangements will be made for giving religious education to all Muhammadan sects according to their respective creeds; (3) whether the management of the institution will be placed entirely into the hands of some one select man, or carried on by a body of qualified men; (4) whether the principal money itself raised by subscription will be used in meeting the expenses of the institution, or will be invested in some other way, which should be mentioned, and its proceeds applied to the purpose.

SHARÁRÁ, 21st May 1899.

Comments on the opposition to the *Nadwat-ul-Ulama*.

35. A Bareilly correspondent of the *Naiyar-i-Azam* (Moradabad), of the 12th June, does not understand why the so-called *fázil* (learned man) of Bareilly and some other maulvis are opposed to the *Nadwat-ul-Ulama* and its proposed *dár-ul-ulum* or college. Do the opponents of the *Nadwat* find anything in it injurious to the interests of Musalmáns; or do they think its founder to be a mischievous man, a Christian, a *naturiya* (naturalist), an athiest or an idolator; or do they consider it to have been originated at the instance of the authorities or that of any Muhammadan sovereign, nawáb or *rais*? None of these allegations can possibly be made against the *Nadwat*, which is simply "the name of the combined strength of Musalmáns of various denominations," met together to consider the means for promoting their religious education. Those who oppose the *Nadwat* do so either because they think that with the establishment of this association they will lose their individual local importance in religious matters, or because they are misers and wish to escape subscribing to its funds.

NAIYAR-I-AZAM, 12th June 1899.

Nadwat-ul-Ulama and Shias.

36. *Al Bashír* (Etáwah), of the 5th June, says that a desire for religious education would seem to have seized the minds of both Sunnis and Shias in these days. It is said that as Sunnis have already made arrangements for imparting education in their (denominational)

AL BASHÍR, 5th June 1899.

religion through the *Nadwat-ul-Ulama*, Shias should also start a religious school of their own at Lucknow. If Sunnis and Shias really feel so much need for religious education, why do not both sects take into their hands the management of such education in the already existing Muhammadan College at Aligarh? In this College Sunni and Shia students live on terms of perfect cordiality and friendship, while they strictly adhere to their respective creeds. Indian Musalmáns have, as it were, a morbid desire for establishing new institutions, but in making unsuccessful attempts in doing so they neglect the old institutions. If the object of the *Nadwat* is simply the promotion of higher education in Arabic, both the Sunnis and Shias should co-operate with it, separate arrangements being made for each denomination receiving its denominational religious education. But, in the first place, unfortunately no learned Shia, with the exception of only one, joined the *Nadwat*; and in the second place a thoughtless body of men took it into their heads to attack and vilify the association so virulently and persistently that in a weak moment it decided to sever its connection with Shias altogether. It is, however, not yet too late for the two sects to join hands in the *Nadwat* and work for their common well-being and improvement through it.

ROHILKHAND GAZETTE, 1st June 1899.

Distribution of notices exposing the alleged misrepresentations of the opponents of the *Nadwat-ul-Ulama* during the last Muharram at Budaun.

37. The *Rohilkhand Gazette* (Bareilly), of the 1st June, remarking that the Muharram passed off at Budaun peacefully, states that during the procession days notices exposing the falsehoods and misrepresentations of the opponents of the *Nadwat-ul-Ulama* were freely distributed among the multitude to the former's confusion.

IV.—POST OFFICE.

NIZÁM-UL-MULK, 8th June 1899.

A postal complaint of the *Nizám-ul-Mulk*.

38. The *Nizám-ul-Mulk* (Moradabad), of the 8th June, complaining that about 5 per cent. of its publications posted to subscribers are not delivered to addressees, states that a respectable gentleman at Shimoga, named Muhammad Masleh-ud-din, has recently lodged a complaint with the Postmaster-General to the effect that he has not received delivery of the issues (by post) of the *Tafsir-i-Aksir-i-Azam* for the last nine months. All that the editor can say with respect to this complaint is that copies of the book have regularly been despatched to the gentleman from his press, and that their non-delivery to him must be due to the misbehaviour of the postman who has either been carelessly (slothfully) destroying them or delivering them to some other person for some reason or other.

NAIYAR-I-AZAM, 12th June 1899.

A complaint regarding payment of money-order commission for value-payable parcels.

39. The *Naiyar-i-Azam* (Moradabad), of the 12th June, contends that it is unfair that the Postal Department should now insist on the sender of a value-payable parcel affixing stamps thereon for the money-order commission also beforehand, whereas formerly this commission was deducted from the sum realized from the addressee. The result of the present system is that when such a parcel is returned undelivered the sender is a loser, having been made to pay commission for a money-order which he has not received. Again, when a value-payable parcel is so returned no explanation is given as to the cause of its non-delivery.

V.—RAILWAY.

HINDUSTÁNÍ, 7th June 1899.

Accidents on the Bengal-North-Western Railway.

40. The *Hindustání* (Lucknow), of the 7th June, refers to three recent accidents on the Bengal-North-Western Railway—in one of which four men, while attempting to pass over a railway-crossing in Gorakhpur in a hackney carriage, narrowly escaped being run over, in another a child was thrown up and injured by the cow-catcher, and in the third one a man was run over and killed by a train in Basti—and observes that the Railway authorities are responsible for such accidents. The question is, what was the gate-keeper about in the first instance above referred to? Why did he not close the gates when the train approached? As regards the other accidents it would appear that the Railway authorities have not put up a fence along the line at some places. This is an offence under the Railway Act. The District Magistrates of Gorakhpur and Basti should prosecute the Railway officials for the accidents in question.

41. The *Bhárat Jíwán* (Benares), of the 5th June, urges that waiting-rooms should be provided for respectable intermediate and third class female passengers in the passengers' sheds at large railway stations. The railway companies derive a large portion of their incomes from the third and intermediate class passengers, but little attention is paid to their convenience and comfort!

BHÁRAT JÍWAN, 5th June 1899.

A suggestion for providing waiting-rooms for female passengers at passengers' sheds at large stations.

42. The *Jámi-ul-Ulúm* (Moradabad), of the 7th June, contains a cartoon in which the signallers' strike on the Great Indian Peninsula Railway is represented as a sick lady with her head tied with a handkerchief and her right hand placed on her forehead. Dr. Punch calls upon her and feels the pulse of her left arm. The following conversation takes place between them:—

JÁMI-UL ULÚM, 7th June 1899.

Signallers' strike.

Doctor Punch.—There is no fever (*lit.* no heat whatever in the pulse). But you have got a severe headache. Lady, you should see that your complaints do not accumulate in the future. If you are careful in your diet, you will not get sick.

Lady Strike.—Oh dear! my head is bursting.

Doctor Punch.—Just take a *bekárí* (out of work) pill and your bowels will be cleared.

43. The *Almora Akhbár*, of the 10th June, says that the *Pioneer*, which is a semi-official organ, and also other Anglo-Indian papers are highly wroth with the Maratha Brahmans for the signallers' strike. They accuse them of disloyalty and would make short work of them if they could. It is not clear why the Anglo-Indian journals attach such great political importance to the strike of the signallers on the Great Indian Peninsula Railway who have been obliged to relinquish their means of livelihood. Strikes are very common in civilized countries. Only the other day the postmen in Paris struck work without giving any notice; and the authorities, though highly indignant at their conduct at first, gave them a patient hearing and conciliated them. Fortunately there were no Anglo-Indian papers at Paris which smell sedition everywhere, otherwise the poor postmen would never have been reinstated. Englishmen consider natives as a conquered people and expect them to obey them implicitly; while natives aspire to equal privileges with Englishmen. When the conduct of a master becomes intolerable to his servants, they cannot help leaving his service. The strikers on the Great Indian Peninsula Railway, who have lost their berths, have injured themselves more than anybody else. But the Anglo-Indian editors, who are suffering from jaundice, cannot see things in their true colours. The Maratha Brahmans, whom these editors are now abusing to their hearts' content, assisted Lord Clive in conquering Bengal and expressed satisfaction at the establishment of British rule throughout India. In other countries when there is a dispute between masters and servants and the latter go on strike, the authorities stand aloof or espouse the cause of the weaker party. But in India the case is different. Government has lent the services of its army signallers to the Great Indian Peninsula Railway Company. It is to be hoped that the cost involved by the measure will not be thrown on the Indian taxpayer. The *Pioneer* advises the Railway authorities to employ the inmates of European and Eurasian orphanages in Calcutta, Madras, and Bombay as signallers on increased pay so that there may be no fear of strikes in future!

ALMORA AKHBÁR, 10th June 1899.

Anglo-Indian Press and the signallers' strike.

44. The *Hindustání* (Lucknow), of the 7th June, in answer to the strictures of *Al Bashír* of Etáwah on the conduct of signallers who have struck work on the Great Indian Peninsula Railway, observes that such wrong notions which have been expressed in the columns of some newspapers should be corrected. According to *Al Bashír* one of the demands of the signallers was that none but Brahmans should be promoted to the higher posts! It is difficult to understand why the Etáwah paper has fathered such an absurd demand on the signallers, inasmuch as it is not

HINDUSTÁNÍ, 7th June 1899.

Al Bashir and the *Hindustání* at issue regarding the signallers' strike.

to be found in their memorial, nor has it been laid at their door by any Anglo-Indian journals. Again, the signallers on strike are not all Brahmans, but comprise Musalmáns and Jews, Christians and Parsis. Nothing could be a greater mistake than to suppose that they have struck with a view to bringing national pressure to bear upon the Railway authorities. They have most reluctantly been obliged to take such action. They thought that they were overworked and underpaid, and more than once laid their grievances before the railway officers during the last two years in vain. Some signallers who made representations on the subject were severely dealt with and even fined. In such circumstances the signallers were perfectly justified in striking, and it is difficult to see where any danger to the State comes in. Again, the signallers have merely followed the example of the guards on the Great Indian Peninsula Railway who struck two years ago. The guards being Europeans and Eurasians the Anglo-Indian and the native press took up the cudgels for them, and some railway officers also secretly sympathized with them, and the result was that the Company soon complied with their requests. The hostile attitude assumed by the Anglo-Indian editors towards the signallers on strike is intelligible enough, their object being to turn the opportunity to account by recommending the appointment of Eurasians as signallers on increased pay. They represent the signallers' strike as a very dangerous thing and say that Eurasians would not combine in this way, although it was the Eurasian guards who set the example. But no sensible native editor could reasonably refrain from sympathizing with the signallers whose union and firmness are worthy of all praise. The sympathies of the native press in general and of the unprejudiced Anglo-Indian journalists are with the strikers. Subscriptions were lately raised at a meeting at Bombay for their relief, the Honourable Mr. Firoz Shah Mehta presiding and Hindus, Musalmáns, Christians, and Parsis being all represented on the occasion. The strikers say that they would prefer begging alms to working twenty hours a day on inadequate wages. The Railway authorities are ready to consider their cases individually, but they are not so selfish as to care for their own flesh-pots, and insist upon their grievances as a body being referred to a committee composed of the Railway and Government officers. If other natives cannot rise to this high standard of morality at all events they should not malign those who follow it. The *Hindustání* has deemed it necessary to answer the comments of *Al Bashír* at some length in order to remove misapprehensions and to prevent the growth of an idea that the journals which lay claim to be the champions of the Muhammadan community are condemning the aggrieved signallers, a large proportion of whom are Hindus, so that some Musalmáns may step into their shoes. Signalling is no child's play and young boys cannot learn it in a day.

AL BASHÍR, 5th June 1899.

Al Bashír on the strike of the signallers on the Great Indian Peninsula Railway.

45. *Al Bashír* (Etáwah), of the 5th June, referring to the strike of the signallers on the Great Indian Peninsula Railway, regrets to say that the Hon'ble Mr. Firoz Shah Mehta and other gentlemen in the Bombay Presidency should have thought fit to show their sympathy for the strikers and taken steps to raise subscriptions for their relief. To sympathize with distressed and wronged persons is philanthropy undoubtedly, but to do so with "mischievous and rebellious" ones is highly improper and inexpedient. The editor does not mean to say that the Railway Company was altogether blameless in the matter, for he does not know if it practised any severity or oppression on the signallers or not; but what he condemns is their concerted action. They could not independently of one another have felt the same wrong and acted in the same way simultaneously, scattered as they were over some 500 miles of the railway line, without wire-pulling. It is true that the evil of striking has been imported into India from Europe. But who says that there are no vices in Europe? Europeans have both good and bad practices. But what "we" have to deplore is that Indians have adopted only their bad practices. Had the signallers in question gone on strike at a time when Government was engaged in some war how very dangerous it might have proved to the Empire? To show pity to such persons is to encourage Indians to throw off their allegiance and rebel. "Our own nation" (*i. e.*, Muhammadans) have been rulers of India, and apart from the question of whether "we" ruled this country with mercy and justice or with oppression and prejudice,

nobody can deny that while there were people who prostrated themselves before "our" kings and sang their pæans on one hand, there was being concocted a conspiracy in the Bombay Presidency on the other and the result was that the Marathas gradually overturned "our" kingdom. If we consider any measure of the British Government oppressive or unjust, or if it really thinks fit or expedient to practise much severity on us (in some matter), what should we do? Will it be proper for Indians to overthrow the British Government like the Muhammadan one, or should they make Government more kind to them by (implicit) obedience and loyalty? None but a fool would advise that Englishmen should be turned out of India under the circumstances, and the country reduced to that state of darkness which overtook it during the ascendancy of the Sikhs and the Marattas. "Hence there is no reason why we should not warn the British Government against the same danger which overtook us during our own sovereignty." The signallers on the Great Indian Peninsula Railway were in a position to strike work in a body because 97 per cent. of them were Marathas. Cannot a similar strike take place again if no change is made in the present system of recruitment of signallers? To check the recurrence of such an event, how can any one condemn the suggestion to employ men of various races and denominations not only on railways but in all Government departments as well? But the editor does not at the same time approve of the suggestion of recruiting the railway signallers exclusively from Eurasians, Indians having learnt striking from Europeans. "We" think that Hindus, Musalmáns, and Christians should be entertained in equal numbers in all Government departments and railways in future, and thereby the empire made safe from (internal) dangers. "There will be found many foolish friends of India differing from our views, who will call us the country's enemy; but we give what counsel we consider good both for the country and Government. We have lost the Kingdom of India, and we cannot ever dream, much less hope, of regaining it; but as we must in future continue to be the subjects of some other nation, why should "we" not prefer to continue under British Government which allows us such perfect religious toleration, and Government take warning from our case?"

VI.—Local and Miscellaneous.

46. The *Káyasth Conference Gazette* (Lucknow), of the 10th June, says that the education which Indians generally receive in England bearing great personal inconveniences, social obstacles and heavy cost, has neither proved useful to themselves nor to their country. Indian youths, if well advised, would do far better if instead of seeking to improve their fortune by going to England and receiving literary education, they proceeded to Japan and learnt arts and industries, which have enabled it to beat down even European countries in progress.

Káyesth Conference Gazette, 10th June 1899

Advice to Indian youths to go to Japan to learn arts and sciences instead of going to England for education.

47. *Hindustán* (Kálákankar), of the 8th June, says that the absence of new inventions in India is due to the want of patronage on the part of the upper ten, and refers, on the authority of the *Advocate*, to the case of Professor Bhise in the Deccan who has invented a balance for weighing powdered or half-powdered drugs and received a reward for it. He has also devised other inventions and appealed to native capitalists for help in making those machines, but they offered no aid. He has therefore proceeded to England to seek the help of foreign capitalists. The editor advises Professor Bhise to establish a sugar refinery and a paper mill at Bombay.

Hindustán, 8th June 1899.

Inventions of Professor Bhise.

48. The same paper, of the 10th June, publishes a communication in which the writer refers to the inventions of Pandit Chandra Sen, a native of Kampil in the Farukhabad district, residing at present in Calcutta, *viz.*, an appliance for drawing water from wells for irrigation purposes, a bed inaccessible to bugs and musquitoes and a flour mill, and asks the native princes and rich traders and bankers to patronise natives who make any kind of inventions.

The same, 10th June 1899.

Useful inventions of Pandit Chandra Sen.

49. The *Prayág Samáchár* (Allahabad), of the 8th June, says that on the 4th idem a European accompanied by two constables appeared at Ghazi Mian's fair at Benares. His

Prayág Samáchár, 8th June 1899.

Panic at a fair at Benares.

appearance led to the spread of the rumour that he would make inoculations. A general stampede among the people followed and offered the flash gentry a good opportunity to commit robberies.

ALMORA AKHBÁR, 10th June 1899.

50. A correspondent of the *Almora Akhbár*, of the 10th June, expresses regret at the existing mutual ill-will and jealousy among the different classes of the community at Almora and advises them to live in peace and amity, otherwise Kumaun, whose fate has been foretold by Krishna Pande in his popular song, will soon be reduced to ruin. The writer refers to the events which have sown the seeds of discord, namely, the destruction of copies of the Bible by Hindu and Muhammadan schoolboys owing to the intended conversion of a Brahman boy by Christian missionaries and the consequent establishment of a Hindu school; the hostile attitude assumed by Colonel Grigg, the late Commissioner (towards Brahmans); and the presentation of a second memorial by certain residents of Almora to the Hon'ble Mr. LaTouche, while officiating as Lieutenant-Governor, in opposition to the first memorial. Matters have now come to such a pass that the members of one community do not salute those of another when they happen to pass by one another.

Ill-will among the residents of Almora.

ALLAHABAD:
20*th June* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Vaishya Hitkárí ...	Meerut ...	Rám Swarúp ...	For June ...	16th June ...	1,000 copies.
	Thrice a month.					
2	Mufíd-i-Ám ...	Agra ...	Qádir Alí Khán ...	10th June ...	21st June ...	45 copies.
	Weekly.					
3	Agra Akhbár ...	Agra ...	Abdul Rahím ...	14th June ...	18th June ...	160 copies.
4	Akhbár-i-Álam ...	Meerut ...	Abdul Hakím ...	13th „ ...	19th „ ...	200 „
5	Al Bashír ...	Etáwah ...	Muhammad Bashír	12th „ ...	15th „ ...	...
6	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	14th „ ...	20th „ ...	700 copies.
7	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	10th „ ...	15th „ ...	500 „
8	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd May and 8th and 15th June.	16th and 21st June	467 „
9	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husaín Khán.	19th June ...	21st June ...	245 „
10	Hindustání	Lucknow ...	Gangá Prasád Varmá.	14th „ ...	19th „ ...	600 „
11	Jám-i-Jamshed ...	Moradabad ...	Abdul Alí ...	18th „ ...	21st „ ...	50 „
12	Jámi-ul-Ulúm	Do. ...	Ambá Prasád ...	14th „ ...	15th „ ...	...
13	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	10th „ ...	„ „ ...	100 copies.
14	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	16th „ ...	20th „ ...	500 „
15	Liberal	Azamgarh ...	Qudrat Alí Khán...	8th and 16th June	„ „ ...	275 „
16	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	14th June ...	17th „ ...	350 „
17	Mushír-i-Saltanat ...	Budaun ...	Muhammad Aghá Ján.	13th „ ...	„ „ ...	150 „
18	Naiyar-i-Ázam ...	Moradabad ...	Ibn Alí ...	19th „ ...	21st „ ...	300 „
19	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	19th „ ...	300 „
20	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	„ „ ...	20th „ ...	70 „
21	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	16th „ ...	19th, „ ...	300 „
22	Oudh Punch ...	Lucknow ...	Sajjád Husain ...	15th „ ...	20th „ ...	500 „
23	Police News	Meerut ...	Maulvi Abul Hasan	16th „ ...	19th „ ...	400 „
24	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	18th „ ...	350 „
25	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihárí Lál	19th May and 9th and 16th June.	16th and 21st June	...
26	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	28th May ...	16th June ...	187 copies.
27	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	8th June ...	18th „ ...	150 „
28	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	13th „ ...	16th „ ...	400 „
	Twice a week.					
29	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	12th and 16th June	15th and 20th June	400 copies.
	Daily.					
30	Oudh Akhbár	Lucknow ...	Munshí Prayág Nárayan Bhárgava.	14th, 15th, 16th, 17th, 19th and 20th June.	15th, 16th, 17th, 18th, 20th and 21st June.	526 copies.
	HINDI.					
	Monthly.					
31	Chaturvedi Patriká ...	Agra ...	Hira Lál ...	For June ...	19th June ...	350 copies.
32	Jainí	Allahabad ...	Manohar Lál ...	„ „ ...	18th „ ...	...
33	Nátya Patra	Do. ...	Dewaki Nandan ...	16th June (extra-ordinary).	20th „ ...	400 copies.
34	Sanádhyopkárak ...	Agra ...	Hirá Lál ...	For June ...	19th „ ...	400 „

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a month.					
35	Jain Gazette	Muttra ...	Munná Lál ...	16th June ...	20th June ...	700 copies.
	Weekly.					
36	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	17th June ...	20th June ...	210 copies.
37	Árya Mitra ...	Moradabad ...	Bhawáni Singh ...	16th „ ...	„ „ ...	280 „
38	Bhárat Jíwan	Benares ...	Rám Krishna ...	12th „ ...	15th „ ...	1,500 „
39	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	15th „ ...	20th „ ...	800 „
	Daily.					
40	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	13th, 14th, 15th, 16th, 17th and 18th June.	16th, 17th, 18th and 20th June.	214 copies.
	GURKHÁ.					
	Monthly.					
41	Gurkhá Samáchár ...	Benares ...	Vishwaráj ...	For May ...	20th June ...	500 copies.

I.—Political and Foreign.

Jámi-ul-Ulúm, 14th June 1899.

1. The *Jámi-ul-Ulúm* (Moradabad), of the 14th June, says that on one hand the Czar has held out the olive branch and expressed himself in favour of the maintenance of peace throughout the world; while, on the other, there is no decrease in the activity of the Russian arsenals and the recruitment of the Russian army. The Peace Conference at the Hague would recommend, but not insist on, a reduction of the armaments in Europe! But no recommendations of the Conference can be of any avail so long as the European Powers are animated by selfishness or a desire for land-grabbing. Let the Powers give up selfishness and there will be peace on the face of the earth. Christ and the Prophet Muhammad inculcated philanthropy and taught their followers to love all men as brothers. Buddha went a step further and urged the protection of all living beings. But the followers of these three great founders of religions are ready to cut one another's throats, and their conduct must therefore be very offensive to those founders. The Christians are the most powerful and the Buddhists the weakest people at present. If God and the next world are not mere fictions and the three great Prophets mentioned above who undertook the salvation of mankind are still alive, the Prophets had better hold a Conference in Heaven under the presidency of God Himself if necessary, and settle all disputes among their followers once for all with a view to preventing bloodshed. Lakhs of Christians offered thanks to God for giving them a victory over the Dervishes in the Soudan, as if He had helped the former against the latter, though both of them are His creatures. If the Almighty took any interest in such sanguinary wars, He would have sent His Prophets to earth armed with Krupp guns and Martini-Henri rifles and they would not have inculcated justice, mercy, philanthropy, and so on. If the Prophets in question are not mere creatures of imagination, bloodshed must be very disagreeable to Godhead. Suppose they hold a Peace Conference and come to terms with a view to checking bloodshed on earth, the question is whether their followers will abide by those terms or not. For instance, will Christians obey the commands of Christ? Probably not, as they already readily shoot down their brethren inferior to them in strength and cunning in utter disregard of His noble command "Whoever shall smite thee on thy right cheek turn to him the other also." The terrible events which attend wars can hardly be acceptable to the good and merciful God. The *Jámi-ul-Ulúm* quotes an extract from the *Saturday Review* in which the latter refers to the Soudanese (Egyptian?) troops being ordered at the end of the battle at Omdurman to slay the wounded Dervishes lying on the field in order that such Dervishes might not do any mischief or be a burden on the medical staff and exhaust the small stock of medicines. The wounded Dervishes, says the *Jámi-ul-Ulúm*, were thus slain lest they might stealthily get up and wound any men from behind. But this work was neither an agreeable nor a Christ-like one. Had Musalmáns a similar opportunity, it is difficult to say whether they would have dealt with their enemy in the same way, inasmuch as the Christians fought with the Musalmáns of one country for the sake of those of another. It is to be regretted that men should commit such disagreeable deeds for the sake of land and worldly aggrandizement.

Peace Conference.

Oudh Punch, 15th June 1899.

2. The *Oudh Punch* (Lucknow), of the 15th June, contains a cartoon in which a stalwart European holds in his hands a roll of paper marked "Proposals of the Peace Conference," and a Russian standing on his right hand holds him by the arm. On the other hand, another Russian throttles a Chinaman, whose cries attract the attention of the stalwart gentleman above referred to. The letter-press is: Blowing hot and cold in the same breath.

Duplicity of Russia in the matter of peace.

Tohfah-i Hind, 13th June 1899.

3. The *Tohfah-i-Hind* (Bijnor), of the 13th June, referring to the past greatness of China, her present position, and the greed with which European Powers are seized towards her at the present time, says that it was Japan who first exposed her weakness and thereby lured all Europe

China and the European Powers.

to seek a footing in her empire. Russia has recently been trying to acquire predominance in China by extending her Manchurian railway system to Pekin; but other European Powers are strongly opposed to this measure. China herself is not in a position to resist Russia or other great Powers forcing their inordinate demands on her. The Chinese army is undisciplined and unequipped with arms of the latest invention. Most of her soldiers are opium-eaters and given to day-dreams. The people, too, are dissatisfied with Government and commit disturbances now and then. This state of things clearly indicates that the time is not distant when the old great Chinese Empire will cease to exist. Why, were it not for the rivalry among the European Powers, such kingdoms as China and others would already have become things of the past.

4. *Hindustán* (Kálákankar), of the 13th June, on the authority of the *Times of India* dated the 5th idem, refers to the reforms in the Chinese administration recommended by Lord Charles Beresford, and urges that they should be introduced by all means. Sir R. Hart has already greatly improved the Customs Department in China, and if the reforms recommended by Lord Charles Beresford are carried out they will prove very beneficial to that coumtry.

HINDUSTÁN, 13th June 1899.

Reforms in Chinese administration recommended by Lord Charles Beresford.

5. The *Oudh Akhbár* (Lucknow), of the 15th June, states that forty lakhs of cartridges and three thousand Lee-Metford rifles have been sent to Kabul *viâ* Peshawar. As the Amir, Abdur Rahman Khan, is arming his men with such (effective) weapons, it is high time that Government equipped its Indian soldiers also with similar arms.

OUDH AKHBÁR, 15th June 1899.

Despatch of Lee-Metford rifles to Kabul and a suggestion to arm Indian soldiers with them.

6. The *Jámi-ul-Ulúm* (Moradabad), of the 14th June, says that barbarous people, who are euphemistically called half-civilized ones, are considered and treated as pariah dogs by their (foreign) rulers. They are not satisfied with the treatment they receive. When the rulers generously throw them a bone, they are not thankful to them as a dog would be, but they take offence as they consider themselves to be men. Christian nations generally look upon non-Christians as infidels liable to be condemned to the ever-burning flames of fire in hell. They entertain the belief that the more they oppress these infidel barbarians the more they will ingratiate themselves with God, but that they will incur His displeasure if they leniently deal with them! But these wretches do not consider themselves to be beyond the pale of human beings and lay claim to all the privileges to which they are entitled as men. This is the secret of ill-will existing between them and Christians. The Western nations, proud of their high civilization, condemn all other nations as barbarous or half-civilized. But the latter do not think highly of Western civilization which animates European nations with a desire for annihilating God's creation in an instant, leads them to reduce lakhs of people to slavéry and poverty, and even induces them to imagine that they are immortal. But an Indian coolie, who finds it difficult to keep the wolf from the door, and a European king or nobleman, have both to pay the debt of nature, and after death one cannot distinguish between them. If the body of Prince Bismarck, who brought about the deaths of thousands of men in building up the German Empire, were now exhumed and examined, it would be found to be as rotten as that of an Indian coolie, which shows that all God's creatures are equal.

JÁMI-UL ULÚM, 14th June 1899.

Attitude of European nations towards non-Christians.

7. The *Hindustání* (Lucknow), of the 14th June, states, on the authority of a correspondent, that dakáits have established a reign of terror in Patiala. They go about armed with Martini-Henri rifles, pistols, &c., in a gang of not less than a hundred men. They openly call upon villagers and townsmen to pay down such and such an amount of money at once or they will realize it by plunder. Government mails have (of late) been plundered in the State three times. The State Police are weak, timid, and badly-armed, and a large number of the *amla* is believed to be in collusion with the dakáits. The British Police (in the neighbourhood), too, are mostly recruited from the residents of Patiala on small salaries. The people (in the neighbouring British

HINDUSTÁNÍ, 4th June 1899.

Increase in dakáiti in Patiala.

territory, tired of dakáits' depredations) would like the Deputy Commissioner and the Inspector-General of Police to tell them plainly if they cannot protect them, so that they might enter into an agreement with their molesters for the safety of their lives and property as the latter have themselves several times suggested. Surely the Mahárája of Patiala may win the applauses of the Anglo-Indian society by his manly sports, but he will give "us" satisfaction only when he administers his State well. His Highness should come down from Simla, and, applying himself to putting down crime in his territory, win the good wishes of his people, which will be far more valuable to him than the cheers of the Simla society.

II.—General Administration.

Oudh Punch, 15th June 1899.

8. The *Oudh Punch* (Lucknow), of the 15th June, says that a gentleman has made a strange suggestion in the columns of the *Pioneer*. He says that Englishmen who come from England entirely differ from the people in habits, thoughts, disposition, &c., and therefore cannot acquire an intimate knowledge of the people and the country. They are taken by surprise when any serious, unexpected event occurs. On the other hand, natives are, according to the writer in the *Pioneer*, dishonest and untrustworthy. He therefore recommends the recruitment of the subordinate appointments in the public service entirely from among Eurasians who, having some native blood in their veins, can gain a thorough insight into the thoughts and feelings of the children of the soil. The gentleman in question is a wise man of Gotham. Why does he not recommend the transportation of natives *en masse* to some wild country and be done with it? In that case Englishmen and Eurasians (*doghla*, cross-bred) will have the whole of India left to themselves, and the former will be able to rule over the latter without let or hindrance. If Eurasians commit any disturbances like Irishmen, they will do so in the right European fashion, and Englishmen will know how to deal with them. It will be a case of diamond cut diamond.

Comments on a suggestion made in the columns of the *Pioneer* regarding the recruitment of the subordinate public service from among Eurasians to the exclusion of natives.

Jámi-ul-Ulúm, 14th June 1899.

9. The *Jámi-ul-Ulúm* (Moradabad), of the 14th June, says that some ruffians assaulted two ladies in a railway train between Lucknow and Cawnpore in January last. They have not yet been found out. A reward of Rs. 300 has been offered for information leading to their arrest. It should be raised to a lakh.

Assault on two ladies in a railway train between Lucknow and Cawnpore.

Nasím-i-Agra, 15th June 1899.

10. The *Nasím-i-Agra* (Agra), of the 15th June, complains that the expenses of civil litigation have greatly increased. It may be contended that legal charges of suits have been fixed so high with the view of discouraging litigation; but instead of decreasing it goes on increasing. Moreover, suitors have not only to bear high legal charges, but they are also exposed to great inconveniences and extra expenses owing to frequent postponements of their cases by courts on account of press of work. The administration of civil justice is a source of profit to Government, and is hence a kind of trade, so that the authorities should pay due regard to the convenience of suitors and appoint regular itinerant Munsifs and Sub-Judges to help over-burdened officers in disposing of cases, and thereby doing away with the necessity of repeatedly postponing them.

Administration of civil justice in the United Provinces.

Bhárat Jíwan, 2th June 1899.

11. The *Bhárat Jíwan* (Benares), of the 12th June, is at a loss to understand why Sir Antony MacDonnell, who has been convinced of the disadvantages of the Persian character and of the backwardness of the United Provinces in education owing to the Persian character being in use in courts and offices, is delaying the substitution of the unambiguous Hindi letters for the Persian hieroglyphics. The change will do no harm to Musalmáns; but even if it does, His Honour should have the greatest good of the greatest number at heart: It is to be hoped that His Honour will have the courage of his opinions and intro-duce the reform without any further delay

Hindi character question.

12. The same paper publishes a communication in which the writer, one Abdur Rauf of Mirzapur, says that he formerly thought that the change of the Court character would throw everything into confusion. But the high praise of the Hindi character induced him to learn it. He was able to read and write it after a month's study, and he is now in a position to say that it fully deserves all the praise that has been bestowed upon it. One cannot learn Urdu *shikasta*, which is nothing if not ambiguous, in a year—not even in a lifetime. One of the principal objections raised against the change of the Court character is that the writing of Hindi takes more time than that of Urdu, but the experience of the places where Hindi is already in use in Courts does not support the objection. The opposition to the proposed reform is chiefly due to an ignorance of the merits of the Nágri alphabet. If Sir Antony MacDonnell carries out the reform, he will be considered one of the greatest benefactors of mankind.

THE SAME.

A Musalmán in favour of the Hindi character.

13. *Al Bashír* (Etáwah), of the 12th June, says that Muhammadans did not lose their sovereignty in India in any great battle, but that province after province seceded from their control through their indifference and negligence until the British rule was established. The British gave Muhammadan *raises* high posts under their Government in the first instance, but when after the Mutiny English education was introduced into the country Muhammadans kept aloof from it considering it infidelity or something prohibited by their religion. The result is that they have gradually been losing ground in the various branches of Government service, their places being taken by other classes of men who readily took to English education. This shows how Muhammadans are slow to adapt themselves to circumstances; and judging from their past and present character and conduct, the writer can safely predict that Hindi will one day become the language of Courts in the United Provinces. The advocates of Hindi have ever since 1882 been endeavouring to promote its cause, memorializing Government (from time to time) on its behalf, and increasing the number of newspapers in it. There were only four Hindi papers in 1882 in the United Provinces, whereas their number has now increased to 28. These Hindi papers, of which one is a daily publication, enjoy a large circulation too. New schools and colleges are opened in which, along with English, Hindi and Sanskrit are taught as compulsory subjects. All these things have tended so far to influence Government that in the Deputy Collectors' Competitive Examination more marks have been assigned to Hindi than to Urdu. If the champions of Hindi do not let the grass grow under their feet and those of Urdu continue to be indifferent as hitherto "we" regretfully repeat that fifteen years hence Hindi will become the language of Courts in these Provinces. Would that "our" nation realized (its position) even now!

AL BASHÍR, 12th June 1899.

Al Bashír's prediction regarding Hindi becoming the lauguage of Courts in the United Provinces in 15 years.

14. The *Hindustání* (Lucknow), of the 14th June, giving a summary of the newly modified rules for the recruitment of Deputy Collectors in the United Provinces, observes that they are calculated to satisfy the aspirations of men of all races and creeds. The equalization of the marks assigned to Hindi and Urdu in the Deputy Collectors' Competitive Examination removes a great objection which Muhammadans urged against it. The minimum educational qualification required for direct nomination to a Deputy Collectorship is simply the Entrance standard, which is too low. Again, no provision has been made in the new rules for providing employment to such graduates who though successful in the Competitive Examination do not come among the first three who are to be given Deputy Collectorships at once. In Bengal such passed candidates are appointed Sub-Deputy Magistrates corresponding to Tahsíldárs in these Provinces. Naib Tahsíldárships, the writer thinks, should be given to such candidates here.

HINDUSTÁNÍ, 14th June 1899.

Newly modified rules for the recruitment of Deputy Collectors in the United Provinces.

15. The same paper reviews the Revenue Administration Report of the United Provinces for 1897-98 on the lines of the Lucknow *Advocate* of the 13th June. The year under review was one of plenty and returning prosperity to the people indeed. But it would be a mistake to suppose that tenants have forgotten their distress of 1896, and recovered their ornaments and chattels which they had to sell off during the

THE SAME.

Revenue Administration Report of the United Provinces for 1897-98.

famine. Again, though Government succeeded in collecting the current revenue and arrears, yet it could do so only by having greater recourse to coercive measures in the year. A larger number of processes were issued, and a greater number of men were arrested, and warrants for attachment of moveable property issued. This does not imply an easy condition of zamíndárs. There was also an increase in the applications for ejectments and enhancements of rent. It is satisfactory to note that Government thinks it desirable to fix occupancy rents during settlement of land, and to raise the standard of qualifications and salaries for patwáris and kanúngos.

LIBERAL, 8th June 1899.

Departure of Mr. G. R. Hoskins, District Superintendent of Police, from Azamgarh.

16. The *Liberal* (Azamgarh), of the 8th June, received on the 20th idem, referring to the departure of Mr. G. R. Hoskins, District Superintendent of Police, from Azamgarh on the 2nd June owing to his transfer to Jalaun, states that large crowds of people assembled at his bungalow to bid him good-bye. The leading men put garlands on his neck and offered prayers on his behalf. He was a very sympathetic and able officer.

CAWNPORE GAZETTE, 8th June 1899.

The question of the imposition of a house-tax at Cawnpore.

17. The *Cawnpore Gazette* (Cawnpore), of the 8th June, in a long article condemning the Municipal Commissioners as grossly greedy, self-seeking, subservient &c., refers to a large public meeting held on the 7th ultimo under the presidency of Rai Bahádur Lála Shiva Prasad, at which some Municipal Commissioners were also present, and resolutions were passed protesting against the proposal to impose a house-tax, and urging that if the management of the Municipal finance were placed into the hands of honest and competent men, the existing sources of the Municipal income would be found more than enough for all necessary expenses. Even the Municipal members, Bábus Trilok Nath Banarji and Kanhaiya Lal, who had signed the adverse report of Mr. Simpson's committee of inquiry into the allegations of Pandit Sidh Gopal Misra regarding the misuse of Municipal money, also made speeches at the meeting supporting the resolutions passed. Shortly after, another meeting was held on the 25th May by Háji Abdul Karim, a Municipal Commissioner, who had protested against Pandit Sidh Gopal's accusations against the Municipal Board in the presence of the Lieutenant-Governor some time before. The versatile Bábus Trilok Nath Banarji and Kanhaiya Lal attended this meeting also, at which resolutions were moved recommending the postponement of the imposition of a house-tax, the taxation of piece-goods, leather, &c., recently permitted by Government being thought sufficient to meet the required needs of the Municipal Board. This second meeting, which was poorly attended, was apparently held to counteract the slur cast on the Municipal Board at the previous meeting as to its neglecting the control of the expenditure. The fact is that the Municipal Board itself and the Chairman, too, are opposed to levying a house-tax ; but that as their representations have not been heeded by the Lieutenant-Governor, the Board now desire the public to protest against the proposal to levy a house-tax without casting any reflection on the management of the municipal finance by the members. Such a result was sought to be obtained through the second meeting in vain. You can oppose a house-tax only if you can show either that the people cannot possibly afford to pay any additional tax, or that the very form of house-tax is objectionable, or that no fresh taxation is needed, the present income being quite (if economically used) enough for all needs of the Municipal Board. To improve the finances of a Municipal Board is not to draw upon the pockets of the people every time a deficit occurs, but to remove the cause which brings about such a state of things. Extravagance must be checked, or an increase in income will simply encourage the former. The course of action for the well-wishers of the public is clear ; they should stick to the resolutions passed at the meeting of the 7th instant if they were well-grounded and let the versatile Municipal members say one thing at one meeting and another at another. Sir Antony MacDonnell's reign is not one in which the people's voice goes unheeded. His Honour's sympathy will be with the people, let them but show that the Municipal Board does not require more money, it not being His Honour's habit (fad) to impose a house-tax (whether necessary or not). But whether a house-tax is imposed or not, the Municipal Board ought now to learn that it owes responsibility to the people. The Municipal fund is the people's money in trust with the Municipal members, who are not empowered to spend it as freely

as they please. This lesson should be brought home to the members either "through the justice and vigilance of our kind Government or through the judicial proceedings of civil courts."

HINDUSTÁNÍ, 14th June 1899.

Proposal to impose a house-tax at Cawnpore, and the protest of the people against it.

18. The *Hindustáni* (Lucknow), of the 14th June. observes that if both outspoken and *jo huzur* (sycophantic) Municipal members have unanimously protested against any proposed tax in any place, they have done so at Cawnpore against the imposition of a house-tax in that town. About eight or ten thousand residents also have memorialized Government condemning the house-tax. The Lieutenant-Governor insists that a house-tax should be levied, but the Municipal Commissioners urge that this will ruin the town; the people will desert their houses and go elsewhere. It is easy to argue that the house-tax will fall on occupiers, and that when a house remains vacant for three months it will be exempted from payment. But what will those house-owners do whose only means of support is the rent of their house in case it remains vacant? Sanitation is a very desirable thing no doubt, but just ask the person whom you call upon to pay house-tax in addition to the license, carriage, and horse taxes how he appreciates the value of water-pipes and drainage. Again, the townspeople of Cawnpore clamour that their trade is being ruined; but the advocates of (increased) taxation urge that the trade of the town is prospering! Who is to be believed, the one who declares that his entrails are being dried up, or the spectator who calls him a liar and impostor? The Chamber of Commerce support the imposition of a house-tax, provided it does not exceed Rs. 1,000 a year on any mill factory. But why should not the tax be levied on mill factories worth lakhs of rupees at the (usual) rate of 7½ per cent. on rental value, as it would be done in the case of other buildings?

PRAYÁG SAMÁCHÁR 15th June 1899.

Revision of the water-rate assessments at Allahabad.

19. The *Prayág Samáchár* (Allahabad), of the 15th June, adverting to its previous comments on the revision of the water-rate assessments at Allahabad, observes that it would appear that the revision was made by Babu Gaya Prasad, Deputy Collector, who was under orders for transfer, could not walk long, and had to finish the work in three months. In these circumstances it is not surprising that the work was done very unsatisfactorily. Probably Munshi Kanhaiya Lal made the first assessments in the course a year. It would be well if the revised assessments made by Babu Gaya Prasad were checked by members of the Municipal Board in their respective wards. If the members are not to be trusted, the Municipal administration may be considered a farce. The increase in the assessments has, as it were, cut the throats of the people. The revised assessments ought to be checked.

THE SAME.

Some members of the Allahabad Municipal Board ignorant of English.

20. A correspondent of the same paper says that some members of the Municipal Board at Allahabad do not know English, while the proceedings of the meetings of the Board are conducted in that language. The members in question therefore do not understand the proceedings and are unable to take part in any discussion. They have thus to vote on one side or the other without being aware of the ins and outs of a question. In these circumstances it is necessary to make a sound knowledge of English a *sine quâ non* for a candidate for a membership, or to order the proceedings of the Board to be conducted in vernacular.

RIÁZ-UL-AKHBÁR 12th June 1899.

Increase of the official element in the Municipal Boards.

21. The *Riáz-ul-Akhbár* (Gorakhpur), of the 12th June, says that the changes recently introducd by Sir Antony MacDonnell into the Municipal administration do not find favour with the patriotic native journals. These changes will curtail the powers of non-official members of the Municipal Boards, and show a change of front on the part of the authorities towards local self-government. The senior Joint Magistrate and the Civil Surgeon of a district will be appointed members of the Municipal Board and the former will be placed in charge of the octroi department and the latter made president of the Health Committee. Even now all power is vested in the official President of the Board, and therefore the admission of two more influential European officers to the Board will not matter much;

while the non-official members will be relieved of much responsibility. The Joint Magistrate and the Civil Surgeon cannot be expected to devote any large portion of their time to Municipal affairs. However, their control and guidance will make the non-official members work more energetically and carefully. In these circumstances it is not advisable to find fault with the increase of the official element in the Municipal Boards.

TOFAH-I-HIND, 13th June 1899.

Need for increasing the salaries of low-paid clerks and others in Government service.

22. The *Tohfah-i-Hind* (Bijnor), of the 13th June, referring to the question lately put in the Bengal Legislative Council regarding the need for increasing the salaries of clerks and peons in Government offices, says that the pay of these low-paid Government employés ought certainly to be increased to enable them to make both ends meet without resorting to bribery, the price of articles and the style of living having greatly increased during the last forty years when the present scales of their pay were fixed and they have not been generally raised since then.

HINDUSTÁN, 13th June 1899.

Measures calculated to mitigate the effects of famine.

23. *Hindustán* (Kálákankar), of the 13th June, referring to the measures recommended by the *Indian Mirror* with a view to mitigating the effects of famine, namely the encouragement of trades and industries by Government, a larger employment of natives in the public service, the establishment of agricultural banks, the encouragement of emigration from the congested districts, &c., observes that the encouragement of different trades and industries and the establishment of agricultural banks are the most important measures. Cultivators have to obtain loans from the village money-lenders at very high rates of interest. If Government cannot spare money to open agricultural banks, it may utilize the spare funds of the Court of Wards for the purpose.

BHÁRAT JÍWAN, 12th June 1899.

Increase of quacks.

24. The *Bhárat Jíwan* (Benares), of the 12th June, says that the healing art is one of the most difficult ones to practise. But it has lately become, as it were, mere child's play. Not to go further afield, ignorant gardeners, barbers, washermen, oilmen, goldsmiths, *et hoc genus omne* at Benares who have received no education whatever pose as physicians and treat patients! *O tempora! O mores!* It is difficult to say how many persons, especially women and children, fall victims to the treatment of these quacks every year. These villains readily take up most serious cases and play with the lives of the people. There is another class of quacks who manufacture medicines and advertise them for sale in very glowing terms. The use of these wretched drugs is rapidly spreading. It is to be hoped that Government, which spares no pains and expense to protect the health and lives of the people, will take steps to check these evils with a strong hand.

JÁM I-JAMSHED, 18th June 1899.

Complaint regarding the grant of contracts for *kankar* supplies by the Municipal Board, Moradabad.

25. The *Jám-i-Jamshed* (Moradabad), of the 18th June, complains that contracts for *kankar* supplies have lately been given by the Municipal Board, Moradabad, to low persons and not to old moneyed contractors. One of the persons to whom one of these contracts has been granted is a *syce* or groom. Two other persons to whom similar contracts were given have transferred them to old contractors at a good profit. The Municipal member in charge of the public works branch has no knowledge or experience of the duty, but he enjoys the entire power of sanctioning the supply and use of *kankar* and spends Municipal money freely. The writer thinks that all Municipal contracts should be put up to auction, and sanctioned by the (District ?) Engineer.

THE SAME.

Celebration of the Muharram at Moradabad.

26. The same paper regrets to say that the parade of *taziás* and *alums* (flags) during the Muharram continues to be prohibited in the streets of Moradabad ever since 1872 on account of an affray that occurred owing to the concurrence of the Hindu festival Holi at the same time, and appeals to Government on behalf of Muhammadans to remove the restriction, there being no longer any fear of disturbance now.

III.—Legislation.

27. The *Jáini* (Allahabad), of the 15th June, adverting to the Hon'ble Mr. Ananda Charlu's Bill to provide for the better control of religious and charitable endowments introduced into the Viceroy's Legislative Council on the 26th March 1897, highly approves of the measure, and does not understand why it has hung fire so long. The management of such endowments is very unsatisfactory, and calls for a speedy reform. The opposition of *pandas* and priests is due to selfishness, and is therefore not entitled to any great consideration.

Bill for the better management of religious and charitable endowments.

Jáini, 15th June 1899.

IV.—Education.

28. Hamid Ali Khan, ex-student, Muhammadan College, Aligarh, writing to *Al Bashír* (Etáwah), of the 12th June, refers to two favourable notices of the *Nadwat-ul-Ulama* published by one Mushir Husain in this paper and Nazir Husain, an Oudh taluqdár, in the *Rozáná Akhbár* (Delhi) respectively, and contends that the *Nadwat* instead of undertaking its legitimate work of reforming the various Muhammadan sects into one and improving their social customs and observances, it has uselessly set itself to establishing a college for giving religious education which can best and most easily be promoted in the already existing college at Aligarh.

Nadwat-ul-Ulama and the Muhammadan College at Aligarh.

Al Bashír, 12th June 1899.

29. The *Mushír-i-Saltanat* (Budaun), of the 13th June, says that it would appear from the *Rohilkhand Gazette* of Bareilly that the District Magistrate of Ootacamund has sentenced a Hindu preacher to eight months' rigorous imprisonment for abusing the Christian religion. The *Madras Times* considers the sentence rather too heavy; but such is not the case. A man who gratuitously hurts the feelings of thousands of persons ought to be severely dealt with by all means. The practice of abusing one another is rapidly spreading and should be put down with a strong hand. Some residents of Budaun, Bareilly, and other places have lately been heaping abuse on the devoted head of the *Nadwat-ul-Ulama* which is composed of thousands of leading Maulvis and enjoys the sympathy and support of lakhs of people. They have been issuing pamphlet after pamphlet full of abuse of that great institution. They ought to take a warning from the Ootacamund case and mend their ways, otherwise they will find themselves rotting in jail sooner or later.

Nadwat-ul-Ulama and its opponents.

Mushír-i-Saltanat, 13th June 1899.

30. One Naushád Ali Khan, writing to *Al Bashír* (Etáwah), of the 12th June, refers to the Central Committee established at Lucknow to raise subscriptions in aid of the Sir Saiyid Ahmad Memorial Fund, and highly praises the people of Sítapur, both Hindus and Musalmáns, who, with the good offices of Mr. Pike, the Deputy Commissioner, have already promised Rs. 7,000, and may give more for the noble object. The writer also eulogizes Mohsin-ul-Mulk, Mr. Beck and other European gentlemen who have taken pains to promote the cause of the Aligarh College.

Subscriptions promised at Sítapur to the Sir Saiyid Ahmad Memorial Fund.

Al Bashír, 12th June 1899.

31. *Hindustán* (Kálakánkar), of the 17th June, on the authority of the Lahore *Tribune*, refers to the Central Institute established by the Amritsar Municipal Board, in which among other subjects boys will be taught précis-writing, official and commercial correspondence, book-keeping, and which has been affiliated to the Panjáb University. The Institute is intended to prepare boys for employment in Government and mercantile offices. The principal towns in the United Provinces should follow the example of Amritsar and start similar schools.

Central Institute at Amritsar.

Hindustán, 17th June 1899.

V.—Post Office.

32. The *Jámi-ul-Ulúm* (Moradabad), of the 14th June, complains that the proprietor receives about a dozen complaints every week regarding the non-receipt of copies of the newspaper by subscribers. Copies are regularly posted to the address of a man for months and none of them come back undelivered; but when a copy is sent by value-payable parcel or a registered letter is despatched, the "postal dakáits" being unable to dispose of it as they like, return it to the sender with the remark that the

Postal complaints.

Jámi-ul-Ulúm, 14th June 1899.

addressee has died or left for another place. The proprietor suggests for the consideration of the proprietors of other newspapers that they should send their papers postage-bearing or deliver to the post-office clerk a list of the subscribers with copies of each edition of the paper for despatch, though neither of these suggestions is free from objections, especially the latter one which the postal authorities are not likely to accept. The *Jámi-ul-Ulúm* does not understand why periodicals other than newspapers, properly so called, are not allowed the use of quarter-anna postage stamps, and observes that many of them have ceased to exist in consequence. The discontinuance of these periodicals may be regretted, inasmuch as they promoted the cause of education and assisted in the circulation of the advertisements of traders, and the postal revenues have also suffered to some extent.

LIBERAL, 16th June 1899.

A postal complaint.

33. The *Liberal* (Azamgarh), of the 16th June, complaining that its edition of the 8th June could not be despatched to subscribers (at the proper time) for the failure of the Post Office to supply it with a sufficient quantity of quarter-anna postage stamps, suggests that the new Postal Act should be modified to the effect that when the supply of postage stamps fails, cash payment may be accepted and newspapers taken for despatch.

VI.—RAILWAY.

ANÍS-I-HIND, 14th June 1899.

Signallers' strike.

34. The *Anís-i-Hind* (Meerut), of the 14th June, referring to the signallers' strike on the G. I. P. Railway, observes that unprejudiced journals accuse the signallers of overstepping the bounds of moderation, but do not consider them as undeserving of sympathy. On the other hand, the papers opposed to them lay the whole blame at their door and even express doubts regarding their loyalty, as the majority of them are Maratha Bráhmans. But such doubts appear to be groundless. The signallers repeatedly appealed to the Railway authorities for the redress of their grievances. But as their representations were not heeded, they were obliged to adopt the course they did. The Hon'ble Mr. Firoz Shah Mahta and other leading residents of Bombay have publicly expressed sympathy with them. Strikes are common enough in civilized countries; but the misfortune is that what is considered praiseworthy in Europeans is condemned as reprehensible in natives.

OUDH AKHBÁR, 16th June 1899.

Prohibition of smoking in railway carriages on the North-Western Railway.

35. The *Oudh Akhbár* (Lucknow), of the 16th June, says that the Khalsa Diwan in the Panjáb lately addressed the Manager of the North-Western Railway on the subject of smoking in railway carriages, smoking being offensive to Sikhs. In deference to their feelings, the Manager has, it is believed, issued orders to the effect that no passengers should smoke without the consent of their neighbours. Notices to that effect will be put up in Urdu and Gurmukhi in the intermediate and the third class railway carriages! Why will not the orders in question be applicable to the first and second class passengers as well? The fact is that as they will not quietly acquiesce in any unnecessary restrictions on their liberty, the Railway authorities think twice before interfering with them. Again, not less than 97 or 98 per cent. of railway passengers are in the habit of smoking and therefore it is not fair to prohibit smoking in deference to the feelings of two or three per cent. of passengers. Indeed, the prohibition is sure to prove a dead letter. Any interference with smoking will not only be injurious to the health of passengers but will check the growth of friendship among them.

VII.—LOCAL AND MISCELLANEOUS.

KARNAMÁH, 10th June 1899.

Sale of an old dilapidated royal building, the last of its kind, in the grounds of the *Aish Bágh* at Lucknow by Government.

36. The *Kárnámah* (Lucknow), of the 10th June, sadly states that the last remaining royal building, a *Báradarí*, on the Moti Jhíl (lake), in the old grounds of the *Aish Bágh* at Lucknow, has been sold up by auction by Government, so that when it is pulled down the last vestige of the Bágh, which occupied a very large area and was in a most flourishing condition during the time of (king) Ghazi-ud-din Haidar, will disappear.

37. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 14th June, complains that a gang of dakáits has entered Mainpuri from Gwalior territory and already committed a dakáiti, wounding several men. Mr. Bramley, the District Superintendent of Police, is on the *qui vive* and has sent for a body of police sowars from Agra.

Dakáits in Mainpuri.

MEHR-I-NIMROZ, 14th June 1899.

38. The *Nátya Patra Extraordinary* (Allahabad), of the 16th June, says that the *Prayág Samáchár*, ceasing to make further comments on the farce in the *Nátya Patra* regarding a dangerous character, takes exception in its issue of the 1st June (*vide* paragraph 31, page 282 of the Selections) to the unfavourable remarks of the *Nátya Patra* for April (*vide* paragraph 32, page 175 of the Selections) on the conduct of certain members of the Municipal Board at Allahabad, and indiscriminately praises all the members. But the article in question in the April number of the *Nátya Patra* only supports the comments of the *Prayág Samáchár*, dated the 23rd March (*vide* paragraph 13, page 147 of the Selections) on the conduct of the members who are also Honorary Magistrates. The *Prayág Samáchár* used stronger language than the *Nátya Patra*. The *Nátya Patra* quotes extracts from the *Prayág Samáchár*, and observes that either the comments of the *Prayág Samáchár*, dated the 23rd March, on the alleged misconduct of the Honorary Magistrates are false and malicious or the indiscriminate praise bestowed by it in its issue of the 1st June on all the members is false. Liars have short memories.

Quarrel between the *Prayág Samáchár* and the *Nátya Patra*.

NÁTYA PATRA EXTRAORDINARY, 16th June 1899.

39. *Hindustán* (Kálákankar), of the 13th June, says that the alarming predictions made by some Indian, English and French astrologers regarding the current Samvat year 1956 (1899A.D.) appear to be unfounded according to Pandit Kashi Nath Shastri of Delhi. He thinks that the current year is slightly more unfavourable than the ordinary ones. According to him a king will die in the north; there will be increased mortality at certain places, and wars will break out in Arabia, Africa and other countries in the west. India is liable to famine owing to the total eclipse of the moon. The predictions made by the Pandit regarding the rise or fall in the prices of food grains, spices, cotton goods, gold, &c., increase of sickness, cattle disease, &c., in the various months of the year are quoted.

Predictions regarding the current year.

HINDUSTÁN, 13th June 1899.

ALLAHABAD:
27th *June* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 28th June 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Adíb	Firozabad (Agra	Saiyad Akbar Alí...	For April ...	24th June ...	...
2	Tablígh-i-Risálat ...	Meerut ...	Muhammad Fázil ...	„ June ...	27th „ ...	200 copies.
	Twice a month.					
3	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	16th June ...	26th June ...	200 copies.
4	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	22nd „ ...	...
	Thrice a month.					
5	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	20th June ...	23rd June ...	400 copies.
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	22nd „ ...	700 „
	Weekly.					
7	Agra Akhbár	Agra ...	Abdul Rahim ...	21st June ...	26th June ...	160 copies.
8	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	20th „ ...	„ „ ...	200 „
9	Al Bashír	Etáwah ...	Muhammad Bashír...	19th „ ...	22nd „ ...	325 „
10	Anís-i-Hind	Meerut ...	Banársi Dás ...	21st „ ...	26th „ ...	700 „
11	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	17th & 24th June ...	23rd & 28th June ...	500 „
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd June ...	27th June ...	467 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	26th „ ...	28th „ ...	245 „
14	Hindustání	Lucknow ...	Gangá Prasád Varmá	21st „ ...	23rd „ ...	600 „
15	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	„ „ ...	„ „ ...	300 „
16	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	17th „ ...	„ „ ...	100 „
17	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	24th „ ...	28th „ ...	500 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	21st „ ...	26th „ ...	350 „
19	Mushír-i-Saltanat ...	Budaun ...	Muhammad Ághá Ján.	20th „ ...	24th „ ...	150 „
20	Najm-ul-Hind ...	Moradabad ...	Pandit Avatár Krishna.	8th „ ...	22nd „ ...	300 „
21	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	27th „ ...	300 „
22	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-dín.	24th „ ...	28th „ ...	300 „
23	Oudh Punch	Lucknow ...	Sajjád Husain ...	22nd „ ...	26th „ ...	500 „
24	Police News	Meerut ...	Maulvi Abul Hasan	24th „ ...	27th „ ...	400 „
25	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	„ „ ...	26th „ ...	350 „
26	Rohilkhand Gazette ...	Bareilly ...	Abdul Azíz ...	8th & 16th June ...	28th „ ...	325 „
27	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihári Lál ...	23rd June ...	25th „ ...	...
28	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	8th & 16th June ...	22nd „ ...	200 copies.
29	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	20th June ...	23rd „ ...	400 „
	Twice a week.					
30	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	20th & 24th June ...	23rd & 28th June ...	400 copies.
	Daily.					
31	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	21st, 22nd, 23rd, 24th, 26th & 27th June.	22nd, 23rd, 24th, 25th, 27th & 28th June.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ-ENGLISH.					
	Twice a month.					
32	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	15th June ...	19th June ...	100 copies.
	HINDÍ.					
	Monthly.					
33	Hindí Pradíp	Allahabad ...	Bálkrishna Bhatt	For May ...	24th June ...	200 copies.
	Weekly.					
34	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	24th May ...	27th June ...	210 copies.
35	Bhárat Jíwan	Benares ...	Rám Krishna ...	19th June ...	22nd „	1,500 „
36	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	22nd „ ...	27th „ ...	800 „
	Daily.					
37	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	20th, 21st, 22nd, 23rd, 24th and 25th June.	23rd, 24th, 25th and 27th June.	214 copies.

I.—Political and Foreign.

Oudh Punch, 22nd June 1899.

Peace Conference.

1. The *Oudh Punch* (Lucknow), of the 22nd June, contains a cartoon of the Peace Conference. John Bull, attired in a costume of the early part of the eighteenth century, proposes that there should be a court of arbitration. The proposal is received with derision by the Russian delegate, who remains seated with his arms akimbo, and it is at once vetoed by Germany, while France looks on placidly. The letter-press is as follows :—

Peace Conference.

England.—There should be an arbitration court.

Russia.—What?

Germany.—No, certainly not.

Jámi-ul-Ulúm, 21st June 1899.

A travesty of the Peace Conference at the Hague.

2. The *Jámi-ul-Ulúm* (Moradabad), of the 21st June, in a long article headed "A Peace Conference in Heaven," states that a proposal was made in the court of the Almighty to hold a peace conference, and that though the Most High at first demurred, disapproving of this novel institution of modern civilization, yet being prevailed upon by arguments put forward by certain followers of the new school, He gave in at last. Three representatives of the three chief prevailing religions, namely Gautama Buddha, Jesus Christ, and Muhammad, were accordingly selected members of the conference, God Himself taking the chair. Followers of other creeds also applied to be represented at the conference, but their applications were rejected on the ground that at the present time disputes occur only among men of those three religions who were already represented. Certain distinguished politicians were, however, admitted to the conference as spectators. But just as the rulers of many countries upon earth have of late grown very suspicious and distrustful of their subjects, and fight shy of criticism, so in heaven, too, public opinion has for some time past been very much dreaded, and the result is that, as far as possible, all affairs are kept strictly secret, the soul of no newspaper editor being given admission there. All prophets, saints, and gods (angels) are strictly forbidden to read any newspapers or communicate any information to them. Even if an editor obtains any information regarding any political affair, there exists a special law which prevents him from revealing it. Again, just as rulers upon earth receive information regarding the movements of suspected or dangerous persons through the secret (detective) police in these days, so God, too, has, by way of over precaution, set two (instead of one) familiars on every person to watch his doings. The reports of these familiars are corroborated by witnesses, who, in the heavenly language, are called Maulvis, Pandits, and Missionaries, and are scattered in every city, town, village, and hamlet. But this celestial intelligence department is also as apt to make false accusations as its prototype, the police department on earth, is and has become equally infamous with the latter : hence the bribes which used to be given before to the heavenly detectives under the various names of votive offerings, libations, &c., have greatly diminished, though many of their Inspectors, Sub-Inspectors, and Constables, who in their technical language are designated *Mullas*, *Pandits*, *Babajis*, and *Gurujis*, still manage to earn considerable incomes. "Our" reporter accordingly managed somehow or other to obtain entry into heaven, and has supplied "us" with a report of the proceedings of the peace conference held there. Gautama Buddha was the first person to speak. He briefly stated how he and his two colleagues had carried out their respective missions for which they had been sent down upon earth. He then complained that those who claim to love the Master who succeeded him (*i.e.* Christ) had taken to harassing the people of the Messenger and those of the Master who succeeded him (*i.e.* Muhammad), and urged that it was high time that God sent down a very strict Master to control them. Should God think otherwise, He might inaugurate a conference to which all of them might refer their disputes for His decision. Christ speaking next, expressed his complete concurrence with Buddha's views, and suggested the establishment of an arbitration court. Muhammad complained that his people did not make submission to him even in his lifetime, and, absolving himself from all responsibility for their doings now that he was out of

office, he left it to God to send a new Master or establish an arbitration court as He thought fit. At the conclusion of these speeches, a voice came from the divine throne, saying that the time had not yet come for sending a strict Master; nor could an arbitration court, if established, work well, there being no adequate means by which its decisions could be enforced. The Deity then gives a review of the military and naval armaments of the great Powers of the world; points out the heavy military expenditure of England; and calls Russia an impostor in asking other Powers to reduce their armaments while she herself continues increasing her own, and the German army a body of highly trained bloodhounds, who, if a war broke out (in Europe), would be held chiefly responsible for it. None of the great Powers are likely to agree to reduce their forces. God is highly displeased with these Powers, and would like Buddha, Christ, and Muhammad to discontinue all connection with them. All men would surely go to heaven one day, and then they will be duly called to account.

RIÁZ-UL-AKHBÁR, 20th June 1899.

Present condition of Persia.

3. The *Riáz-ul-Akhbár* (Gorakhpur), of the 20th June, says that according to certain newspapers it would seem that Persia is well-nigh being reduced to the condition of China; Russia gradually gaining predominance in Northern Persia and England in the Persian Gulf. This is apparently an exaggerated misrepresentation. There no doubt exist certain vices in Persia which call for urgent reform, and it is strongly to be hoped that under her present enlightened ruler she will soon become a great Power, and that time is not distant when Europe will give up its idle designs against her.

BHÁRAT JÍWAN, 19th June 1899.

Japan.

4. The *Bhárat Jíwan* (Benares), of the 19th June, says that the remarkably rapid progress made by Japan has excited the envy of European Powers. Her victory over the Celestial Empire has gained for her a place among the great Powers and even won for her the title of Asiatic England; but she was not allowed to reap the full benefits of her success. The Czar put a spoke in her wheel and prevented her from acquiring full influence in Corea. The writer then gives the substance of an article in a Japanese newspaper, called the *Hansai Jashi*, which points out that Japan has been able to advance her material prosperity by her contact with the European Powers. For instance, some European seaports have been opened to her and she has had some war vessels built for her and has introduced railways, telegraphs, telephones, &c. But the Japs have suffered spiritually and morally. They have become votaries of the god of riches, and the upper ten among them are given to the pursuit of sensual pleasures and immoral acts. The contagion has spread to students and Buddhist priests. The European Powers do not treat Japan as their equal. When a Royalty dies in Europe, the royal court in Japan observes mourning. But no king in Europe went into mourning in honour of the death of the Queen of Japan.

AL BASHÍR, 19th June 1899.

The next session of the Congress at Lucknow and the Local Government.

5. A Muhammadan, writing to *Al Bashír* (Etáwah), of the 19th June, believes it has been decided to hold the next session of the Congress at Lucknow, because the Government of Sir Antony MacDonnell is regarded as not opposed, if not favourable, to it. In support of this view it is urged that His Honour is slow to give Government posts to Muhammadans on the ground that they are already largely employed, and insists on appointments being given (to Hindus and Musalmáns) in proportion to their population. He has inaugurated the system of competitive examination (for Deputy Collectorships), and has shown partiality to Hindus by introducing Hindi as a subject, and that, too, in a most unusual way by assigning more marks to Hindi than Urdu. It is also alleged that His Honour (readily) carries out the views and opinions of Hindus and Congressists, which is a strong proof of His Honour's sympathy with the Congress. The Musalmáns in general and the Oudh Taluqdárs in particular have not hitherto joined the Congress, because they thought Government disapproved of its aims and objects and regarded it with distrust. Sir Auckland Colvin, a late Lieutenant-Governor of these Provinces, so shaped his policy as to make it quite evident that he desired that the Taluqdárs and the public should not join the Congress. The Oudh Taluqdárs and Musalmáns desired to secure the good will of Government and take its side, otherwise it is evident that even if they disagreed with the Congress upon any point they

would have joined the movement with a view to winning it over. It is true that in India if any question be decided from the mere point of view of population, the decision will be unfavourable to all classes but Hindus. Should a simultaneous Competitive examination (for the Civil Service) be introduced into India, it would tell against respectable classes and taluqdárs, and bring about a serious revolution (in native society) in course of time. Those persons whom nature has not made for governing men will become rulers, while those influential, respectable men who possess executive and administrative capacities and the members of whose families have been rulers for generations would be pushed into the background. The Congress advocates the distribution of Government patronage among the different classes according to population and the introduction of the simultaneous competitive examination system. These recommendations of the Congress are clearly opposed to the interests of the old aristocracy and Musalmáns; but still it will not deter them from joining that body if they find Government favourably disposed to it; for just as they kept aloof from it in view of the good will of Government so they will now, even at the risk of injury to themselves, go over to it so as to act according to the wishes of Government. The writer does not think that those principles (of administration) which have proved useful to countries where the people are of one nation and religious differences are only nominal can possibly be beneficial to India as well where such great differences exist both in race and religion. Government should, however, make its policy sufficiently known to at least influential natives, so that they may act up to it and induce others to do the same. In Oudh the taluqdárs are the most influential class, and the Local Government would do well to make it clear, if it has not (of late) taken certain measures which lead one to suspect it has adopted the recommendations of the Congress, simply because they are advocated by that body but from other considerations of its own, so that nobody might be misled. If the National Congress is allowed to become literally so, *i.e.*, if all classes of inhabitants of India participate in it, the society will become an irresistible power. Government should do nothing to lead the public to imagine that it is willing to adopt any Congress proposals, otherwise agitation will greatly increase throughout the country; and God forbid that this Congress should prove like that of America! The aloofness of Musalmáns from the Congress is of less use to themselves than it is to Government.

NIZÁM-UL-MULK, 24th June 1899.

An affray between natives and certain British military officers in a village in the Hydcrabad State.

6. The *Nizám-ul-Mulk* (Moradabad), of the 24th June, says that some British military officers recently went out (shooting?) to the village of Moraram (?) in the Nizám's territory, and that a slight affray occurred between them and the inhabitants of that village. The British Resident was annoyed that the niggers should have dared to fall out with the whites, and thought that the former should be arrested and punished. The Minister differed from him. But the Resident would not listen to the Minister, and the latter had ultimately to yield. It was surely necessary that the Minister should accept the Resident's decision; for, however innocent the niggers may have been, their very resistance to the whites was nothing short of a sin. Again, had the Resident himself been a black man, he might have condoned the blacks; or if the Minister had been a white man he might have succeeded in dissuading the white Resident from his purpose. The Minister was, no doubt, the highest officer of a great State; but it was only a native State; he himself was a native, and he spoke on behalf of natives and against white men, which was altogether absurd for him to do.

MUHAMMADAN, ANGLO-ORIENTAL COLLEGE MAGAZINE, 15th June 1899.

National Congress and the first duty of the British Government in India.

7. The *Muhammadan Anglo-Oriental College Magazine* (Aligarh), of the 15th June, publishes the third lecture on Political Science. Referring to the principal and minor duties of a State, the lecturer says that the first duty of the Government of a country is to protect the country from foreign invaders, inasmuch as neglect of that duty is sure to lead to the destruction of the State. No sensible man will deny this. But according to the ninth resolution of the National Congress held in 1888 the first duty of the British Government in India is to encourage the spread of education! The Congress might have gone further and added that Russian and not English should be the vehicle of education in India.

II.—General Administration.

8. *Hindustán* (Kálákankar), of the 23rd June, says that it has been alleged that Burma has been won for the British Crown at the expense of the Indian tax-payer, and that the Indian Government has still to contribute towards the cost of the administration in that country. But the Administration Report of Burma for 1897-98 and the public speeches of Sir George White and the Hon'ble Mr. D. M. Smeaton, the Financial Commissioner, clearly show that Burma has a good future before it. The revenues of that province already amount to 6¾ crores of rupees while the total expenditure is 4¼ crores. The editor refers to the gold, ruby, coal, and kerosine mines in Burma, and observes that when the projected railway between Kunlon and Yunnan-fu and between Tonquin and Yunnan have been constructed by the English and French Companies, Burma will become, as it were, the highway between India and China. In the meantime the British Government should endeavour to encourage the spread of education and civilization in Burma, so that the Burmese may be induced to give up their false prejudices and beliefs and learn to appreciate the blessings of civilization.

Future of Burma.

Hindustán, 23rd June 1899.

9. The same paper, of the 25th June, on the authority of the *Civil and Military Gazette*, refers to the rules sanctioned by the Government of India for encouraging the colonization of waste land in Assam, and observes that the mere offer of a 33 years' lease will not induce peasants in Behar and the United Provinces to migrate to an unhealthy province like Assam. They will live on insufficient food at home rather than proceed to Assam to fall victims to black fever. With a view to promoting colonization in that province it is necessary to introduce permanent settlement there, which already prevails in the neighbouring province of Bengal, and to offer pecuniary aid and help in the shape of cattle and agricultural implements.

Rules for the colonization of waste land in Assam.

Hindustán, 25th June 1899.

10. The *Bhárat Jíwan* (Benares), of the 19th June, says that the Indian (British) garrison consists of 258,010 soldiers, of whom only 73,154 live in India and the remaining 184,853 (*sic*) receive their pay in England. The salaries and all other expenses incurred on account of food, clothing, transport, &c., of these soldiers are defrayed from the Indian treasury. According to the official statements for 1894 the British soldier costs about Rs. 891 *per annum*. The total expenditure amounts to six and a half crores of rupees at this rate, and has lately been increased still further. Moreover, an expenditure of £548,700 a year is incurred in England in connection with recruitment and depôts. Hence it will be seen how crushing the military expenditure is.

Military expenditure in India.

Bhárat Jíwan, 19th June 1899.

11. The *Hindustání* (Lucknow), of the 21st June, says that according to a recent London telegram Lord Curzon is anxious to secure the services of General Kitchener in view of the emergency of reducing military expenditure in India. Englishmen cannot realize the great joy this short message flashed by Reuter is calculated to create among Indian patriots. Lord Curzon is a man of his word, and will, it is to be hoped, carry out his desire in the matter. The mere admission, regarding the necessity of curtailing the military expenditure, is a very hopeful sign of the times. The admission is half the battle. When an evil has been recognised, steps are sure to be taken sooner or later to remedy it. The disturbance of the financial equilibrium is chiefly due to the excessive growth of the military charges, as has clearly been pointed out by Indian and even unprejudiced English politicians. But so far no representation *re* the reduction of the army has received any attention from the authorities. The native Congress organs, which made such a recommendation, had motives attributed to them. They were accused of recommending a reduction of the army with a view to attaining their disloyal desires! But, thank God, the time is now within measurable distance when the Viceroy himself will take up the subject of the reduction of the military expenditure, and assist in the attainment of "our disloyal desires." In this connection the most important question which will engage the attention of Lord Kitchener will be the strength of the British garrison in India. This country cannot afford to maintain 75,000 British soldiers, each of whom costs about Rs. 1,000 a year. Mr. Roberts was told, in reply to his

Reduction of the military charges in India.

Hindustání, 21st June 1899.

question in Parliament, that the cost of a European soldier in India on account of pay and food amounted to Rs. 891 a year. This cost does not include the charge for recruitment and pension. It is no wise policy to employ European soldiers who have cost ten or twenty thousand rupees each to India in the frontier wars when native troops would do equally well. The European garrison in India should be reduced from 75,000 strong to 50,000 strong and the native army increased by the enlistment of an additional 25,000 Sikhs and Patháns. Government would pay an additional tribute to the loyalty of Sikh soldiers by increasing the number of such soldiers. Again, Government should avail itself of this opportunity to enlist a regiment of Eurasians. It is surely waste of power to allow Eurasians to hanker after posts of Rs. 15 or Rs. 20 a month in Government offices and at railway stations, which might be left to natives with advántage. They should be enlisted in the army and told off for duty on the frontier. The measure would provide employment for a large number of Eurasians, and a Eurasian soldier would be far less expensive than a British one.

BHÁRAT JÍWAN, 19th June 1899.

Mixed cases.

12. The *Bhárat Jíwan* (Benares), of the 19th June, says that the idea is gaining more and more ground among the people that Europeans who lay violent hands on natives are allowed to escape scot-free by Government. If the proof is overwhelming in any such case, and a powerful agitation is set on foot for the punishment of the culprit, he may be fined, but imprisonment or hanging is simply out of the question. The idea above referred to is no longer confined to the children of the soil, but is also shared by unprejudiced and liberal-minded English politicians, inasmuch as it is supported by unfortunate daily occurrences. The following three classes of Europeans are chiefly responsible for causing the deaths of natives. *First*, sportsmen, carrying loaded guns and bent on shooting, readily mistake men for game. *Secondly*, rampant tea-planters do not make the least demur in laying violent hands on their helpless garden coolies on the slightest provocation being offered. *Thirdly*, Europeans being unable to bear the heat of a tropical sun especially as they wear thick clothing and indulge in meat and liquor, lose their temper if the unfortunate punkha coolie happens to nod or leave his pankha to attend to a call of nature, and administer a few kicks and blows to him by way of chastisement. But the wretch's brittle spleen readily gives way to the kicks, and ruptures! The frequent acquittals of European murderers embolden them more and more. The present state of things is very unsatisfactory.

HINDUSTÁNÍ, 21st June 1899.

Rangoon outrage case.

13. The *Hindustání* (Lucknow), of the 21st June, expresses satisfaction that the general indignation among the native and the European communities in Rangoon at the outrage by a number of European soldiers on a Burmese woman has borne fruit. A European soldier has turned approver and named 17 culprits, who have been arrested and will be placed before a court-martial. It is gratifying to hear that His Excellency the Viceroy has interested himself in the case and directed the military authorities in Burma to spare no trouble and expense in bringing the offenders to justice. They have offered a reward of Rs. 1,000 in connection with the case, and a second military committee of inquiry will shortly be appointed.

PRAYÁG SAMÁCHÁR, 22nd June 1899.

The same.

14. The *Prayág Samáchár* (Allahabad), of the 22nd June, says that the papers connected with the inquiry made by the military court into the outrage on a Burmese woman at Rangoon are now with the Lieutenant-General commanding the Madras army. He will pass orders on his arrival at Rangoon. Something ought to be done to mitigate the grief caused to the Burmese population by the unfortunate incident.

THE SAME.

The same.

15. The same paper, in another paragraph, says that the Burmese Government has offered a reward of Rs. 1,000 for the supply of information leading to the arrest of the European soldiers implicated in the outrage. The culprits being European soldiers, and the woman outraged a native, the reward offered cannot lead to the detection of the former. If the Burmese Government really wishes to bring the former to justice, it can have no difficulty in finding

them out. When one hears of the dastardly conduct of European soldiers towards helpless native women one's hairs stand on end. Again, when they are let off by the court one's grief knows no bounds. If the fair sex is allowed to be outraged under British rule with perfect impunity, the protection of the honour of women is at an end! The officers and not Government are to blame. If they made an example of an offender or offenders in a single case, the evil would be checked at once.

16. The *Hindustání* (Lucknow), of the 21st June, in a paragraph headed "The Saháranpur Case," says that a young man of bad character named Mukhtar Ahmad was charged with having attempted to assault a Eurasian girl in a moving train and committed to the sessions for trial. His defence was that the case had been got up against him by the police through malice prepense, and that the witnesses produced were also false. The assessors accepted his version of the story and found him not guilty. Mr. Leggatt, the Sessions Judge, however, convicted the accused and sentenced him to transportation for life! Guilty as he was of a serious offence in attempting to assault a helpless woman who was travelling alone, the sentence is out of proportion to the offence.

HINDUSTÁNÍ, 21st June 1899.

Saháranpur assault case.

17. *Hindustán* (Kálákankar), of the 24th June, says that the inhabitants of the United Provinces are anxiously awaiting the decision of Sir Antony MacDonnell regarding the Hindi character question, and refers to the difficulties the peasantry experience in deciphering the contents of any notices, orders, &c., they receive from courts in Urdu. His Honour may give a year's notice to the ministerial officials employed in courts to learn Hindi, as was done in Behar. But if His Honour be not yet prepared to put a stop to the use of the Persian character, the use of both the Persian and the Hindi characters may be introduced. Government would then soon see whether the majority of petitions, &c., are filed in Urdu or in Hindi.

HINDUSTÁN, 24th June 1899.

Hindi character question.

18. The same paper, of the 25th June, publishes a communication from a correspondent who does not understand why Sir Antony MacDonnell, who has bestowed great benefits on the United Provinces, hesitates to introduce the Hindi character. In this matter the people simply ask for justice and no favour. In March 1898 the number of Hindi scholars in schools was double that of the Urdu scholars. The writer refers to the opinions expressed by the Hon'ble Frederick John Shore, Dr. Fallon, and Rája Shiva Prasad in favour of the introduction of the Nagri character into courts, and observes that it will be a most happy day for the inhabitants of these provinces when Sir Antony MacDonnell makes the necessary change.

HINDUSTÁN, 25th June 1899.

The same.

19. The *Hindi Pradip* (Allahabad), for May, received on the 24th June, refers to Sir Antony MacDonnell's reply to the memorial presented to His Honour fourteen months ago on the subject of the Hindi character, and observes that unprejudiced Musalmáns are also in favour of the substitution of the Hindi character for the Persian letters in courts. It has been alleged by some Musalmáns that the change would affect their religion. But they are mistaken. In the Central Provinces two-thirds of the Muhammadan boys in schools learn Hindi, and even the Muhammadan prayers are printed in the Hindi character. It is to be hoped that Sir Antony MacDonnell will not delay any further the introduction of the reform in question and redress a long standing grievance of the people.

HINDI PRADIP, May 1899.

The same.

20. A correspondent of *Hindustán* (Kálákankar), of the 20th June, says that the Hindi deputation waited on Sir Antony MacDonnell in March 1898. The prolonged delay in the issue of orders by His Honour is a source of anxiety and impatience to the people. Many men are in suspense and do not know whether they should teach their children Hindi or Urdu. The writer appeals to His Honour to issue his long-expected orders and set the doubts of the people at rest.

HINDUSTÁN, 20th June 1899.

The same.

BHÁRAT JÍWAN, 19th June 1899.

The same.

21. The *Bhárat Jíwan* (Benares), of the 19th June, urges that the Nágri alphabet, being in use among all classes of Hindus and free from all ambiguity, should be introduced into courts in place of the Persian character, and assures the people that Sir Antony MacDonnell, who is well known for justice and firmness, will do them justice and grant their request.

HINDUSTÁN, 23rd June 1899.

Public meeting at Mirzapur in favour of the Hindi character.

22. *Hindustán* (Kálákankar), of the 23rd June, republishes from the *Bhárat Bhrátá* of Rewah an account of the proceedings of a public meeting held at Mirzapur on the Empress' birthday to adopt a memorial to His Honour the Lieutenant-Governor in favour of the introduction of the Nágri character. Babu Balbhadra Singh, retired Deputy Collector, presided on the occasion. Among the speakers was Munshi Abdul Ghafur who dwelt on the difficulties of deciphering Urdu *shikasta* and proposed the adoption of the memorial.

ANÍS-I-HIND, 21st June 1899.

A suggestion for placing the estate of Lala Bisheshar Dayal, deceased, in Muzaffarnagar and Saháranpur, under the management of the Court of Wards.

23. The *Anís-i-Hind* (Meerut), of the 21st June, highly praising the institution of the Court of Wards for saving thousands of estates from rack and ruin, regrets to say that landowners, though incapable to manage their estates properly for one reason or another, generally object to placing their estates under the management of the Court, especially as their selfish servants advise them not to do so. Lala Nihal Chand, Rai Bahádur, of Chapar in the Muzaffarnagar district, died about two years ago and his son, Bisheshar Dayal, succeeded to the estate. The latter was extravagant and reckless in his mode of life, and the golden bowl was lately broken. He was only 27 or 28 years of age, and has left no male issue. His widow and other widows in the family are now in charge of the estate, and their servants having now a good opportunity for feathering their own nests will do their best to prevent them from making over the estate to the Court of Wards. The estate is situated in the Muzaffarnagar and Saháranpur districts. It is to be hoped that the Collector and the Commissioner will interfere and place the estate under the Court. In accordance with the wishes of the deceased the widows will, it is alleged, adopt a son to succeed him.

HINDUSTÁNÍ, 21st June 1899.

Protection of the estates of landholders in the Panjáb from transfers.

24. The *Hindustání* (Lucknow), of the 21st June, in a paragraph headed "The protection of the agricultural classes in the Panjáb," states that it is rumoured that a Bill will be introduced into the Viceroy's (Panjáb ?) Legislative Council which will seek to protect the interests of landholders in the Panjáb by providing that a mortgaged landed estate will become free from the mortgage after 15 years (from the date of mortgage). These provisions mean that a money-lender should not advance more money to a landholder on the security of his lands than he can recover in 15 years. To check transfers of lands from the hands of hereditary proprietors is a very laudable desire, but Government will not be well advised in reducing the credit of landholders in the eyes of their creditors with a view to attaining the above object. If the Bill in question is passed and the existing severities (severe provisions ?) retained, the landholders will be losers in the long run. They will retain possession of their estates, but their condition will not be much better than that of slaves.

ANÍS-I-HIND, 21st June 1899.

Attack on a police guard between Burhana and Muzaffarnagar.

25. The *Anís-i-Hind* (Meerut), of the 21st June, regrets to notice that cases of theft, robbery, &c., which were rare under Muhammadan administration have considerably increased under British rule, the increase being due to the fact that persons convicted of such offences are not now so severely dealt with as formerly. Only recently some Government treasure was forwarded from Burhana to Muzaffarnagar under a police guard. The guard on its way back to Burhana with empty boxes was attacked by robbers who severely belaboured the constables and the head-constable with sticks and relieved them of their rifles. Condign punishment should be meted out to thieves and robbers with a view to checking such daring robberies.

HINDUSTÁN, 22nd June 1899.

Sind and the Bombay Legislative Council.

26. *Hindustán* (Kálákankar), of the 22nd June, expresses satisfaction that the Governor of Bombay has empowered the Landholders' Association in Sind to send a representative to his Legislative Council, but urges that the franchise

should be extended to the District and the Municipal Boards and traders as has been done in other provinces.

27. The *Shahna-i-Hind* (Meerut), in its joint issue of the 8th and 16th June, referring to the idolatry of Hindus, which the Arya Samajists, a new class of reformers among them, condemn, observes that they themselves are no less idolators, inasmuch as they keep pictures (of great men among them) and worship fire. Even Muhammadans, whose Prophet's mission was to absolutely exterminate idolatry, and who are prohibited even from possessing pictures by Islam, have taken to keeping pictures in their houses. The Nawáb of Rámpur has a picture of the Prophet which Lord Ripon had painted for him by a friend of his—a French painter whom His Lordship wished to patronize—at a cost of Rs. 12,000. This picture is preserved as a sacred relic by the Nawáb, and is occasionally shown to people as such. Again, the Indian British coins bear an image of the Queen-Empress, which Muhammadans freely use, keeping them in their houses and pockets. Would that the Muhammadan associations in the country memorialized Government praying that only Her Majesty's name and the year of her accession to the throne may be stamped on Indian coins and not her image; also, they being forbidden by their religion to keep any image with them! But who cares about such matters, both the learned and the masses among Muhammadans being altogether lost in worldly affairs and having little regard for religion?

SHAHNA-I-HIND, 8th and 16th June 1899.

Objection taken to the impression of Her Majesty's bust on British Indian coins from the standpoint of Islám.

28. The *Hindustání* (Lucknow), of the 21st June, says that the Local Government did not of its own accord propose the introduction of a house-tax at Cawnpore. When the Municipal Board expressed their inability to the Lieutenant-Governor to make both ends meet, His Honour, not having a Crœsus's treasure at his disposal, and being thus unable to sanction an annual subsidy of fifty thousand rupees, advised them to have recourse to additional taxation, suggesting the introduction of a house-tax. The Chairman of the Board highly approved of the suggestion of Government and laid it before the members, who had not the courage to enter a strong protest against it at the time. But the proposal created general dissatisfaction in the town, which opened their eyes and forced them to trim their sails to the prevailing wind. Had there existed strong public opinion at Cawnpore, they would have found it difficult to retain their seats in the Board. They are blowing hot and cold in the same breath, inasmuch as on one hand they say that the Municipal funds are not properly spent, while on the other they complain that the expenses considerably exceed the income! The fact is that they have betrayed their incapacity to manage Municipal affairs. An examination of the list of the Municipal Commissioners has convinced the editor of the weak constitution of the Board. The incompetent members had better voluntarily tender their resignations: otherwise he will advise the citizens to censure and force them to resign, in case they do not reject the proposal for the levy of a house-tax and promise to exercise a strict control over the income and the expenditure. The educated natives at Cawnpore are to blame for not exerting themselves to secure their admission to the Board. It is no use shedding tears in private over the grievances of the people like women. The residents of Cawnpore should take time by the forelock and avail themselves of the occasion to reform the Board, forcing the incompetent members to retire and make room for their betters.

HINDUSTÁNÍ, 21st June 1899.

Municipal Board at Cawnpore and the proposal for the levy of a house-tax.

29. The *Nasím-i-Agra*, of the 23rd June, in its column of local news, states that the local Municipal Board has come to the decision that orders for grant of refunds of octroi duty should be issued also on holidays. The metalled roads are in a very unsatisfactory condition, and at some places gravel or limestone has been placed along roads in such a way that it interferes with traffic. Moreover, the gravel is not generally of good quality. It is rumoured that the shopkeepers at the Municipal *ganj* are getting the rents of their shops reduced in an unfair way.

NASÍM-I-AGRA, 23rd June 1899.

Municipal affairs at Agra.

MASHÍR-I-SALTANAT, 20th June 1899.

30. The *Mashír-i-Saltanat* (Budaun), of the 20th June, states that the two shrines of the Muhammadan saints, namely Sultán-ul-Árfín and Sháh Wilayat, in Budaun, have enjoyed and still enjoy an endowment of seven complete villages from the time of Muhammadan rulers, but that their *khuddám* (attendants or managers) are said to misappropriate the proceeds of those villages to their own use, spending only a small portion of the same on the celebration of the anniversary of the deaths of the saints which is held on one and the same day.

Alleged misappropriation of the proceeds of the joint endowment of certain shrines in Budaun.

AL BASHÍR, 19th June 1899.

31. *Al Bashír* (Etáwah), of the 19th June, states, on the authority of the *Hindustání*, that a Christian Mission has built an orphanage at Partábgarh where native famine orphans will be given instruction in Christianity, and that both Hindus and Musalmáns have subscribed to it, Rája Rámpal Singh contributing Rs. 3,300. It seems strange that Hindus and Musalmáns should have subscribed to an orphanage where Hindu and Musalmán children will be baptized for bread. Will Sir Antony MacDonnell make a secret inquiry whether Hindus and Musalmáns have (really) shaken off their religious prejudices to such an extent, or whether their action (in the matter) is due to any other cause?

Hindus and Musalmáns subscribing to an orphanage for native children established by a Christian Mission at Partábgarh.

HINDUSTÁN, 24th June 1899.

32. *Hindustán* (Kálákankar), of the 24th June, publishes the Hon'ble Rája Rámpal Singh's vernacular speech which he delivered on the occasion of his laying the foundation stone of St. Anthony's Orphanage at Partábgarh, and of which an English translation has appeared in the English *Hindustán*, dated the 5th June. Among other things the Rája chiefly attributed the success of St. Anthony's Memorial Fund Committee in collecting seventeen or eighteen thousand rupees in one year to the exertions of Mr. Beadon, District Superintendent of Police, and expressed his surprise that Mr. Beadon has been ordered to sever his connection from the committee in question on the ground that he is a Government servant, while all Government officials from the Viceroy down to Deputy Collectors are openly helping the Sir Saiyid Ahmad Memorial Fund Committee in raising subscriptions!

Rája Rámpal Singh's speech at the laying of the foundation-stone of St. Anthony's Orphanage at Partábgarh.

RAHBAR, 24th June 1899.

33. The *Rahbar* (Moradabad), of the 24th June, says that the troubles of the native press in the Bombay Presidency are not yet over. A prosecution for sedition has lately been instituted against another Marathi newspaper called the *Gurakhi*. The *Rahbar* refers to the proceedings in the case in the Court of the Chief Presidency Magistrate at Bombay on the 14th June, and observes that it is difficult to understand why the prosecution was instituted when the proprietor had published a contradiction of the objectionable articles. Perhaps the Bombay Government has not been satiated with the occurrences in the past. It is really very foolish to publish newspapers in a place where the authorities are so hostile to the press. The sedition law should not be enforced with such severity in the time of a Viceroy like Lord Curzon.

Gurakhi prosecution at Bombay.

OUDH AKHBÁR, 24th June 1899.

34. The *Oudh Akhbár* (Lucknow), of the 24th June, says that a Marathi newspaper in the Deccan has lately been prosecuted for sedition. The paper is called the *Gurakhi* and has a circulation of 7,000 copies. It has indulged in very seditious writings. The proprietor pleads that the writings appeared in the paper during his absence. The editor had previously been warned against publishing such objectionable writings and will undoubtedly be convicted. God knows why Marathi newspapers do not mend their wicked ways in spite of the numerous press prosecutions which have been instituted in the Bombay Presidency. The *Gurakhi* is said to be sold at one pice a copy.

The same.

HINDUSTÁN, 22nd June 1899.

35. *Hindustán* (Kálákankar), of the 22nd June, republishes from the Lucknow *Advocate*, dated the 16th idem, a paragraph in which the latter refers to the decision of the Lucknow Municipal Board to supply a limited number of gallons of water free to mosques and temples provided metres are placed at the connections,

Supply of water to mosques and temples at Lucknow.

and observes that this concession is of little value as they will have to pay rent for the metres.

Prayág Samáchár, 22nd June 1899.

Maravar-Shanar riots.

36. The *Prayág Samáchár* (Allahabad), of the 22nd June, republishes from the *Venkteshwar* of Bombay an account of the Maravar-Shanar riots in Tinnevelly, Madura, &c., and of the measures taken to suppress them. [*Hindustán* (Kálákankar), of the 21st June, describes the riots on the authority of a telegram sent to a Madras newspaper by its Satur correspondent.]

III.—Education.

Hindustán, 20th June 1899.

Sanskrit question paper at the late B. A. Examination of the Panjáb University.

37. *Hindustán* (Kálákankar), of the 20th June, says that it would appear from a communication published in the Lahore *Tribune* that the question paper set at the late B. A. Examination of the Panjáb University in Sanskrit was a difficult one and that the examiner was also strict in giving marks to the candidates, as is evident from the fact that no candidate received more than 65 marks out of a maximum of 150 marks. No examiner can be justified in setting an unduly difficult paper in any subject.

Nizám-ul-Mulk, 24th June 1899,

Alleged neglect of technical education in India by Government.

38. The *Nizám-ul-Mulk* (Moradabad), of the 24th June, regrets to say that though the British Government has been ruling over "us" for a hundred years and giving "us" education by spending a large sum of money on it, it has given "us" only literary education which may enable "us" to obtain employment in offices but cannot possibly make "us" rich. There is no reason whatever why all those sciences, arts and industries be not taught to Indians in this country which are taught to people in England. Government exacts an educational cess from zamíndárs with severity, but does not afford natives suitable education! The kind of education which Government gives to natives makes them unfit for any other work but an office clerkship. This education also debars them from receiving religious education, ruins their vernacular, and makes them change their manners and habits. They have lost all their arts and industries as well, which, however rude they were, supplied all their wants and made them independent of the supply of other countries. The fact is that while Indians waste their time in schools and colleges on History, Geography, English language, &c., English boys at home are trained in arts and industries, which enable them to constantly drain money from India. If Indians were blockheads "we" could console "ourselves" with "our" present condition; but such is not the case. If "we" do not excel others in intelligence, "we" do not at any rate yield the palm to any people in this respect. Had Government caused books on sciences and arts to be translated into "our" vernaculars and taught them in "our" schools and opened factories where "we" should have been taught all kinds of industries, more than a hundred years' duration should have been quite sufficient to make "us," at any rate, so well up in them that if we could not bring wealth from other countries we should at least have been able to prevent the drain of "our" wealth to other countries by "supplying our own wants." But when Government has not civilized "us" in the needful way after a hundred years' rule, what ground have "we" for hoping any thing better from it in the future? "We" must wait till "our own nation" awakes to its need and strives to supply it.

IV.—Railway.

Almora Akhbár, 24th June 1899.

Signallers' strike on the Great Indian Peninsula Railway.

39. The *Almora Akhbár*, of the 24th June, says that the cry of disloyalty raised by the Anglo-Indian press against the Maratha Brahmans in connection with the signallers' strike on the Great Indian Peninsula Railway has had its effect. According to a correspondent of the *Amrita Bazar Patrika* the incident has been attended with a deep sensation in Poona. The secret police smell sedition or disloyalty in every house, and the Hon'ble Balgangadhar Tilak is chiefly held responsible for the strike. God knows what misfortunes are yet in store for him. He lived at Singdhar for two months preceding the strike and he could not

be so foolish as to do anything which might again bring him into trouble so soon after his release from jail. A burnt child dreads the fire. The strikers are still holding out. The incident has acquired great importance. Lord Sandhurst is inclined to represent the conduct of the strikers as highly disloyal, and the Great Indian Peninsula Railway Company has to bear a loss of income amounting to fifty or sixty thousand rupees a week. But the Company has its bread buttered on both sides. It exacted hard work from the signallers, but paid them inadequately before the strike. Now Government is ready to help it in every possible way. It is to be hoped the tax-payer will not have to make good the losses of the Company.

AL BASHÍR, 19th June 1899.

Al Bashír and the *Hindustání* on the signallers' strike on the Great Indian Peninsula Railway.

40. *Al Bashír* (Etáwah), of the 19th June, making copious quotations from the *Hindustání*, criticises them with a view to showing that the latter has not been justified in sympathizing with the signallers on the Great Indian Peninsula Railway in their strike. If the signallers had not demanded that none but Brahmans should be given higher appointments on the railway, as the *Hindustání* says they did not, it had better publish all the papers relating to the affair and thereby remove all misunderstanding from the public mind on the subject. Again, even if not some, but all of the signallers were Muhammdans, they should certainly be most severely punished, inasmuch as the strikers have made Government doubtful (of the loyalty) of the whole nation by their misbehaviour. The *Bashír* cannot ever reconcile itself to the idea of the servants of an employer striking in a body and thereby throwing his work into confusion and disorder. The signallers could not but have managed by wire-pulling to strike at one and the same time. Such an organised protest is extremely reprehensible in any class of servants or employés. Were the native soldiers, police, and employés in other branches of public service to concert and strike together for an increase of pay, what would be the fate of the British Empire in India? If the signallers' conduct be praiseworthy and deserving of sympathy, that of the mutineers in 1857, who on grounds of religious prejudice refused to bite their cartridges, must be held to have been equally so! The example of the Eurasian railway guards who struck on the same railway two years ago cannot be held up as a model for natives to copy. Striking is a bad practice among Europeans, and natives should not be encouraged to imitate it. This kind of combination or union which the Maratha signallers have displayed in striking should be condemned and not praised, being fraught with danger to the country. The Moghal Empire was overthrown by Marathas and a period of great tribulation followed for India. May she never experience such an inauspicious time again! The new sedition laws were also passed on account of Marathas, and "we" all have to suffer for the same. God knows what "we" shall have to endure for their strike this time! The *Bashír* therefore most strongly urges upon Government to take a lesson from the incident, and see that in future Hindus, Musalmáns, Parsis, and Christians, are employed *in equal numbers* in *all* branches of the public service. The number of Muhammadans holding tahsildárships and employed in the Police Department in the United Provinces is (comparatively) larger indeed, and the *Bashír*, true to its principle, would strongly insist on its being reduced and equalized with those of Hindus and Christians. Care should also be taken that Musalmáns of various castes (classes and sects) are taken in due proportion. If Government does not henceforth make a point of employing equal numbers of the various classes of its subjects in its service, it will be committing a grave blunder. "We have ruled in India, and know how our sovereignty was lost. We remember well the rule (ascendency) of Sikhs and Marathas, and have not forgotten what we suffered from their hands. We are also aware of the causes of the Mutiny of 1857, and the miseries that accrued to us therefrom. We cannot therefore possibly refrain from warning Government if we apprehend the return of those days again. It is true that the British Government is not negligent like the late Emperors of the Moghal Dynasty, but is quite on the alert, and its arrangements are all perfect. But what troubles us is that when Government after a bitter experience (of the misbehaviour of a certain class of natives), makes a new rule (law), it is applied with equal severity to *all* natives. The new sedition laws were, for instance, passed on account of the Marathas, but we have all to put up with its severities.

The ambitious men of our country build all sorts of castles in the air; some think that Englishmen should be turned out of India in the same way as they have been expelled from America, which is altogether an impossible, vain idea; others hold that Indians should receive the same amount of liberty as Englishmen enjoy at home, and that the Government should yield to public opinion in India as it does in England." But those who entertain such lofty ideas forget that both the rulers and the ruled in England have the community of race, religion and interest, whereas the condition is quite different in India. There is no country in the world where distinction is not made between the conquerors and the conquered. This distinction is obliterated, only when the language, religion, customs and manners of the conquerors are adopted by the conquered, and the ruling race severs its connection with the mother country; that is to say, when the rulers and the ruled are quite blended into one people. Such is not the case in India at present, nor is it ever likely to be. Here are found hundreds of languages (dialects), scores of religions and thousands of sects, every one of whom has a different interest of its own, and the members of the ruling race are mere sojourners. Such being the case, it is not only a blunder or folly but enmity to the country for natives to practise striking after the example of Europeans and Eurasians, and thus bringing pressure to bear on Government, seek to improve their condition.

A complaint regarding the accommodation of prostitutes along with respectable ladies in female carriage in railway trains.

41. A correspondent of the *Oudh Akhbár* (Lucknow), of the 23rd June, says that though the Railway Companies have been good enough to reserve a carriage in every train for the convenience of respectable female passengers, prostitutes are also allowed to take their seats in the same. This arrangement is extremely objectionable. Respectable ladies are in the first place not at ease in the company of public women; secondly, spectators and even railway employés collect in front of the female carriage when they see prostitutes in it, to the very great annoyance of respectable *pardanashín* ladies.

Oudh Akhbár, 23rd June 1899.

V.—Local and Miscellaneous.

Brokers at Benares.

42. The *Oudh Akhbár* (Lucknow), of the 27th June, complains that the *dallals* or brokers, who assist customers in the purchase of articles in the bazárs of Benares, are worse than regular Thugs though they do not commit murder. These brokers freely fleece customers, taking as much as four annas in the rupee on the cost price of articles.

Oudh Akhbár, 27th June 1899.

Local complaints, Bareilly.

43. The *Rohilkhand Gazette* (Bareilly), of the 8th and 16th June, in its local columns, complains that the bridge over the stream Aral, which lies in village Mauchandpur, between the Aonla and Sarauli roads, district Bareilly, is in a very dangerous condition, its planks being rotten and broken in several places, so that neither man nor beast can pass over it safely. The Beharipur (?) road is very precipitate near the eastern gate of the Town Hall garden at Bareilly, which exposes carriages and pedestrians to great danger, and should be made of easy slope with *kankar*.

Rohilkhand Gazette, 8th and 16th June 1899.

Allahabad:
4th July 1899.

PRIYA DAS, M.A.,
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ROHILKHAND GAZETTE, 8th and 16th June 1899.

Local complaints, Bareilly.

ALLAHABAD:
4th July 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

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LIST OF NEWSPAPERS EXAMINED.

No	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Árya Bandbu	Meerut ...	Dr. Rám Chandra	For June ...	4th July ...	400 copies.
2	Árya Patra	Bareilly ...	Sheobarat Lál ...	„ May ...	„ „ ...	500 „
3	Árya Samáchár ...	Meerut ...	Murarí Lál ...	„ „ ...	1st „ ...	325 „
4	Maárif ...	Aligarh ...	Wahid-ud-din Salim	„ July ...	5th „ ...	300 „
5	Oudh Review	Lucknow ...	Rámji Dás Bhárgava	„ May ...	1st „ ...	300 „
	Twice a month.					
6	Akhbár-i-Imámiá ...	Lucknow ...	Mir Ábid Alí ...	20th June ...	30th June ...	350 copies.
7	Sharárah ...	Moradabad ...	M. Fazl Muhammad	7th and 21st June...	29th „ ...	72 „
	Thrice a month.					
8	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	1st July ...	5th July ...	400 copies.
9	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th June ...	2nd „ ...	700 „
10	Mufíd-i-Ám	Agra ...	Qádír Alí Khán ...	20th „ ...	30th June ...	45 copies.
	Weekly.					
11	Agra Akhbár ...	Agra ...	Abdul Rahím ...	28th June ...	1st July ...	160 copies.
12	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	27th „ ...	2nd „ ...	200 „
13	Al Bashír	Etáwah ...	Muhammad Bashír	26th „ ...	1st „ ...	325 „
14	Anís-i-Hind ...	Meerut ...	Banársí Dás ...	28th „ ...	4th „ ...	700 copies.
15	Dabdaba-i-Sikándarí ...	Rámpur ...	Muhammad Husain Khán.	3rd July ...	5th „ ...	245 „
16	Hindustání	Lucknow ...	Gangá Prasád Varmá.	28th June ...	30th June ...	600 „
17	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	„ „ ...	29th „ ...	300 „
18	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	25th „ ...	„ „ ...	100 „
19	Liberal	Azamgarh ...	Qudrat Alí Khán...	24th June & 1st July	30th June & 5th July	275 „
20	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	28th June ...	2nd July ...	350 „
21	Naiyar-i-Ázam ...	Moradabad ...	Ibn Alí ...	26th „ ...	29th June ...	300 „
22	Najm-ul-Hind	Ditto ...	Pandit Avatár Krishna.	16th „ ...	3rd July ...	300 „
23	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	30th „ ...	4th „ ...	300 „
24	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	23rd „ ...	1st „ ...	70 „
25	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	1st July ...	5th „ ...	300 „
26	Police Paper ...	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	19th & 26th June ...	3rd „ ...	...
27	Rahbar	Moradabad ...	Pandit PratápKrishna.	1st July ...	„ „ ...	350 „
28	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihárí Lál	30th June ...	„ „ ...	...
29	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	24th June and 1st July.	„ „ ...	200 „
30	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	16th June ...	30th June ...	150 „
31	Tohfa-i-Hind ...	Bijnor ...	Sajjád Husain ...	27th „ ...	„ „ ...	400 „
	Twice a week.					
32	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	28th June ...	4th July ...	400 copies.
	Daily.					
33	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	28th, 29th and 30th June and 1st, 3rd and 4th July.	29th and 30th June and 1st, 2nd, 4th and 5th July.	526 copies.
	HINDI.					
	Monthly.					
34	Nátya Patra	Allahabad ...	Dewaki Nandan ...	For July ...	4th July ...	400 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
35	Rasik Mitra	Cawnpore ...	Manohar Lal Misra	For June ...	4th July ...	500 copies.
	Twice a month.					
36	Jain Gazette	Muttra ...	Munná Lál ...	1st July ...	3rd July ...	700 copies.
	Weekly.					
37	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	1st July ...	4th July ...	210 copies.
38	Árya Mitra ...	Moradabad ...	Bhawáni Singh ...	24th June ...	29th June ...	280 „
39	Bhárat Jíwan	Benares ...	Rám Krishna ...	26th „ ...	30th „ ...	1,500 „
40	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	29th „ ...	4th July ...	800 „
	Daily.					
41	Hindustán ...	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	27th, 28th, 29th and 30th June and 1st and 2nd July.	29th June and 1st, 2nd, 3rd and 4th July.	214 copies.
	HINDI-URDU.					
	Weekly.					
42	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lála Darshan Lál ...	1st July ...	5th July ...	200 copies.

I.—Political and Foreign.

Liberal, 24th June 1899.

Russia and England in Asia.

1. The *Liberal* (Azamgarh), of the 24th June, says that only a short time ago English newspapers were rejoicing over the agreement lately arrived at between England and Russia (regarding Chinese affairs), but that those papers have now again taken to warning the nation against Russia who is reported on the other hand, to be anxious to extend her railway as far as the Persian Gulf. A Russian paper has plainly warned England that, if she interferes with this project of Russia, she will have to encounter difficulties, and "her Indian Empire will be rendered as weak as Holland."

Rahbar, 1st July 1899.

Surrender of Bunder Abbas to Russia.

2. The *Rahbar* (Moradabad), of the 1st July, says that, according to the *Times of India* published at Bombay, the residents of Bunder Abbas are fully aware of the surrender of the Bunder by the King of Persia to the Russian Government, and that three Russian officers have already arrived there, and a fourth one is soon expected. If the statement of the Bombay journal is correct, the British Government should be on the alert.

Árya Mitra, 24th June 1899.

Dum Dum bullets and the Peace Conference.

3. The *Árya Mitra* (Moradabad), of the 24th June, says that the question of the use of the Dum Dum bullet, which inflicts mortal wounds, has engaged the attention of the Peace Conference at the Hague. The representatives of all the Powers, except England, Italy and Austria, expressed themselves against the use of this bullet. It is surprising that England, who is a friend to mankind in general, should support the use of such deadly projectiles. The British Government used the Dum Dum bullet in the late North-West frontier and the Soudan campaigns. Perhaps the Peace Conference will come to the conclusion that European nations should not use these bullets against each other in warfare. God protect the other nations !

Rahbar, 1st July 1899.

Opposition of *Mullas* to the Amir of Kabul.

4. The *Rahbar* (Moradabad), of the 1st July, says that the *Mullas* on the North-West frontier call the Amir of Kabul a *Kafir* or infidel on the ground of his being in alliance with *Kafirs*, and are even inclined to invade Kabul (*lit.* to commit an assault on him). When religious feeling is running so high among the *Mullas*, how can there be peace on the frontier ?

Anís-i-Hind, 28th June 1899.

The same.

5. The *Anís-i-Hind* (Meerut), of the 28th June, says that, according to the news lately received from Kabul, some *Mullas* are endeavouring to instigate the Ghilzais and the Durranis, who are already disaffected towards the Amir, to rebel, representing him to be no better than a *Kafir*, inasmuch as he is hand and glove with *Kafirs*. Ishaq Khan is generally supposed to be at the bottom of this movement.

Rahbar, 1st July 1899.

Punishment of criminals in Kabul.

6. The *Rahbar* (Moradabad), of the 1st July, says that if any Government desires to learn how to check crime effectually in its territories, it cannot apply to a better master in the art than the present Amir of Kabul. The *Rahbar* refers to the case of General Abdul Hakim Khan and his three clerks, who were lately blown from guns on the charge of making illegal deductions from the pay of soldiers, and appropriating the same to their own use, and observes that the punishment inflicted on the offenders must have struck terror into the hearts of the most hardened criminals.

Jámi-ul-Ulúm, 28th June 1899.

A Christian missionary and the Sultan.

7. The *Jámi-ul-Ulúm* (Moradabad), of the 28th June, reproduces an article from the *Paisá Akhbár* (Lahore), in which the writer indignantly notices that a Christian missionary, named Mr. Parker, has, in a fit of "madness," in the course of a public sermon, abused and cursed the Sultan of Turkey in language so filthy that no civilized being of any race or creed would choose to apply, it even to the meanest fellow among mankind. The Liverpool Musalmáns have, in their newspaper, made a "teeth-breaking" (crushing) reply to this missionary, but the

writer would like to ask Mr. Parker whether Christianity means indulging in scurrility, and whether this is walking in the footsteps of Christ! Oppression is practised in all States, more or less. It is well known how the Czar has treated the Jews, the Spaniards, the natives of the Phillipines, and the Belgians (Dutch), the people of Central Africa. But the Sultan is disliked by Christian missionaries because he is the only Muhammadan ruler in the midst of Christian Powers. While European Powers have been using all their diplomatic machinations to weaken Turkey, missionaries have adopted the new plan of cursing the Sultan, a plan which originated with Canon Micoll and the late Mr. Gladstone! These "political" missionaries are as destitute of piety as the donkey is of horns, though they brag a good deal about their faith. It is to be hoped that unprejudiced Christians will look down upon the mean conduct of these ignoble missionaries.

THE SAME.

Dreyfus and his coming new trial.

8. The same paper briefly notices the past antecedents of the "unfortunate" Captain Alfred Dreyfus, "than whom there was hardly ever born a more loyal and devoted subject in France," and states how he was falsely accused of treason, convicted and transported for life to Devil's Isle, and at last, by the endeavours of his wife and friends, Government has agreed to direct a new trial of his case, and summoned him back to his country. May God have mercy on this unfortunate man, and France do justice to him!

HINDUSTÁNÍ, 28th June 1899.

Report of the Madras National Congress.

9. The *Hindustáni* (Lucknow), of the 28th June, expresses satisfaction at the speedy issue of the Madras National Congress Report, and observes that every page of the report is entitled to the consideration of the higher authorities. No opponent of the National Congress who patiently goes through the 250 pages of the report can help being convinced that the object of the Congress is no other than to strengthen the foundation of British rule in India, and to have the grievances of the people connected with that rule, redressed. During the debate on the Indian countervailing sugar duties in Parliament, Lord George Hamilton declared, in his speech, that it was impossible for British rule to be popular or free from danger in India. But His Lordship is labouring under a misapprehension. British rule could be popular and free from all danger in India, provided the higher authorities pursued a conciliatory and sympathetic policy, and took care to prevent the rise of any suspicions regarding their good faith. The National Congress represents the highest intelligence and talent of the country; but the authorities view it with distrust, instead of reposing full confidence in its proceedings. If a man accuses an honest person of dishonesty or calls a truthful person a liar, he will assuredly provoke resentment. Lord George Hamilton does not consider British rule in India free from danger. No danger exists at present; but if you persistently cry "Danger! Danger!" danger may actually be called into existence. On one hand, the authorities speak of the loyalty of the feudatory Chiefs, the contentment of the educated natives, and British justice and impartiality; while, on the other, they see dangers ahead! Is this not blowing hot and cold in the same breath? Dangers exist only in their imagination, and they cannot get rid of those imaginary dangers until and unless they try and acquire an insight into the sentiments and feelings of the people, which they can easily do by studying the reports of the National Congress.

SHAHNA-I-HIND, 24th June and 1st July 1899.

The coming Congress and Muhammadans.

10. The *Shahna-i-Hind* (Meerut), in its joint issue of the 24th June and the 1st July, observes that the opponents of the Congress have been asserting that, as Sir Antony MacDonnell is favourable to that body, it has been decided to hold its next session at Lucknow. This is a most absurd and quite groundless idea. His Honour is neither favourable nor opposed to the Congress. But as the Congress asks for legitimate rights of the people in a constitutional way, which is good both for Government and the people, it will be no surprise if Sir Antony MacDonnell's Government be *justly* favourable to that institution. It is the Aligarhians, (*i. e.*, the followers of Sir Saiyad Ahmad Khan) and others of their views, who have given rise to absurd ideas about the Congress. When they began to recognize that the Local Government were not opposed to the Congress, they were nonplussed. They feared lest the Bengalis with other Hindus, winning Government to their side, should deprive Musalmáns of all political rights. They argued

to themselves that the naturalist reformer (*i. e.*, the late Sir Saiyad Ahmad Khan) was a thorough-going opponent of the Congress, and that if they continued to tread in his path and kept quiet, all the loaves and fishes of political rights would be swallowed up by Hindus; on the other hand, if they now sympathized with the Congress they would lower themselves in the eyes of Government, as being men of no principle, but mere weather-cocks changing front along with Government. They have no leader now among them, God having, in His love, taken their "shepherd" (late leader) to heaven. The sheep of the heavenly Father are freely frisking about in the "wood of naturalism" and grazing fresh grass (without anybody looking after them); and the danger is that the Congressional wolf might eat them up. All these apprehensions of the Aligarhians are utterly unfounded and absurd. The Congress movement is intended for the benefit of both Hindus andMusalmáns. It demands rights from Government for the whole of India, without any distinction of race or creed. If the Congress were not based on such a catholic principle, it would have long since been dead and buried. It has already held its sessions at Allahabad before. One of these sessions was held at a time when the Government of these Provinces was Conservative to the backbone, and felt that society as a thorn in its side. The late Sir Saiyad Ahmad Khan, Raja Shiva Prasad, and Munshi Newal Kishore established a Patriotic Association in opposition to the Congress, and the Aligarhians held anti-Congress meetings after meetings, and the Anglo-Indian newspapers cried themselves hoarse in condemning the Congress; but all had to eat humble pie, none being even able to do it the least injury. The fact is that the Congress bears an immaculate character; it, having European blood mixed in its veins, could not possibly be suspected to be mischievous (disloyal). The best course that Aligarhians should now adopt is to fling aside all their hesitations and misgivings and boldly come forward and join hands with Congressists. The Congress is not by any means a movement which should be opposed, or from which one should keep aloof. Opposing or keeping aloof from the Congress is not only injurious to oneself but to the whole country and the nation. How beneficial it would be if Aligarhians joined the Congress as delegates, so that Hindus, Musalmáns, and Europeans (Christians) all worked together for their common good, loudly cursing the Devil who had created the split among the natives! "Would that the Devil's face were entirely blackened this time!"

LIBERAL, 1st July 1899.

11. Munshi Aziz Ahmad of Lucknow, writing from Glasgow to the *Liberal* (Azamgarh), of the 1st July, says that both boys and girls should not only be given instruction in arts and sciences, but that they should also be given spiritual (or religious) education; so that when they grow up they may be brave and truly patriotic, the boys being ready to sacrifice their lives and property in promoting the well-being of their nation and country. There are thousands of men who have received higher education, but whenever they are required to serve their nation, "they—far from doing it—go over to the enemy." It is therefore necessary that religious education should be made the basis of all education and civilization, that being the only thing which protects one from all evil doings, vices, &c. The cause of the decline and loss of freedom of Muhammadans is none other than their indifference to, and neglect of their religion. Hence if they are desirous of regaining their lost greatness, they must follow the teachings of their own religion and it will guarantee them sovereignty in the world, and prevent them from becoming slaves. It is absurd, as some people say, that Islám is inimical to civilization and reform. Let Musalmáns but obey their religion and cherish true love for the Sultan of Turkey—who is most anxious to preserve Islam—with a view to promoting it, and they will again rise to the highest position in the world as they did once before. The Muhammadans should give up ill-will and discord (among them) and strive hard to better their nation's condition, otherwise the present circumstances do not augur well for them. Again, the writer tells Indians that they are the true sons of India and not strangers, freemen and not wretched slaves. The higher and the lower classes in India ought to see that both are in an equally contemptible and disgraceful condition. If the wise reflect and devise measures and their patriotic countrymen gird up their loins (to carry out those measures), then the ship of "our" native country, which is beaten by storms on all sides, struck by lightning in all directions and dashed against by sea-waves, may, if God wishes, yet reach the haven of safety. It is "our" duty

An appeal to Muhammadans to strictly follow their religion and co-operate in improving their present condition.

that "we" should frequently meet and hold long deliberations over such matters, because the signs of the times show that India has a gloomy prospect before her. The state of affairs is sure to become worse and worse so long as mutual discord prevails among the people and they remain indifferent to their weal or woe. Just like poverty and inability, despair or hopelessness is no excuse for not serving (promoting the interests of) one's country and nation. Indeed it is a crime or sin of the worst type. The writer is greatly astonished to find persons famous for sympathy, bravery, and affluence, neglecting to exert themselves to ameliorate the condition of their country, simply because they despair of any amelioration. "Do you not feel ashamed of your despair, and when the Great God before whom we prostrate ourselves and whose praises we repeat, exists in heaven? Does despair befit you when we are alive and see our country standing before our eyes? Should brave people despair, when history informs us that several nations, which were under foreign yoke for centuries, succeeded in regaining full freedom by husbanding their resources (*lit.* strength)? Do you despair and do you not see how many powerful empires and tyrannical kingdoms have been buried in this your own country? Where are now the Greek and Roman empires and the (former) rulers of Egypt who ruled over it by the sword?"

II.—General Administration.

12. *Al Bashír* (Etáwah), of the 26th June, referring to the rumour regarding Lord Curzon's desire to secure the services of Lord Kitchener with a view to reducing military expenditure in India, says that the Viceroy's desire is very laudable indeed. There are 75,000 British soldiers in India at present, each costing Rs. 1,000 a year. The financial condition of India is generally unsatisfactory, and the result is that urgent internal reforms are continually delayed for want of funds. The *Bashír*, therefore, agrees, with the *Hindustání*, in thinking that the British troops in India should be reduced by 25,000 men, and this deficiency made good by enlisting Eurasians, Sikhs and Pathans to that number; so that while the military strength remains the same, the expenditure is curtailed. During the last frontier campaign, the Afridis proved themselves to be excellent soldiers, so that if their regiments are increased they will prove very valuable for service in Nepál, the North-Western frontier, &c.

Question of curtailment of military expenditure in India.

Al Bashír, 26th June 1899.

13. *Hindustán* (Kálákankar), of the 30th June, says that it would appear, from the *Civil and Military Gazette*, that the Chaudhris of the grain-market at Secunderabad, in collusion with the Havildárs, who distributed the pay of the native soldiers there, have made a great deal of money by supplying grain to the soldiers at prices higher than the market rates during the last 20 years. The Chaudhris were able to throw dust in the eyes of the higher Military Officers, the latter being ignorant of the market rates. It will be no wonder if Chaudhris and *banias* be found defrauding the Military authorities in the same way in other cantonments as well. It would be well if landholders and cultivators, who had no money to pay their revenue and rent instalments, made payments in kind to Tahsíldárs, and the grain received in this manner deposited in granaries at cantonments for the use of the troops. If some such arrangements were made, the army would get good grain at favourable rates.

Supply of grain to the army.

Hindustán, 30th June 1899.

14. The *Surma-i-Rozgár* (Agra), of the 24th June, praising Sir Antony MacDonnell as a vigilant ruler, not depending on his subordinates, but using his own eyes and ears, and most anxious to put down administrative evils such as the high-handedness and corruption of the police and judicial officials, &c., and to receive help in all such matters from the leaders and representatives of the people, regrets to say that these men have, for the sake of titles, become accustomed to say "ditto" to what the authorities say, and do not convey to them information of the true state of popular feeling on any subject. To take an example: The Municipal Board, Agra, lately doubled the octroi on *kanda*, or cow-dung cakes, imported into the town by potters, on which the latter held a *panchayet* or meeting of their castemen, and decided to discontinue importing such cakes into the town, and the result was that the Board was obliged to revert to the old rate, after the townspeople had suffered much incon-

Sir Antony MacDonnell's adminiinistration of the United Provinces, and representatives of the people.

Surma-i-Rozgár, 24th June 1899.

venience from want of the cakes for five or six days. Now, if the members of the Board had done their duty properly, no such disgraceful result would have followed. There is, however, not a total absence of independent men among natives; but those who freely speak out their minds are exposed to great troubles and harassments. The case of Pandit Sidh Gopal Misra, late Vice-Chairman of the Municipal Board, Cawnpore, is in point. He made a true statement regarding the finances of the Board (before His Honour), and he had in consequence to face the hostility of a powerful body. He had held the Vice-Chairmanship of the Board for the last nine consecutive years; but this year, on account of his outspokenness, he not only lost the Vice-Chairmanship, but he encountered much difficulty even in retaining his seat on the Board.

OUDH AKHBÁR, 30th June 1899.

Prosecution of the *Gaurakhi* newspaper for sedition.

15. The *Oudh Akhbár* (Agra), of the 30th June, republishes a telegram, from the *Pioneer*, stating that the editor of the *Gaurakhi* newspaper having been committed to the sessions for trial (on a charge of sedition) previously, the proprietor was also dealt with in the same way on the 24th idem, and giving a translationof an article of the *Gaurakhi* of the 24th March last, which the Oriental Translator laid before the trying Magistrate.

RAHBÁR, 1st July 1899.

Gaurakhi sedition case.

16. The *Rahbar* (Moradabad), of the 1st July, says that the editor of the *Gaurakhi* has been committed to the sessions. The *Gaurakhi* appears to be an insignificant paper. The *Champion* never heard of it before the institution of the criminal prosecution against it, and accuses the Bombay Government of using a sledge-hammer to crush a nut, representing the articles in the *Gaurakhi*, on which the prosecution is based, to be beneath contempt. It was not expected that the Bombay Government would continue to smell sedition everywhere, even in the time of Lord Curzon.

THE SAME.

Mr. Tilak and the secret police.

17. The same paper says that Mr. Tilak is not allowed rest even now. The secret police dog his steps everywhere, with the object of connecting him with the signallers' strike as far as possible. But they ought to remember that they cannot molest a man who does nothing but what is just and fair.

AL BASHÍR, 26th June 1899.

Newly-modified rules for recruitment of Deputy Collectors in the United Provinces.

18. *Al Bashír* (Etáwah), of the 26th June, briefly referring to the newly-modified rules for the recruitment of Deputy Collectors in the United Provinces, is glad to notice that Government has removed the unfair disparity in marks assigned for Hindi and Urdu for the Deputy Collectors' Competitive Examination in the previous rules. The allotment of more marks for Hindi than Urdu was disapproved by Muhammadans in general; and, as the editor also took objection to the same, he now thinks it his duty to thank Government for equalizing the marks in those two languages, and thereby making the rules acceptable to all. *History* is, however, still retained among the subjects of the Competitive Examination, though it is not required at all, graduates who alone are admissible to the examination having already been examined in History in their university examinations. Government had much better substitute Urdu and English composition or family status and loyalty in place of History. Care has not been taken to provide even in the new rules that candidates of *all* races and creeds should be admitted to the examination *in equal numbers*, and that these candidates—who should be from among such respectable families only as have always been held in esteem by Government and whose members have been in Government service—should also be acquainted with the English mode of life, and must have borne a good character at College. It is very necessary that men of lower classes should strictly be excluded from respectable posts like Deputy Collectorships in India, where respectability of the family still carries much weight, and men of low class (though placed high) are not looked upon with respect. Hence caution should be taken that a Government official be not such a man as will be looked down upon by the people (by reason of his social position). It is a matter of satisfaction that Government has reserved three Deputy Collectorships in its own hands, so that when no Musalmán, Rajput, or Eurasian is successful in the Competitive Examination, they may be nominated directly, the minimum standard of qualification required for such men being the Entrance examination. This provision has raised the drooping hopes of Musalmáns who had almost despaired of

aspiring to such posts in the future, and they must thank Government for the concession. An official for a Deputy Collectorship will also be chosen from the Police and the Public Works Department (Irrigation Branch), but it is not clearly stated from what class of men selection will be made in the latter department. The writer thinks the selection should be made from among the *ziladárs*.

19. The *Tohfah-i-Hind* (Bijnor), of the 27th June, says that judicial officials generally dispose of cases in a hurried way, without allowing counsel to freely cross-examine witnesses, in order to show a large number of cases disposed of by them during the year, and thereby making the higher authorities believe them to be very active workers. Some of these officials also, in order to provide against their judgments being set aside on appeal, form their opinion about a case beforehand, and mould evidence produced in such a way as to make it conform with their preconceived opinion, which appellate courts cannot see through without great labour and acumen. In order to prevent officials practising these tricks and imposing upon their superiors, the Panjáb Chief Court has introduced a new system for gauging the quality of work done by subordinate courts. It has ordered appellate courts to keep a register in which they should record in the case of every suit, that comes before them on appeal, as to whether the lower court has ably dealt with the suit or not. Those officials who are found to have shown ability in a larger number of cases during the course of a year will be held deserving of promotion. This is a good test for judging of the merits of officials, and the High Courts of Judicature in other provinces should follow the noble example of the Panjáb Chief Court. A similar record should be kept of revenue work done by executive officials. No register is at present maintained of such work, and the result is that, as executive officials cannot spare much time from criminal work, they generally regard revenue work as an unnecessary part of their duty and do it in a most slipshod, haphazard way, some of them even delegating their powers in petty cases to their subordinates (clerks ?), who, if corrupt, reap a good harvest. Officials should also be instructed to take up cases on the dates fixed for hearing as far as possible so that the public may not be inconvenienced by postponement.

TOHFAH-I-HIND, 27th June 1899.

Approval of the new system introduced by the Chief Court, Panjáb, for gauging the work done by subordinate courts.

20. The *Bhárat Jíwan* (Benares), of the 26th June, says that as Hardwár, in the Saháranpur district, is visited by Hindus from all parts of the country throughout the year, Government has made arrangements for the examination of passengers there, under the plague rules, with a view to preventing an outbreak of plague. But the officials entrusted with the work of examination act according to their own sweet will, (unnecessarily) detaining passengers in the plague camp and not paying them the fixed diet allowance, although such payments are made at other stations.

BHÁRAT JÍWAN 26th June 1899.

Examination of passengers at Hardwár under the plague rules.

21. The same paper publishes a communication, headed "Mother Cow," from Shri Gauri Prasad Singh of Gidhaur in the Monghyr district, who says that disputes or riots connected with cow-killing invariably occur on the day of *Bakr Id* at one place or another. Cannot Musalmáns and Government refrain from and put a stop to the practice of cow-killing? Kine have been created by God to provide milk for men, and, according to some physicians, cow's milk is more suited to man than that of any other animal, inasmuch as the duration of pregnancy is the same in the case of both women and kine. The writer was once told by Hakim Abdul Hamid of Patna that if there is nectar on earth it is cow's fresh milk. Again, cow's milk is also used for certain religious purposes among Hindus. Cow's urine is good for lepers, and if you besmear dirty ground with cowdung it becomes clean. Bullocks are employed for agricultural purposes in this country. The trees which bear delicious fruits, such as mango, pomegranate, &c., do not supply good wood or timber; while, on the other hand, the timber trees bear no edible fruit. Similarly, cow's milk being so nutritious, her flesh is not fit for food, and this is why beef-eaters are more liable to incurable diseases than others. The Creator has intended only those animals and birds to be killed for food which bring forth several young ones, or lay several eggs at a time and more than once during the year. A wet nurse to a child is considered its foster-mother. Hindus

THE SAME.

Cow-killing.

call the cow a mother, inasmuch as they use her milk during their whole lifetime. Indeed, every man who uses cow's milk should respect her as his mother. Among Muhammadans if a boy and a girl suck the same woman, the boy calls the girl his foster-sister and marriage between them is prohibited by Muhammadan law. In that case Musalmáns should respect kine which supply them with milk as their foster-mothers, and not cruelly kill them for food. In short, one who kills a cow, kills a foster-mother and a most useful and innocent animal; offends against the laws of the Creator, and hurts the feelings of the Hindu community.

HINDUSTÁN, 27th June 1899.

Maravar-Shanar riots.

22. *Hindustán* (Kálákankar), of the 27th June, says that the Shanars in Tinnevelly are considered low caste Hindus. Their chief occupation is making toddy like the Pasis in the United Provinces. Some of them have received education and are bent on raising their social status. They claim to be Kshatris like the Kayasths and Kunbis in this part of the country. They desire to have access to Hindu temples, but the Maravars are strongly opposed to the concession. The Shanars instituted a suit in a law court at Madura to obtain an injunction permitting them to visit Hindu temples but, prior to the decision of the suit, an affray took place between Shanars and Maravars at Shivakashi. This conflict has been followed by serious riots at other places. The military had to be called out to disperse the rioters. More than a hundred arrests have been made. These caste conflicts show that there is a great gulf between the two tribes in question. The existence of such strong mutual hatred among the different sections of the Hindu community is greatly injurious to that community.

PRAYÁG SAMÁCHÁR, 21st June 1899.

Rioters in Tinnevelly and Madura.

23. The *Prayág Samáchár* (Allahabad), of the 21st June, in its columns of miscellaneous news, says that news has been received regarding the suppression of the riots in Tinnevelly and Madura. Hundreds of men have been arrested who will shortly be tried and punished. No sensible person can have the least sympathy with these rioters. But the Madras Government should not allow passion to get the better of its reason in dealing with these fanatics, inasmuch as in a state of high religious feeling men are liable to commit most violent acts. Moreover, the police make arrests indiscriminately on occasions of such serious riots. The Madras Government should see that the innocent do not suffer with the guilty.

BHÁRAT JÍWAN, 26th June 1899.

Decline of Indian cotton industry.

24. The *Bhárat Jíwan* (Benares), of the 26th June, says that the Indian cotton industry has seen better days. The *Venkateshwar* of Bombay is right in averring that the handlooms in India once produced excellent cloth, which was highly valued by Europeans who made their best "Sunday go-to-meeting clothes" of it. But the cotton industry of this country has greatly declined owing to competition with the cheap machine-made cotton goods of European manufacture. It is the duty of both Government and the public to try and rehabilitate it as far as possible, with a view to saving it from extinction and providing employment for the native weavers. All that is necessary is to encourage the use of Indian cloth. Will the educated natives whose speeches and writings overflow with patriotism set an example to their countrymen in the matter?

HINDUSTÁN, 2nd July 1899.

Working of the coal and iron mines in India.

25. *Hindustán* (Kálákankar), of the 2nd July, says that the consumption of coal in England already amounts to 200 million tons a year and is still steadily increasing. At the present rate of increase the consumption will rise to 280 million tons a year by the year 1925. On the other hand, there is a visible fall in the produce of coal in England, and the question how to make good the deficiency is already exercising the minds of British politicians. It has been alleged that England will have to indent on the United States for coal when the local supply proves deficient. But as India abounds in mines of coal and iron, why should not an Indian or English company be encouraged to work those mines? The encouragement of private enterprise in India is one of the twelve great questions which Lord Curzon wishes to take into consideration.

AL BASHÍR, 26th June 1899.

Need for encouraging zamíndárs to construct wells in their estates for purposes of irrigation.

26. *Al Bashír* (Etáwah), of the 26th June, referring to India being essentially an agricultural country and her consequent dependence on water-supply for irrigation, and to distress that overtakes the people during drought and famine, strongly urges the need for constructing

wells broadcast in the country in all places not watered by canals. Zamíndárs understand the need for increase of wells on their estates, but they are deterred from investing money in them, from fear of enhancement of revenue on their land by Government, in consequence. To reassure zamíndárs against this contingency Government had better make a rule to the effect that lands which are irrigated from newly built wells will continue to be treated as unirrigated ones for 30 years after their construction. A *jham* (dredger) should also be provided in every tahsíl available for the case of zamíndárs. To further encourage zamíndárs in sinking wells, the greater the number of wells they construct, the more they should be honoured by means of the bestowal of titles, exemption from the operation of the Arms Act, admission to darbárs, &c.

27. A correspondent of the *Almora Akhbár*, of the 1st July, says that it would seem that the inhabitants of Bhabár burnt their dead at Máyápuri or Chitrashila on the banks of the Gaula from time immemorial. Sir Henry Ramsay once prohibited the practice with a view to preserving the purity of the river, but he subsequently cancelled the prohibition after some time. But again in 1894, Mr. Roberts, late Deputy Commissioner of Naini Tál, issued orders to the effect that only those persons could burn their dead who previously obtained permission and paid a fee of Rs. 10 per dead body, Rs. 6 being paid to the *pujari* as the price of firewood supplied by him for the cremation of the dead body, and Rs. 4 being deposited in the Government treasury. These orders, which are still in force, are a source of great hardship to the people who cannot afford to pay the high fee of Rs. 10. They have to burn their dead at other places where water has to be brought from a long distance for the offering of the obsequial cakes and they are not able to indulge in a bath immediately after the cremation of the dead. Moreover, the remains of the dead after cremation are left lying on the ground. Under these circumstances it would be well if the local officers cancelled the above orders in question and threw open the burning ghát at Chitrashila to the public, free. No man can have any objection to the payment of the price of firewood supplied by the *pujari*, but the present rate (Rs. 6) is rather too high, there being no scarcity of firewood in Bhábar. No fee or tax should be levied on a dead body. A man *nolens volens* pays all sorts of taxes in his lifetime; but when he gives up the ghost and severs his connection with this sublunary world, he should be free from all taxation.

Burning of the dead in Bhábar, Naini Tál.

ALMORA AKHBÁR, 1st July 1899.

28. The *Anís-i-Hind* (Meerut), of the 28th June, referring to the dismissal of a Deputy Collector's orderly at Muzaffarnagar, who refused to allow a man to present a petition to the Magistrate, unless he paid him 8 annas, urges that orderlies should frequently be changed so that they might not become so bold.

Officers' orderlies.

ANÍS-I-HIND, 28th June 1899.

29. The *Shahna-i-Hind* (Meerut), in its joint issue of the 24th June and the 1st July, says that all praise is due to the District Magistrate of Cawnpore for his forbearance, who, notwithstanding the fact that Pandit Sidh Gopal had acted most ungenerously towards him (in connection with the charges of misappropriation which he had brought against the Municipality), did not quash the latter's late election to the Municipal Board, though it was discovered (suspected) to have been secured by doubtful proceedings. What would the over-scrupulous Pandit have said if his election had been *purely* an honest affair, with not a grain of dishonesty in it?

Pandit Sidh Gopal's re-election as member of the Municipal Board, Cawnpore, and the District Magistrate.

SHÁHNA-I-HIND, 24th June and 1st July 1899.

30. The *Rahbar* (Moradabad), of the 1st July, referring to the rumour that Sardár Gur Dayal Singh, late Divisional Judge in the Panjáb, has found his way to Kabul in the guise of a *faqír*, observes that the sardár seems to owe his misfortunes to his black colour. Mr. Fordyce, late Joint Magistrate at Dacca, was also charged with bribery, but he was simply dismissed.

Sardár Gur Dayal Singh, late Divisional Judge in the Panjáb.

RAHBAR, 1st July 1899.

31. The *Surma-i-Rozgár* (Agra), of the 24th June, states that the notorious and cruel dakáit, Gordhana, was hanged on the 22nd idem at the District Jail, Agra, where a large crowd had assembled to witness the scene. The

Gordhana, a notorious dakáit, hanged at Agra.

SURMA-I-ROZGÁR, 24th June 1899.

ruffian was such a light-hearted fellow that while his armed guard was escorting him to the gallows, he asked them to fire a salute in honour of the occasion.

THE SAME.

32. The same paper, regretting the premature death of Mr. Galbraith, late Commissioner of the Agra Division, says that he was an able, grave, and sensible Civilian, and that though he had held the Commissionership only for a few days, he was found courteous and amiable.

Death of Mr. E. Galbraith.

KHAIRKHWÁH-I-ÁM, 1st July 1899.

33. The *Khair Khwáh-i-Ám* (Dehra Dún), of the 1st July, says that the *Mufassilite*, published at Mussoorie, in its issue of 22nd June, commenting upon the transfer of Mr. Streatfeild, the Superintendent of Dehra Dún, recounts the transfers made during the last 15 months, and observes that these frequent transfers are highly injurious, especially to a place like Dehra Dún, where the native residents desire to weaken the authority of and bring into disrepute officers by intriguing and raising difficulties. The *Mufassilite* refers to the case of the late Tahsíldár, who was suspended and transferred in connection with the quarrel between Mahant Lachhman Das and Mahant Rám Das regarding the succession to the *gaddi* of Mahant Prayág Das. On the death of Mahant Prayág Das his two disciples above mentioned laid claim to the *gaddi*. Mahant Lachman Das was supported by Pandit Anand Narayan, Vakíl; and the late Tahsíldár, who owed a grudge to the Pandit, espoused the cause of the other claimant and did a good many objectionable things. In these circumstances the Pandit could not help bringing the Tahsildar's irregular proceedings to the notice of the authorities, and the result was that he was suspended and transferred. Evidently there was no intrigue against him. Moreover, the case arose in the time of Mr. F. Giles who was not new to the district. He had been two years in charge of the district, and had also served in Dehra Dún before as Joint Magistrate. It is to be hoped that the new Superintendent will see through the object of the *Mufassilite*, which is to prejudice him against the native residents.

Mufassilite on the frequent transfer of the Superintendent of Dehra Dún.

III.—LEGISLATION.

PRAYÁG SAMÁCHÁR, 21st June 1899.

34. The *Prayág Samáchár* (Allahabad), of the 21st June, adverting to the Whipping Act Amendment Bill introduced into the Viceroy's Legislative Council, says that in no other civilized country on the face of the earth is whipping so severely enforced as in India. Indeed, the present Whipping Act is a disgrace to the enlightened British Government. It is the earnest wish of the people that a liberal-minded Viceroy like Lord Curzon could see his way to removing the Act from the Indian Statute Book. At all events the practice of whipping children should at once be stopped.

Whipping Act Amendment Bill.

IV.—EDUCATION.

AL BASHÍR, 26th June 1899.

35. One Muhammad Zamir-ud-din Husain at Alwar, writing to *Al Bashír* (Etáwah), of the 26th June, contends that the *Nadwat-ul-Ulama* is in no way a hostile movement against the Muhammadan College at Aligarh, their objects not being opposed to one another. The *Nadwat* aims at (1) giving such instruction in Muhammadan literature in its college as will turn out learned men who will be the pride and pillars of the Muhammadan religion, (2) cultivating goodwill and harmony among Muhammadans, and (3) constituting a committee for giving decisions in (disputed) religious matters. The *Nadwat* wishes to breathe religious spirit into Musalmáns and save them from atheism, misbehaviour, and evil practices; while the Aligarh College is intended to make Muhammadans a respectable, able and promising race (in worldly matters). The Aligarh College makes Musalmáns worldly, and the *Nadwat* will make them religious men. The *Nadwat* is not opposed to secular education, but rather thinks it necessary. The difference, however, between the *Nadwat* and the Aligarh College is that the one teaches religion as the principal subject and gives instruction in secular knowledge as a secondary subject, while the case is the reverse in the other. Nobody can deny that Muhammadans require both these kinds of institutions, for meeting the requirements of men of both secular and religious turn of mind. Religious education which is said to have hitherto been given in the Aligarh College has not been of much use to the Muhammadan "nation." If a Musalmán continues nominally as such, and eating flesh alone is considered Islám, then he may, by virtue of his being a member

Contrast between the objects of the Aligarh College and the *Nadwat-ul-Ulama*.

of a respectable class, be an object of pride to (held in honour by) the Muhammadan public; yet Islám can neither derive any benefit from him, nor can it be proud of him: spit upon the world that is gained at the expense of religion. How many per cent. of the Musalmáns turned out by the Aligarh College consider their religion to be a good one, and observe its ordinary simple practices, or having obtained a good appointment do not prefer the English mode of life, or regard the adoption of the bad habits of Englishmen as a matter of glory to them? In short, the objects of the *Nadwat* differ from those of the Aligarh College, but they are not conflicting, and both can pursue their respective course without encroaching upon or injuring each other.

36. *Hindustán* (Kálákankar), of the 1st July, complains that few native students are to be found in good health. Almost all of them suffer from one disease or another, weak eye-sight being a general complaint. It is time that the educational authorities gave serious attention to the matter. Native students injure their eyes and impair their health by overwork, neglect of physical exercise, and want of wholesome food. The books prescribed for the various public examinations are rather too many, and boys have to work too hard to prepare for them. No cooks being attached to boarding-houses, students have to cook their own food as best they can, and the result is that they generally eat cheap and inferior food obtained from the bazár. The question of weak sight of students lately engaged the attention of the Mysore Government which directed an experienced European doctor to inquire into the matter. He has recommended that the eye-sight of every child should be examined when he enters a school for the first time, and that an examination of the eyes of students in schools and colleges should be made from time to time. These recommendations are good so far as they go, and may be followed with advantage in British India as well. But it is also necessary to impress upon students the necessity of eating wholesome food and taking plenty of physical exercise regularly every day.

HINDUSTÁN, 1st July 1899.

Ill-health of native students.

V.—Post Office.

37. The *Bhárat Jíwan* (Benares), of the 26th June, referring, on the authority of the *Venkateshwar* of Bombay, to the rumour regarding a reduction in the telegraphic rates between England and India, concurs with the Bombay paper in thinking that the rates for inland telegrams should be reduced as well, and that the limit of weight for the letters carried by the Post Office for half an anna each should be raised from half a *tola* to three-quarters of a *tola*, the limit of weight for letters which pay one anna as postage having lately been raised to 1½ *tola*.

AL BASHÍR, 26th June 1899.

Weight of letters which pay half an anna as postage, and the telegraphic rates.

VI.—Railway.

38. *Al Bashír* (Etáwah), of the 26th June, says that, while in France every railway train has been ordered by Government to be provided with surgical appliances, no such provision is made in India, though accidents frequently occur on the railways. Passengers are suddenly seized with a disease, but there is no doctor in the train to treat them. A short time ago, a European lady died of sunstroke while travelling by railway. Had there been a doctor in the train, she could have been treated. Surely, railway companies in India can provide every train with a doctor and a medicine chest but no such arrangement is made. Why, even drinking water is not freely supplied at railway stations, and when a passenger obtains it with much difficulty it is as a rule neither cold nor pure. Again, while Government is most anxious to improve the sanitation of the country, it pays no attention to those matters relating to railways which are calculated to produce sickness. Cries are repeatedly raised for providing trains (third-class carriages) with privies in vain. On the occasion of fairs and bathing festivals, third-class carriages are packed with excessive numbers of passengers; poor villagers being even accommodated in goods wagons like animals. No provision is made in third-class carriages for passengers to sleep, or to protect them from sunstroke, cold, &c. In the passengers' waiting sheds, too, there is nothing on which passengers can sit

BHÁRAT JÍWAN, 26th June 1899.

Railway complaints.

or lie down. The articles of food sold at stations are generally stale and rotten, no supervision being exercised over them. There are, in short, hundreds of matters which call for reform.

SHAHNA-I-HIND, 24th June and 1st July 1899.

The signallers' strike on the Great Indian Peninsula Railway.

39. The *Shahna-i-Hind* (Meerut), of the 24th June and 1st July, referring to the various conflicting views held regarding the strike of the signallers on the Great Indian Peninsula Railway, observes that this strike had no political or religious tinge about it, but that it was purely a matter of business or trade. Strikes are very common affairs, especially in civilized countries. Last year the labourers, cartmen, and postmen in Calcutta behaved very much in the same way as the signallers have done in Bombay; but nobody ever accused the former of sedition or rebellion. It is therefore not only unfair to represent the signallers' strike in religious colours or call it a political conspiracy, and thereby frighten Government, but is highly injurious (to the public interest) and contrary to honesty and conscience. In all public offices and services, Hindus and Musalmáns are to be found alike, one class being more here another there; and it is quite possible for the employés to fall out for their lawful rights (or concessions). But will such falling out be called a rebellion, and every office a magazine of gunpowder or dynamite, which may not only blow up the railway but Government at any time it pleased? What simplicity and shortsightedness it is on the part of those who drag a Government's name into the signallers' strike! What has Government to do with the affair? The signallers struck in a body because they had to work day and night, and were very poorly paid, and in spite of their repeated memorializing the Railway authorities, their grievances were disregarded. It is a pity that the unfortunate signallers "have been beating their bellies for hunger", and some newspapers have taken them as "firing bombshells." When a labourer (employé) gets enough bread (wages), he cannot be so mad as to gratuitously fall foul of his master or rather his stomach, and spurn at his livelihood. When hundreds of men (employés) clamour *together* it cannot but be for some (good) cause. The Railway Companies earn crores of rupees every year; but they grudge adequate wages to signallers who enable them to earn the money, the running of trains being so much dependent on their work. To require these men to work night and day and then to pay them Rs. 20 or Rs. 25 a month is surely unfair. It is to be hoped that not only the Great Indian Peninsula but all other Railway Companies in this country will take a warning from the present case and pay due regard to the claims of their signallers.

ALLAHABAD:
11*th July* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 28 OF 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 12th July 1899.

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No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Hamdard-i-Qaum Vaishya ...	Meerut ...	Raghubír Singh ...	For June ...	7th July ...	500 copies.
2	Káyasth Samáchár ...	Allahabad ...	Shádi Lál ...	„ May ...	12th „ ...	250 „
	Twice a month.					
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	30th June ...	7th July ...	...
	Weekly.					
4	Agra Akhbár	Agra ...	Abdul Rahim ...	7th July ...	11th July ...	160 copies.
5	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	4th „ ...	10th „ ...	200 „
6	Anís-i-Hind	Do. ...	Banársi Dás ...	5th „ ...	„ „ ...	700 „
7	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	1st and 8th July ...	7th and 12th July...	500 „
8	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st July ...	8th July ...	467 „
9	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	10th „ ...	12th „ ...	245 „
10	Hindustání	Lucknow ...	Gangá Prasád Varmá	5th „ ...	8th „ ...	600 „
11	Jám-i-Jamshed	Moradabad ...	Abdul Alí ...	25th June and 2nd July.	6th „ ...	50 „
12	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	7th July ...	10th „ ...	300 „
13	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	2nd „ ...	„ „ ...	100 „
14	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	1st „ ...	6th „ ...	500 „
15	Liberal	Azamgarh ...	Qudrat Alí Khán ...	8th „ ...	12th „ ...	275 „
16	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	7th „ ...	10th „ ...	350 „
17	Naiyar-i-Azam	Moradabad ...	Ibn Alí ...	5th „ ...	„ „ ...	300 „
18	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Krishna.	24th June ...	6th „ ...	300 „
19	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th July ...	12th „ ...	300 „
20	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th June and 8th July.	6th and 11th July...	70 „
21	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-dín.	8th July ...	12th July ...	300 „
22	Oudh Punch	Lucknow ...	Sajjád Husain ...	30th June and 8th July.	6th and 11th July ...	500 „
23	Police News	Meerut ...	Maulvi Abul Hasan	1st July ...	6th July ...	400 „
24	Police Paper	Raipur (Farukhabad).	Muhammad Nasir uz-Zaman Khán.	3rd „ ...	8th „ ...	...
25	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihári Lál ...	7th „ ...	10th „ ...	40 copies.
26	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	8th „ ...	11th „ ...	200 „
27	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	1st „ ...	10th „ ...	150 „
28	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	6th „ ...	„ „ ...	400 „
	Twice a week.					
29	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st, 4th and 8th July.	6th, 9th and 12th July.	400 copies.
	Daily.					
30	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	5th, 6th, 7th, 8th, 10th and 11th July.	6th, 7th, 8th, 9th, 11th and 12th July.	526 copies.
	HINDÍ.					
	Monthly.					
31	Bhárat Sudashá Pravartak ...	Farukhabad ...	Lálá Náráyan Dás	For June ...	8th July ...	375 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
32	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	For June ...	6th July ...	125 copies.
33	Kánya Kubj Hitkári ...	Cawnpore ...	Manohar Lál Misra	„ July ...	10th „ ...	500 „
34	Nátya Patra ...	Allahabad ...	Dewakí Nandan ...	„ „ ...	4th „ ...	400 „
35	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál	„ June ...	12th „ ...	600 „
36	Ved Prakásh	Meerut ...	Pandit Tulsi Rám...	„ July ...	10th „ ...	700 „
	Twice a month.					
37	Bhárat Prakásh ...	Moradabad ...	Laltá Prasád ...	15th and 30th May	6th July ...	177 copies.
	Weekly.					
38	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	8th July ...	12th July ...	210 copies.
39	Árya Mitra	Moradabad ...	Bhawáni Singh ...	1st and 8th July ...	6th and 12th July ...	280 „
40	Bhárat Jíwan	Benares ...	Rám Krishna ...	3rd July ...	8th July ...	1,500 „
41	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	6th „ ...	10th „ ...	800 „
	Daily.					
42	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	4th, 5th, 6th, 7th, 8th and 9th July.	6th, 8th, 10th and 11th July.	214 copies.
	HINDI-URDÚ.					
	Weekly.					
43	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál ...	8th July ...	11th July ...	200 copies.
	GURKHÁ.					
	Monthly.					
44	Gurkhá Samáchár ...	Benares ...	Vishwaráj ...	For June ...	12th July ...	500 copies.

I.—Political and Foreign.

Oudh Punch, 29th June 1899.

Failure of the Peace Conference.

1. The *Oudh Punch* (Lucknow), of the 29th June, publishes a cartoon in which Germany, pointing to the Peace Conference represented as a lady comfortably escounced in a chair, says: "See how this scheme has collapsed. Could such a scheme ever be successful?"

Oudh Punch, 6th July 1899.

Peace conference and war.

2. The same paper, of the 6th July, publishes a cartoon in which the Peace Conference, represented by a lady surrounded by all the most modern instruments of wars, looks reproachfully at a formidable monster with a dragon's tail bristling with bayonets, and says "Fight, by all means, but not like this."

Shahna-i-Hind, 8th July 1899.

Russia and England in Asia.

3. The *Shahna-i-Hind* (Meerut), of the 8th July, quotes passages from German, Russian, and English newspapers, showing that Russia is increasing her influence in Persia, intends to construct a railway up to the borders of Biluchistan and to take possession of the Indian Ocean, has designs on India, and will, on the death of the Amir, either attempt to partition Afghanistan with England or go to war with her over that country.

Bhárat Prakásh, 15th and 30th June 1899.

China and the European Powers.

4. The *Bhárat Prakásh* (Moradabad), in its joint issue of the 15th and 30th May, received on the 6th July, says that the Chinese do not infest other countries, but that Christian missionaries from all parts of the world have found their way to China and occasionally accuse Chinese of murdering them. Hearing their cries their countrymen send war-vessels to China and demand the surrender of certain territories as compensation for the murder of their missionaries. China is obliged to comply with these demands to avoid war. Then another country makes a similar demand. Poor China is thus in a great difficulty. Russia, England, France, Italy, &c., are all bent on taking advantage of the weakness of the Celestial empire. Sir Claude Macdonald, the British Ambassador in China, has gone home on leave. He broke his voyage in Italy. It is generally supposed that there is something at the bottom of it.

Hindustán, 8th July 1899.

Study of Hindustáni by Russian military officers.

5. *Hindustán* (Kálákankar), of the 8th July, referring to the orders issued by the Russian Government to encourage the study of Hindustáni among its military officers, observes that they are required to learn the Hindi dialect evidently because that character is so simple, unambiguous and perfect. It is to be regretted that His Honour the Lieutenant-Governor hesitates to introduce the Hindi character into courts and offices in these provinces. [The *Oudh Punch* (Lucknow), of the 6th July, says that the Russian Government has directed its attention to the study of Hindustáni, *i.e.*, Urdu, among its military officers and that eight officers recently passed the examination held in that language. The advocates of Hindi will have, ere long, to remonstrate with the Russian Government for encouraging the study of Urdu and not Hindi among its officers.]

Jámí-ul-Ulúm, 7th July 1899.

President Krüger.

6. The *Jámí-ul-Ulúm* (Moradabad), of the 7th July, publishes a brief account of the life of President Krüger, President of the Transvaal Republic, from his early childhood to the present time. This man has acquired much celebrity of late, and who knows what still greater fame is in store for him. He has recently been the cause of not a little anxiety to "our" Government.

Riáz-ul-Akhbár, 8th July 1899.

The question of the passage of a Turkish force through the Suez Canal.

7. The *Riáz-ul-Akhbár* (Gorakhpur), of the 8th July, says that according to the *Habl-ul-Matin* newspaper, the Sublime Porte wishes to correspond with Egypt on certain important points relating to the question of the passage of a Turkish force through the Suez Canal. The statement is vague; but the *Riáz* will not be surprised if something new turns up.

LIBERAL, 8th July 1899.

Aziz Ahmad on Indian and Egyptain affairs.

8. The *Liberal* (Azamgarh), of the 8th July, publishes another communication from Munshi Aziz Ahmad of Lucknow residing at Glasgow. In continuation of his previous communication (paragraph 11, page 338 of the Weekly Selections No. 27 of 1899), the writer says :—

Poverty is no excuse. Some persons do not serve (promote the interests of) their country on the plea that they are weak and indigent, although the merciful and glorious God selected the prophets and many (other) holy (*lit.* great) men from among *fakírs* (poor men or mendicants) to breathe into each person the spirit of hope and activity or energy. O! weak and poor men, indigence (weakness) and poverty are therefore no excuse for not serving your country. A gathering of weak persons would make a strong power and that of poor men a powerful or influential society. The merciful God has created us men and given each of us a mind and a tongue of the same sort. Use both of them in serving your country and nation. Raise your voice against the enemies of your nation and country, traitors and opponents. Always bear in mind that we follow the religion of the Arabian people, a supporter of whom addressed a powerful Commander of the Faithful like Khalifa Umar in the following terms: 'If we find any crookedness in thee, we shall make it straight by our swords.'

Lifting up eyes. O! my brother countrymen, lift up your eyes and look at your own and other countries. Is any other country exposed to calamities like India? Can you find any other unlucky country like her? Is there any country besides India where the children of the soil are (so) wretched and contemptible? Is there any other country whose affairs are conducted entirely according to the sweet will of foreigners?

Destruction of the Foundation of Liberty. Do not the Indians, who are exposed to calamities and the foundation of whose liberty has been torn to pieces, feel this loss (*lit.* foundation), with a view to expressing their sentiments and feelings, and letting the world know that, although the aims and interests of their country prevent them from rebelling or committing disturbances, and enjoin silence and peace on them, they are still a living nation who know what is beneficial and what is injurious to them and are capable of expressing their aims and objects? We have to endure all sorts of hardships (*lit.* accidents or events) at the sight of which our hearts burst asunder. We cannot understand why we hold our tongues and do not ventilate our grievances, perfect silence and contentment prevailing in all quarters. This is the reason why our miseries are daily increasing.

The saying of Egyptians. Some persons say that by doing so (*sic*) patriotism and love of liberty will degenerate into rashness and madness. But supposing Egyptians had invaded Great Britain, though such a thing is impossible, and endeavoured to make their hold of the country stronger and stronger every day, how would Englishmen treat them? Would Englishmen (voluntarily) surrender their country and the keys of her treasuries to them? Would Englishmen quietly submit to them as they have done? Would Englishmen sing their praises day and night? Certainly not. They would give new proofs of life in them until the denizens of heaven and earth became cognizant of their being a living nation deserving of liberty and firmness and entitled to respect and honour.

India. Thank God, *India*, the organ of the Indian National Congress, published in London, which published dry and useless articles, has shown signs of improvement for the last two or three weeks. The English press is so selfish and unsympathetic that it seldom gives publicity to news regarding the oppressed Indians.

Christian hypocrisy. It is a matter of regret that Anglo-Indians tell the British public that they are in India only for the good of the Indians. It is doubly to be regretted that the British public, too, is generally under the impression that the British Government has missionary work (a mission?) to carry out in India. God forbid that all Englishmen should become hypocrites like Christian missionaries. Hypocrisy is the worst of all sins.

Lord Bishop of Calcutta. The Lord Bishop is right in saying that abuse cannot promote any religion. If it is in accordance with Christianity to abuse

the great men or leaders (*buzurg*) of India in public streets as the missionaries do in India, we shall call it a devilish religion.

Not an impossibility. Although Indians have lost their courage and have become timid and there are few *men* in India, still we can easily (1) prevent foreign officers from committing assaults, (2) check the wolves of the nation and enemies of India, *i. e.*, Christian white missionaries, in indulging in blasphemy and abuse in public streets and thoroughfares, and (3) secure the same kind of justice to (impartial justice between) whites and natives.

Political talk. Our countrymen have acquired the bad habit of talking much about politics, although we are not rulers of India, not even a soldier or a policeman being under our control. Under these circumstances, we had better refrain from giving advice to Government and mind our own business. It would be well if we published English lessons (discussed English politics) at least in one page of the *Liberal* (every week). British rule is a blessing, simply because we have no work and employment whatever. We have thus unusual leisure for acquiring learning and finding work.

Advice to Azamgarh. Do not go to Bombay which has incurred God's wrath. The Holy God is absolutely just and punishes sinners. My Azamgarh friends, you may go to Calcutta and thence proceed to Rangoon, if you like. Do not go to Christian countries, such as Austria, South Africa, &c. Settle in Egypt or in the Soudan.

JÁMÍ-UL-ULÚM, 7th July 1899.

Aid to the west. If any enterprising Indians open shops at Gibraltar, we shall be able to give help to the west, *i. e.* Morocco. The eyes of all Christian nations are at present turned to that holy country, while our brother Arabs are, as it were, fast asleep."

9. The *Jámí-ul-Ulúm* (Moradabad), of the 7th July, contains an account of a medical practitioner named Rizel (?), a native of the Philippines, and his beautiful Irish wife. He, being dissatisfied with the clergy and the Spanish Government of his country, wrote books to incense his countrymen against them, and advised them to establish a republic in the island of Borneo. Thousands of the people sympathized with him, and a rebellion broke out in the Philippines. The Doctor was the first man to be arrested, and after a nominal trial he was sentenced to death. The Irish girl, who had fallen desperately in love with him, was deeply pained to hear of the fate of her would-be husband; but when, after great efforts, she failed to secure mercy for him from any quarter, she married him shortly before he was put to death. She swore vengeance against the Spaniards, and, going over to the camp of the rebels, fought for them, and ultimately going to America secured material aid for the rebels and thus carried out her vow.

Account of a disaffected resident of the Philippines and an Irish girl in love with him who vowed vengeance for the sentence of death inflicted on him for revolt.

MEHR-I-SIPAHAR, 30th June 1899.

10. The *Mehr-i-Sipahar* (Agra), of the 30th June, publishes a communication, in which the writer gives an account of the *Bábí* religion which was lately founded in Persia by one Mirza Ali Muhammad Báb. It spread rapidly in Persia, and its followers were taught that Báb was a true manifestation of God Himself. It resembles Christianity in inculcating universal brotherhood and peace among mankind. It believes in the transmigration of the soul, and condemns the system of divorce. It has not got any fixed forms of worship yet. Its followers have been persecuted by the Persian Government from time to time. It numbers now five lakhs of persons among its followers in Persia. The Russian Government shows much favour to *Bábís* because they form the greater number of the employés in the Telegraph and Postal Departments in Persia, and has lately interfered on their behalf in securing the punishment of the murderers of some men of that class. The *Bábís* are agitating for the reform of both religion and administration in Persia.

Bábiism, a religio-political movement in Persia.

RIÁZ-UL-AKHBÁR, 4th July 1999.

11. The *Riáz-ul-Akhbár* (Gorakhpur), of the 4th July, says that if the Viceroy has really thought it fit to "trouble" the Nizam with the formality of paying him a visit in Calcutta (next winter), this will be an "improper" (unwarranted) new departure which is being

Alleged invitation of the Nizam to Calcutta by the Viceroy next winter.

generally disapproved of both in and out of Hyderabad. His Excellency could arrange a personal interview with the Nizam on any important matters when he pays him the customary visit at Hyderabad: this would save the State from the heavy expenditure necessarily incurred on the occasion of His Highness' visit (to Calcutta), as well as leave the old practice intact. It is quite possible that some men might consider it against (derogatory to) the high position of the Nizam to visit Calcutta in this way (*i.e.* under orders of the Viceroy). The Nizam was undoubtedly never invited to Calcutta by Government before; this is a special concession which has hitherto been made to him; and there seems no pressing necessity that this practice should be departed from. His Highness is a native ruler, extremely loyal and obedient (to the Supreme Government). In his position (of a feudatory chief) he can never possibly grow arrogant at the concession enjoyed by him; and should he have to make the visit as stated above, he will take this too as (a mark of) honour.

NIZÁM-UL-MULK, 8th July 1899.

Sahibzada Mahmud Ali Khan, late Home Secretary in Rámpur.

12. The *Nizám-ul-Mulk* (Moradabad), of the 8th July, says that the English lady whom Sahibzada Mahmud Ali Khan, late Home Secretary, married in England, and who has been expected in Rámpur, since the Sahibzada's return to the State and the grant of a pardon to him, has arrived. "We" congratulate him on the lady's arrival. The readers of the *Nizám-ul Mulk* will, no doubt, view her arrival in the State with surprise. A number of questions arise here. With what object was the Sahibzada sent to England? Why did he incur the serious displeasure of the Nawáb by (*lit.* on) marrying the lady, so that he was forbidden to return to the State until further orders, the prohibition being at once communicated to him in England? Where and how did he put up on his return from England? What letters did he send to the State during the Nawáb's displeasure? What claims did the State urge against him? What complications arose which led to his being suddenly invited to the State by telegrams and officials, and pardoned? The plaint prepared by him during the time he was under displeasure which he contemplated filing against the State satisfactorily answers many of the above questions, and will be published in a future issue. According to "our" respectable correspondent in Rámpur, various rumours have been rife among the people since the departure of Sahibzada Mahmud Ali Khan for Bombay to meet the lady. A strong rumour is current to the effect that the respectable Europeans residing in (*lit.* having connection with) the State object to seeing an English lady living with a native official. They may not take any immediate action but quietly watch the affair for the present, out of regard for the Nawáb, but God knows what their dislike or dissatisfaction may ultimately lead to. Durga Bai (a dancing girl) who was long a special object of love to the Nawáb has become dissatisfied (with His Highness) and left the State. It is believed that Sahibzada Mustafa Ali Khan *alias* Munna Sahib, who has been appointed Home Secretary in place of his father Sahibzada Mahmud Ali Khan by the Nawáb, is travelling at present, at no small personal inconvenience, with some special object. The matter is entitled to the immediate attention of the Nawáb. His Highness is anxious, and justly so, to patronize the members of his family, but at the same time he should keep in view the circumstances and wishes of each member (*lit.* person). It has been rumoured that soon after the arrival of his English wife, Mahmúd Ali Khan divorced his Begam, on the occasion of whose *chauthi* (a Muhammadan ceremony observed on the fourth day after marriage) His Highness the Nawáb had honoured her house at Moradabad with a visit, and to whom the Sahibzada had agreed to always pay an allowance of Rs. 125 a month from his family pension, the agreement being duly registered. It is a pity that she is about to give birth to a child begotten by the Sahibzada. She is preparing a plaint for the recovery of her marriage portion.

RIÁZ-UL-AKHBÁR, 4th July 1899.

The next session of the Congress at Lucknow, and the Local Government.

13. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st July, in condemning a communicated article lately published in *Al Bashír* of Etáwah (*vide* the Selections from the Vernacular Newspapers, 1899, page 321, paragraph 5), regarding

the alleged favourable attitude of the present Government of the United Provinces towards the Congress, as evidenced in the introduction of the Deputy Collectors' Competitive Examination, &c., says that it is a sheer misfortune for Musalmáns that the writer should have unnecessarily poured forth such "poison," in his anger, on their behalf. He impudently poses as their champion. What injustice has Sir Antony MacDonnell done to them? His Honour does not like to show undue favour to Musalmáns because this would still more demoralise them. Will it be justice on the part of His Honour to pay no attention to the (claims of the) larger population of the Hindus (in the matter of employment under Government)? Why should not Muhammadans boldly enter the field (of competition with Hindus)? Muhammadans have no right to receive special concessions. On what grounds are "we" entitled to such concessions? The Hindus excel "us" in every respect, and will assuredly reap benefits from Government. The *Riáz* could understand the irritation and acerbity of the writer if he could prove that Sir Antony had become a Hindu, and that his measures were based on partiality to his (new) co-religionists. Whether it be Sir Antony or any other Government official both Hindus and Musalmáns are equal in his "eyes" (*i.e.*, are equally dear to him). Had any offences been lately committed by Musalmáns or (any) suspicions roused against them, then it might have been reasonable enough for the writer to suppose that Government, becoming displeased with them, was showing special favours to the Hindus. But (in the absence of any such contingncy) to call justice partiality and "lay gunpowder on paper" with such bitterness (write so bitterly on the subject) was verily the writer's portion! Did not the Congress hold a session before at Allahabad, the capital of the United Provinces, with great *eclat*, when the authorities were said to be opposed to that movement, that its next proposed session at Lucknow should be taken to imply that the present Lieutenant-Governor is favourable to that body? But granting that His Honour is not opposed to the Congress, what follows? Which class still remains to join that society? Only Muhammadans. What would happen if these also joined the Congress? According to the writer, agitation would spread throughout the whole country; that is to say, as there is fear of Muhammadans now joining the Congress, which will lead to the spreading of general agitation in India, the writer would have His Honour frightened, and (under that impulse) abolish the (Deputy Collectors') Competitive Examination, do away with the marks assigned for Hindi, disregard the greater population (of Hindus)—why, in plain language, give no appointments whatever to Hindus, do no kind of justice or grant no concessions to them, and thereby become a model Lieutenant-Governor indeed!

HINDUSTÁNÍ, 5th July 1899.

Mr. Morison's essay on Imperial rule in India.

14. The *Hindustání* (Lucknow), of the 5th July, referring to Mr. Theodore Morison's essay entitled "Imperial Rule in India," observes that the editor has not yet seen the essay, but that the extracts taken from it by other newspapers clearly show how Mr. Morison is requiting the friendship of the people among whom he has passed 19 years of his life. The English Professors of the Aligarh College are dead against the National Congress, and have lost no opportunity for misrepresenting the aims and objects of educated natives. But thank God! the National Congress has survived the attacks of Mr. Beck and other Professors, and, if God wishes, will also outlive the recent attack of Mr. Morison, who has given vent to strange ideas in his book regarding British rule in India. Mr. Morison says that in places where English education has not yet spread few riots occur between Hindus and Musalmáns and few persons get their heads broken! Will he point out in how many of these riots any Hindu and Muhammadan graduates and under-graduates were found implicated and convicted? No religious controversy ever takes place between educated Hindus and Musalmáns. Sometimes a paper war is carried on between them anent the distribution of the loaves and fishes of Government, but this is confined to those men who consider employment in public service as the chief means of improving the condition of the country. The spread of education or the introduction of representative institutions has nothing to do with religious riots and disturbances. Mr. Morison predicts that there can be no love and amity between Hindus and Musalmáns, and that therefore there cannot be one nation in India! This prediction is his mere *ipse dixit*, no arguments having been advanced by him in its support. The

Hindu-Muhammadan riots have not been more serious than the Shia-Sunni or the recent Shanar-Maravar conflicts. There is reason to think that further spread of education may convince the two great communities in this country that their interests are identical and create mutual sympathy and concord. Mr. Morison recommends the gagging of the native press ! It is a matter of surprise and regret that a man who poses as a friend of Musalmáns should make such a recommendation. He out-Herods Herod in suggesting that the hands of the clock should be put back. He is of opinion that the constitutional principles on which British rule has been conducted in this country should be abandoned and that despotic rule like that of the Moghal Emperors introduced ! Parliament should have nothing to do with India, and all the higher officers should be appointed by Her Majesty herself. Had Her Majesty not advanced in years he would advise her to come and live in Delhi ! But India has had enough, or rather more than enough, of despotic rule. It is creditable to Mr. Morison that he has had the courage to declare that there is a general idea in India that no English offender can be hanged, European jurors being influenced by race feeling. But the only remedy for the evil is to bring the present unsatisfactory state of things home to the British public. The interference of Sir Antony MacDonnell in the Cawnpore and the Meerut cases, and of Lord Curzon in the Rangoon outrage case, is simply due to the agitation of the native press. If the native press were gagged, as suggested by Mr. Morison, such unfortunate cases would not come to the notice of the authorities. Mr. Morison has expressed some noble sentiments in his book for which he is entitled to his just meed of praise ; but at the same time, although he resided nine years in India and was connected with a leading educational institution he betrays his ignorance even in dealing with ordinary Indian affairs. Englishmen, who during their residence in India are content with receiving interested visitors, cannot acquire a correct knowledge of the people.

II.—General Administration.

15. The *Riáz-ul-Akhbár* (Gorakhpur), of the 4th July, referring to the suggestion of certain newspapers for reducing the British garrison in India by 25,000 men and substituting Eurasians, Sikhs, and Patháns in their place to that number, facetiously asks why the whole of 75,000 British soldiers should not be done away with, when Eurasians and others are considered capable of performing military duties equally well on smaller pay. When the question of reduction of the military expenditure in India is raised, it does not mean the reduction of the numerical strength of British soldiers and the substitution of natives in their place. The country cannot do without British soldiers, however loyally and ably Eurasians or native troops might discharge their duties.

Riáz-ul-Akhbár, 4th July 1899.

The question of reducing the British garrison in India.

16. *Hindustán* (Kálákankar), of the 6th July, praises Sir William Lockhart for his efficient and economical control of the Indian Army, the introduction of light railways for an easy and speedy conveyance of war materials to the frontier, the reform of the Military Public Works Department, &c., and observes that His Excellency rendered an important service to the Indian taxpayer by relieving him of the cost of the despatch of Indian troops to Mauritius and East Africa. Formerly the Indian treasury was burdened with the expenses incurred on similar occasions. The 1st Bengal Infantry and the 27th Bombay Infantry were ordered to Mauritius and East Africa respectively during the North-Western frontier campaigns. Thisshows that the Indian garrison is larger than is required for local requirements. In that case it is to be hoped that Sir William Lockhart will reduce the garrison and relieve the people of unnecessary military expenditure.

Hindustán, 6th July 1899.

Praise of Sir William Lockhart.

17. The *Árya Mitra* (Moradabad), of the 1st July, says that a European may shoot or rob a man, or assault a woman in a public street in Calcutta in broad daylight, but that no native policeman can interfere with him. The latter can only quietly look on the spectacle with folded hands. When the whole scene has been enacted, he can make a report at the police station. The offender cannot be arrested until special orders issue from the police station for the purpose. But the question is whether he will await the orders for his arrest at the place ! An exhibition of such undue partiality to European offenders does not become the just British Government.

Árya Mitra, 1st July 1899.

Arrest of European offenders at Calcutta by the police.

HINDUSTÁN, 4th July 1899.

Need for the improvement of roads in the Chin-Lushai country.

18. *Hindustán* (Kálákankar), of the 4th July, says that it has more than once recommended the construction of roads and light railways in the Chin-Lushai country to promote agriculture and trade there. Similarly, the *Rangoon Times* in a recent issue recommends the introduction of tea and coffee cultivation and the improvement of roads in that country.

DEVANÁGRI GAZETTE, 25th June 1899.

Hindi character question.

19. The *Devanágri Gazette* (Meerut), of the 25th June, says that thoughtful and unprejudiced Musalmáns are agreeable to the introduction of the use of the Hindi character into courts provided the court *language* which is Urdu is not interfered with. This is a good compromise, the language being Urdu and the character Hindi. Some Hindus insist on the change of language as well as character, and cannot understand why the language of Arabia, Persia, and Afghánistan should be the court language in India. But they will admit that it is better to retain the use of Persian and Arabic law terms which have become familiar to the people. Many Musalmáns are afraid that the introduction of the Nágri alphabet into courts and offices will prove injurious to their religion. But the measure, far from being injurious in any way, will be attended with useful results. It will promote good feeling between Hindus and Musalmáns, and thus put a stop to the serious religious riots which occur so frequently. The circulation of religious tracts in Hindi by Christian missionaries has brought them much in contact with Hindus and enabled missionary ladies to have access even to Hindu zenanas. Another great advantage which will accrue from the reform is that when pamphlets containing Muhammadan daily prayers and explaining the principal religious duties of a Musalmán are published in Hindi, the Muhammadan peasantry, who know only the Hindi character and who are at present unable to perform their religious duties through ignorance, will have no difficulty in doing so with the help of those pamphlets. Some Musalmáns are opposed to the proposal in question on the ground that it would lead to the exclusion of their co-religionists from employment in public offices, but they are mistaken. In the first place, the authorities have fixed the proportion of Hindu and Muhammadan clerks in the various public offices. Secondly, Muhammadans will have no difficulty in learning the Hindi alphabet. The writer hopes that the introduction of the Hindi character will check the extravagance of Musalmáns and thus make them as rich as their Hindu brethren before long.

BHÁRAT JÍWAN, 3rd July 1899.

Saháranpur assault case.

20. The *Bhárat Jíwan* (Benares), of the 3rd July, referring to the Saháranpur assault case, says that Mukhtar Ahmad who assaulted a lady in a railway train in motion, has been convicted and sentenced to transportation for life by the Sessions Judge. Men who attempt to outrage helpless women in railway trains ought to be severely dealt with by all means. Nevertheless, the punishment inflicted on Mukhtar Ahmad appears to be too severe.

ALMORA AKHBÁR, 8th July 1899.

Suicide committed by a woman in Hugli to avoid being sent to a plague camp.

21. The *Almora Akhbár*, of the 8th July, says that it would appear that a woman recently committed suicide by throwing herself into the Ganges to avoid being sent to a plague camp. The unfortunate incident has attracted the notice of the Lieutenant-Governor of Bengal, and the Magistrate of Hugli is making an inquiry into it. The plague administration of Government is intended to provide medical treatment for plague-stricken persons, and to check the spread of the disease, Government being actuated by no ulterior motives. Nothing could be more foolish on the part of any person, than to misunderstand the motives of Government, and to commit suicide to escape the operation of the plague rules. On the other hand, nothing is dearer than life to a person, and he does not put an end to his existence except under extreme necessity. The Lieutenant-Governor of Bengal should ascertain what drove the woman in question to commit suicide, and improve the plague administration to prevent the occurrence of such untoward incidents in the future. No rules framed by Government are intolerable to the people, but the subordinate officials who work the rules make them so. Persons who can neither put up with the intolerable hardships caused by the operation of the rules nor accede to the wishes of the officials in whose charge they are to be placed, are obliged to seek refuge in death.

22. A correspondent of the *Tohfa-i-Hind* (Bijnor), of the 7th July, referring to the checquered history of the liberty of the press in India, says that, while one Viceroy granted it and another withdrew (curtailed ?) it, Lord Elgin revoked it altogether and then retired. An evil day overtook the press in Lord Elgin's time; Mr. Tilak, Amba Prasad, and others were convicted of sedition and sent to jail! Did these men deserve such punishment and disgrace ? This question has already been much discussed, and the writer would not open it again. Much was, however, expected from the merciful, just, sympathetic, and experienced new Viceroy, Lord Curzon; but he does not seem to have yet noticed the disgraceful condition of the native press, or the Bombay Government could not, under that statesman's rule, have thought of prosecuting an insignificant paper like the *Gaurakhi*. The writer agrees with the *Amrit Bazár Patrika* that the *Gaurakhi* was beneath the notice of Government. If such severity is practised on newspapers, Heaven protect them! "We" received the boon of press liberty from Englishmen, and they are now taking it away from "us"! It is to be hoped that Lord Curzon's Government will reconsider the question of the liberty of the native press.

TOHFA-I-HIND, 7th July 1899.

The native press in India.

23. The *Anís-i-Hind* (Meerut), of the 5th July, referring to the prosecution of the *Gaurakhi* newspaper for sedition at Bombay, says that, though its articles mainly contain statements of true facts, they are so badly worded that they clearly indicate malice. The *Gaurakhi* is, no doubt, as the *Champion* says, an obscure, low paper; but looking at the circumstances of the case, it is not likely to go unpunished. It is a pity that though the (new) sedition laws have been passed, some newspapers still write recklessly, and, wilfully throwing themselves into the clutches of the law, bring other papers also into disrepute (with them).

ANÍS-I-HIND, 5th July 1899.

Prosecution of the *Gaurakhi* newspaper in Bombay for sedition.

24. The *Jám-i-Jamshed* (Moradabad), of the 25th June, states that owing to a serious riot that took place between the Hindus and Musalmáns at Moradabad on the simultaneous occurrence of the *Muharram* and the *Holi* festivals 28 years ago both classes were prohibited from carrying their respective festal processions through the streets. This prohibition has been continued ever since with respect to the Muhammadan festival, while the Hindus have been permitted to celebrate their *Holi* festival in the manner they used to do prior to the riot. The British Government is just and impartial, and the writer appeals to the authorities on behalf of the whole Muhammadan community at Moradabad to remove the restriction imposed upon their *tazia* and *alam* processions during the *Muharram*.

JÁM-I-JAMSHED, 25th June 1899.

Muharram celebration at Moradabad.

25. A correspondent of the *Anís-i-Hind* (Meerut), of the 5th July, states that even after the *tazia* processions were over during the last *Muharram* at Gunnaur, district Budaun, reports of the Muhammadan residents plotting to attack the Hindus continued to disturb the latter's peace of mind. A large crowd of Muhammadans, twice approaching a Mahadeo temple and a pipal tree, at midnight, raised their religious shouts of "O! Haidari! O! Husain!" and went away. The District Magistrate receiving the report of this matter visited the town, and having interviewed the gentry of the place, went back. Be it said to the credit of the respectable Musalmáns of the place and Munshi Muhammad Khan, Sub-Inspector of Police, that they did their best to maintain order and peace both during the *Muharram* and afterwards. The town cannot yet, however, be pronounced to be perfectly free from danger. Religious feeling has not yet subsided among ill-advised persons who are to be found saying: "The District Magistrate, too, came and went away: what did he do to us?" It is a pity that these men do not see what their conduct is likely to ultimately lead to.

ANÍS-I-HIND, 5th July 1899.

Existence of some religious ill-feeling between Hindus and Musalmáns at Gunnaur, district Budaun.

26. The *Riáz-ul-Akhbár* (Gorakhpur), of the 4th July, says that though the marks assigned for the Histories of England and India have been recently reduced for the Deputy Collectors' Competitive Examination in the United

RIÁZ-UL-AKHBÁR, 4th July 1899.

Indian and English Histories as a subject for the Deputy Collectors' Examination in the United Provinces.

Provinces, they should be still more reduced. There is, in fact, no need for retaining Histories as a subject for examination, graduates (who are only admissible to it) having already been tested in that subject (in their university examinations).

ANÍS-I-HIND, 5th July 1899.

Police oppression and excesses.

27. The *Anís-i-Hind* (Meerut), of the 5th July, observing how greatly the police oppress the people, quotes an instance in which certain police officials in Fyzabad recently practised great enormities on the private servants of Major Hill to extort a confession from them, and were awarded heavy punishments by the Sessions Judge for their misconduct.

POLICE PAPER, 3rd July 1899.

A suggestion for adopting a new test of police work.

28. The *Police Paper* (Raipur), of the 3rd July, referring to complaints frequently made regarding the high-handedness and other malpractices of the Police, says that the great responsibilities imposed on them by laws and regulations force them to resort to illegal practices. On the one hand, the law does not allow them to illtreat a person until he is proved guilty; but, on the other hand, their promotion, &c., is made to depend on the detection of crimes, which is very difficult to do without resorting to force, &c. In order to improve the morale of the Police, let Government issue orders that in future (1) the promotion or degradation of the Police will cease to be regulated by the amount of their success or failure in detecting crime; and (2) District Superintendents of Police and District Magistrates should, during their tours, take up cases in which the subordinate police have failed to trace offenders and make inquiries regarding them on the spot to see whether the latter had done their best to bring the offenders to justice or not, and also inquire into the opinion which the people hold regarding the officer in charge of the station and their subordinates, and give them promotion or degrade them according to the results of these inquiries.

POLICE NEWS, 1st July 1899.

Suggestion to throw open Assistant District Superintendentships to Inspectors of Police in the United Provinces.

29. The *Police News* (Meerut), of the 1st July, observing that the provision for an annual nomination of only one official from among a large number of Inspectors of Police in the United Provinces for a Deputy Collectorship is hardly sufficient, urges that in order to induce these Inspectors to discharge their duties with deligence, efficiency, &c., in the hope of promotion, Assistant Superintendentships should, at least, be thrown open to them, as was the case before, though only a few obtained them.

THE SAME.

Complaint regarding a reward for capturing certain dakáits having been given to a wrong Police official in the Cawnpore district.

30. A correspondent of the same paper says that until and unless the superior officers of the force are careful to do justice to, and treat well their subordinates, no amount of additional expenditure on the Department by Government will put an end to the complaints which are so general against the police. Only recently one Wasif Ali, a head constable of the Kalyanpur Thana, District Cawnpore, on receiving information, took a few constables with him and boldly proceeding to the railway station, captured two absconding dakáits, namely, Fakire and Baldeo, who were concerned in a dakáiti in Ghatampur, and duly delivered them to the custody of his Sub-Inspector at the thana. The dakáits were sent up for trial next morning, and were committed to the sessions by the Magistrate. In the meantime, Wasif Ali went home on long leave, and the reward of Rs. 100 granted for the capture of the dakáits in question was awarded to the Sub-Inspector, who had done nothing whatever in the affair beyond forwarding the accused to the court concerned. Wasif Ali made representations in vain. Will not such injustice have a very pernicious effect on all subordinates in the district police, and damp their spirits? The editor thinks that either in the preliminary report recorded at the thana or that sent in with the accused to court, the name of the officer who effected the capture was not mentioned, and hence the award of the reward made to the wrong person.

NASÍM-I-HIND, 30th June 1899.

Poverty of India.

31. The *Nasím-i-Hind* (Fatehpur), of the 30th June, says that, while 75 per cent. of the natives of this country get even one meal a day with much difficulty, Englishmen to whom have been committed "our" destinies consider "us" rich. The reason is not

far to seek. Those Indians who visit English officers are generally well-to-do gentlemen who dress themselves gorgeously, and hence it is no surprise that the former should consider natives wealthy.

JÁMÍ-UL-ULÚM, 7th July 1899.

Dependence of Great Britain for food-grains on foreign countries.

32. The *Jámí-ul-Ulúm* (Moradabad), of the 7th July, states in its columns of miscellaneous news that formerly Great Britain produced food-grains enough for her local requirements, but that now her statesmen say that if all her ports were completely closed against foreign imports she would not be found to have food stocks sufficient even for a month, and that the people would begin to starve. Great Britain receives its largest amount of wheat and flour supply first from the United States, secondly from Russia, and thirdly from Canada.

SHAHNA-I-HIND, 8th July 1899.

Appeal to Muhammadans to follow Islám, and take to trade instead of seeking Western education to improve their condition.

33. The *Shahna-i-Hind* (Meerut), of the 8th July, in an article headed "The Complaints of the Nineteenth Century," says that in India all people complain that while their ancestors were so powerful, strong, rich, warlike, &c, they are themselves so very weak, poor, timid, &c., and that their children will not even know what a sword is like. The "naturalists" (*ie.*, the followers of the late Sir Saiyad Ahmad), on the other hand, call upon the Muhammadans to take note of their present fallen condition, telling them that the only means by which they can now better their position is to study Western education, and that if they do not entirely assimilate themselves with Europeans in their mode of living, &c., they will not be less than (*i.e.*, be on an equal footing with "the monkeys and baboons of the Nineteenth century (*sic*)." According to modern scientists, monkeys were the ancestors of mankind; and if monkeys have tails behind their loins, a civilized Muhammadan has it on his head in the shape of the fez he wears. The real cause of Muhammadan decline and degradation is their abandonment of Islám, and if they wish to improve their financial position they must unite in companies and enter into trade which has made Europeans so rich and powerful.

DEVANÁGRI GAZETTE, 25th June 1899.

A suggestion for working copper mines in India.

34. The *Devanágri Gazette* (Meerut), of the 25th June, says that copper is largely consumed in India, Rs. 1,14,05,805 worth of that metal being imported last year. Copper mines exist in every province of this country, but no steps have yet been taken to work them. Natives blindly imitate or follow others. The promotion of cotton industry is all the rage with them at the present time, and they are establishing one cotton mill after another. If cotton mills continue to multiply at the present rate, the cotton industry will soon cease to pay. It is time that Indian capitalists turned their attention to the working of copper mines, and anticipated English companies. The Government of India should encourage mining.

HINDUSTÁN, 9th July 1899.

A suggestion for encouraging river-borne traffic.

35. *Hindustán* (Kálákankar), of the 9th July, says that the railway was hitherto considered by Europeans as the principal means of carrying on goods and passenger traffic. But of late there has been a growing tendency in favour of making increased use of rivers and canals for the purpose, which are considerably cheaper vehicles than railways. The French Government has taken the lead in the matter, and has greatly encouraged traffic by canals at a large profit to the State. Germany and Russia are following its example. It would be well if the Government of India too made arrangements for the plying of steamers on rivers and canals in this country with a view to promoting traffic. The native boats are dangerous and good for nothing.

THE SAME.

Supply of railway engines, &c., by America to India.

36. The same paper, of the 4th July, says that formerly the Indian railway companies obtained engines and other iron manufactures from England. But of late much of this trade has been diverted to America, as American engineers are able to execute orders more promptly and at more moderate rates than English engineers. This diversion of trade has formed the subject of questions in Parliament more than once. The American engineers charge £300 less for an engine than the English ones. There being an ample supply of cheap labour and iron in India, Government and railway companies should arrange for the manufacture of engines and other things in this country. Engines

are already being built at the railway workshops at Jamalpur. Similar arrangements should be made at other principal stations. In a letter lately addressed to the Imperial Anglo-Indian Association, the Government of India recommended that Eurasians should be taught railway engineering.

THE SAME.

Geological Survey Department in India.

37. The same paper, of the 5th July, praises the Indian Geological Survey Department for the good work it has done in the way of discovering gold, coal, kerosine and other mines. The Department boasts of only eight high offices, while the entire area of the country is about 1,550,000 square miles. The editor is glad to learn that the Secretary of State has decided to strengthen the Department by the addion of two experts, one in coal mining and the other in gold and other kind of mining.

ANÍS-I-HIND, 5th July 1899.

Increase in dakáiti in the United Provinces.

38. A Jhánsi correspondent of the *Anís-i-Hind* (Meerut), of the 5th July, giving the details of several dakáitis recently committed in the Jhánsi and Jalaun districts, in the latter of which a chaukidár is said to have been concerned in one instance, and referring to the reports of the same crime from other districts, observes that ten years back the number of dakáiti cases was much less than it is at present. The increase in this serious crime is either due to the general poverty of the people, or to the defenceless condition of the well-to-do classes on account of their disarmament, or even perhaps to the neglect of duty on the part of the Police. The writer, however, thinks that if Government—provided that it be not inexpedient—make a suitable increase in the grant of licenses for arms to the people in every district, this crime will be checked (to some extent).

HINDUSTÁN, 6th July 1899.

A dakáiti in a village in the Delhi district.

39. *Hindustán* (Kálákankar), of the 6th July, referring to two daring dakáitis recently committed by a gang of 200 armed dakáits at the houses of two well-to-do *banias* at the village of Chandpur in the Delhi district, expresses regret that people should be robbed in this way under the strong British rule, and observes that if the peasantry had arms dakáits would think twice before entering their villages.

THE SAME.

Need for lady doctors in India.

40. The same paper, of the 7th July, says that women in England are educated and independent, and earn their livelihood, while their native sisters in this country are steeped in ignorance and superstition, and entirely depend on their male relatives for support. The Indian Government has established literary and medical schools for girls. For the present a wide field is open in this country to European ladies to work as lady teachers and doctors. Missionary ladies are doing good work as teachers to native girls. The services of lady doctors are greatly in demand both in British India and Native States. If they come from England, they can easily get employment.

III.—LEGISLATION.

MEHR-I-NIMROZ, 7th July 1899.

Comments on the draft of the North-Western Provinces Rent Act Amendment Bill.

41. The *Mehr-i-Nimroz* (Bijnor), of the 7th July, publishes a communicated article in which the writer, referring to section 36 of the draft of the Amended Rent Act, XII of 1881, for the North-Western Provinces, strongly condemns it as carrying the destruction of zamíndári on its face. According to this section, a tenant not having a right of occupancy shall be ejected only in case he is insolvent, or has done any act contrary to the object for which land was given him, or refuses to accept an enhancement of rent. This provision will deprive the zamíndár of all his prestige and influence in the eyes of his tenant. The zamíndár will experience great difficulty in realizing his rents. He will no longer be easily able to obtain loans. His zamíndári rights will be affected. He will be reduced to the state of a mere puppet in the hands of his tenants, and Government will no longer find zamíndárs ready to give subscriptions for public objects, or in a position to carry out the orders of Government (in any matter) &c. The tenants will become all-powerful, and the condition of zamíndárs will be reversed. Every tenant will become, as it were, a hereditary occupant to all practical purposes, and zamíndári will become a worse investment than a deposit in a bank. The tenants, too, will cease to receive any aid from the zamíndár in future. There are only two occupations left for respectable persons under British rule, namely (Government)

service and trade in which zamíndári is included. The door of the public service has already been shut against respectable classes by the conditions of severe rules and examinations imposed thereon, while zamíndári is now threatened with ruin by the proposed amendments of the Rent Act! The writer, then recounting the difficulties zamíndárs experience in collecting rents from their tenants, borrowing money for paying Government revenue on their land in time, &c., says that Government should have rather made some concessions to zamíndárs than tightened their hands. It had better retain section 36 intact, and cancel section 40, but providing that if a tenant submits an (no ?) objection after the notice of ejectment has been served on him, orders should be issued for his ejectment. Similarly section 35 should be cancelled, and provision made to the effect that when a suit for arrears of rent has been filed against a tenant, he should be required to make payment within a prescribed period, on the expiry of which he should be deemed as ejected.

42. The *Tantra Prabhákar* (Moradabad), of the 24th June, in its columns of miscellaneous news, referring to the Telegraphic Press Messages Bill, observes that the period of protection for a telegraphic press message should be 24 instead of 36 hours.

TANTRA PRABHÁKA 24th June 1899.

Telegraphic Press Messages Bill.

IV.—Local and Miscellaneous.

43. *Hindustán* (Kálákankar), of the 9th July, says that the Benares Municipal Board has resolved not to light the street lamps on moonlight nights. But what will the Board do in the rainy weather when the moon is not visible and the nights are dark ?

HINDUSTÁN, 9th July 1899.

Street-lighting at Benares.

44. The *Prayág Samáchár* (Allahabad), of the 6th July, complains that house and street sweepings are collected at bins in different parts of the Allahabad city every day and allowed to lie and rot there for weeks. They are thus a great danger to the public health. The state of things was not so unsatisfactory in the time of Dildar Husain, late conservancy contractor; but still, as he was a native, he was frequently fined. But the present contractor, Mr. Mayer, being a European, no one interferes with him. Four days ago, when the dust-bin at the (Garhi) sarai was cleared an intolerable stench emanated from it causing great inconvenience to the people living in the neighbourhood. What are the Municipal Commissioners about ? The dust-bins ought to be cleared every day during the rains to prevent the outbreak of any epidemic disease.

PRAYÁG SAMÁCHÁR, 6th July 1899.

Dust-bins at Allahabad.

45. A correspondent of the *Naiyár-i-Ázam* (Moradabad), of the 5th July, complains that the *kankar* used in metalling the roads at Moradabad this year is not good, that on the fall of even a light shower the roads become full of mud a cubit deep, and that the passers-by have their clothes soiled up to the waist with splashings.

NAIYÁR-I-ÁZAM, 5th July 1899.

Bad *kankar* used in the roads at Moradabad.

46. The *Nátya Patra* (Allahabad), for July, in continuation of its previous articles on a bad character (*vide* paragraph 27, page 20 of the Selections from Vernacular Newspapers for the week ending the 10th January 1899), represents him, at a meeting of his companions, asking them if any well-to-do man has recently arrived. He is told that the husband of the woman with whom he is in intimacy has returned home with a quantity of jewellery. He instigates her to poison her husband, to which she agrees on his swearing by fire, water, and liquor not to abandon her during her lifetime. He gives her poison which she administers to her husband. She returns to him, reports her husband's death, and asks him to arrange for the secret disposal of the dead body. Some men go to him and offer him books they have written asking him to print and publish them in his name, so that he may be looked up to as a great authority on Sanskrit and Persian by the public.

NÁTYA PATRA, July 1899.

Nátya Patra on a bad character.

ALLAHABAD:
18*th July* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 29 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 19th July 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Al Islám	Allahabad ...	Hámid Husain ...	For June ...	17th July ...	500 copies.
2	Oudh Review	Lucknow ...	Rámji Dás Bhárgava	„ „ ...	18th „ ...	300 „
3	Vaishya Hitkárí ...	Meerut ...	Rám Swarúp ...	„ July ...	17th „ ...	1,000 „
	Twice a month.					
4	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	5th July ...	14th July ...	350 copies.
5	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	1st „ ...	17th „ ...	200 „
	Thrice a month.					
6	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	10th July ...	14th July ...	400 copies.
7	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	13th „ ...	700 „
8	Mufíd-i-Ám	Agra ...	Qádir Alí Khán ...	„ „ ...	14th „ ...	45 „
	Weekly.					
9	Agra Akhbár	Agra ...	Abdul Rahím ...	14th July ...	18th July ...	160 copies.
10	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	11th „ ...	17th „ ...	200 „
11	Al Bashír	Etáwah ...	Muhammad Bashír...	3rd and 10th July	13th „ ...	325 „
12	Anís-i-Hind	Meerut ...	Banársí Dás ...	12th July ...	18th „ ...	700 „
13	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	8th „ ...	„ „ ...	467 „
14	Colonel	Moradabad ...	Pandit Bansi Dhar...	16th May and 1st, 8th and 16th June.	15th „ ...	514 „
15	Dabdaba-i-Sikándarí ...	Rámpur ...	Muhammad Husain Khán.	17th July ...	19th „ ...	245 „
16	Hadyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarup	8th „ ...	15th „ ...	...
17	Hindustání	Lucknow ...	Gangá Prasád Varmá.	12th „ ...	14th „ ...	600 copies.
18	Jámí-ul-Ulúm	Moradabad ...	Ambá Prasád ...	14th „ ...	15th „ ...	300 „
19	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	17th „ ...	19th „ ...	100 „
20	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	8th „ ...	13th „ ...	500 „
21	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	14th „ ...	17th „ ...	350 „
22	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	12th „ ...	13th „ ...	300 „
23	Najm-ul-Hind	Ditto ...	Pandit Avatár Krishna.	4th „ ...	16th „ ...	300 „
24	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	19th „ ...	300 „
25	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	„ „ ...	18th „ ...	70 „
26	Oudh Punch	Lucknow ...	Sajjád Husain ...	13th „ ...	19th „ ...	500 „
27	Police News	Meerut ...	Maulvi Abul Hasan...	8th „ ...	13th „ ...	400 „
28	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	10th „ ...	16th „ ...	...
29	Rahbar	Moradabad ...	Pandit PratápKrishna.	16th „ ...	19th „ ...	350 copies.
30	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihárí Lál...	14th „ ...	18th „ ...	40 „
31	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	4th, 12th & 20th June.	15th „ ...	187 „
32	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	11th July ...	„ „ ...	150 „
33	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	13th „ ...	16th „ ...	400 „
	Twice a week.					
34	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	12th July ...	16th July ...	400 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Daily.					
35	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	12th, 13th, 14th, 15th, 17th and 18th July.	13th, 14th, 15th, 16th, 18th and 19th July.	526 copies.
	URDU-ENGLISH.					
	Twice a month.					
36	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	1st July ...	13th July ...	100 copies.
	HINDI.					
	Monthly.					
37	Rájput	Agra ...	Hanuwant Singh ...	For June ...	15th July ...	1,000 copies.
	Twice a month.					
38	Bharát Prakásh ...	Moradabad ...	Laltá Prasád ...	30th June ...	15th July ...	177 copies.
	Weekly.					
39	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	15th July ...	17th July ...	210 copies.
40	Árya Mitra	Moradabad ...	Bhawáni Singh ...	16th „ ...	19th „ ...	280 „
41	Bhárat Jíwan	Benares ...	Rám Krishna ...	10th „ ...	14th „ ...	1,500 „
42	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	13th „ ...	17th „ ...	800 „
	Daily.					
43	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	11th, 12th, 13th, 14th, 15th and 16th July.	13th, 14th, 15th, 16th, 17th and 18th July.	214 copies.
	HINDI-URDU.					
	Monthly.					
44	Mazhar-uz-Ziráat ...	Meerut ...	Abdul Hakim ...	For June ...	15th July ...	50 copies.

I.—Political and Foreign.

Oudh Punch, 13th July 1899.

A travesty of the Peace Conference.

1. The *Oudh Punch* (Lucknow), of the 13th July, says that Congresses, Conferences, and Committees being the order of the day, blind men, not to be outdone, resolved to hold a conference. When they met in solemn conclave, one of them proposed that they should discontinue carrying sticks, inasmuch as when a number of them are gathered together their sticks clash, and they sometimes accidently injure one another. Others raised objections, and one of them declared that the secret object of the mover was to induce them to lay aside their sticks but to retain his own. One extended his arm with a view to wresting the stick from the mover, but he happened to lay hold of another man's stick. It was suspected that the mover was attempting to wrest their sticks, and a wrangle ensued. From words they came to blows. It was found, on inquiry, that the man from whom the proposal originated had taken his cue from the Czar of Russia who had recommended a reduction of the European armaments. He was warned against making such absurd proposals, when even the great European Powers could not come to an agreement in such matters.

Jámí-ul-Ulúm, 14th July 1899.

Russia and China.

2. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, ironically remarks that Russia has been sending out troops in large numbers to China, evidently with a view to promoting the objects of the Peace Conference. She does not, however, openly do this, but calls these troops emigrants. In the space of five months only thirty thousand troops and a considerable amount of (war) material have been sent by sea. Thirteen or fourteen hundred men are despatched every week. If these men are really emigrants, then what divine retribution has overtaken Russia that her subjects should be taking to flight in such large numbers? These men who are said to be leaving their country (of their own accord) are Cossacks. They form the most cruel soldiers in the Russian army, and though they are generally Musalmáns, they have not the least scruple in killing Musalmáns (their co-religionists). But if the treatment of Musalmáns by Russia is so very admirable that they are all fleeing away from her country, what other nation in the world can expect a better one from her? Heaven keep such a tyrant afar!

Khurshed-i-Nánpára, 1st July 1899.

Russian influence in Persia.

3. The *Khurshed-i-Nánpára*, of the 1st July, received on the 17th idem, referring to the rumours regarding the Shah of Persia granting Russia permission to construct a railway within his territory and occupy Bunder Abbas, says that if they are true the British Government should take immediate steps to frustrate these designs.

Hadiyat-ul-Akhbár, 8th July 1899.

An alleged affray between some Russian and Afghan troops on the Afghan border.

4. The *Hadiyat-ul-Akhbár* (Kanth), of the 8th July, observing that Russia is the most greedy and avaricious Power on the face of the earth, says that an affray has taken place between some Russian and Afghan troops on the Afghan frontier, the Amir having protested against the extension of a Russian railway towards his territory. If matters take a serious turn, the Russians will receive a good thrashing.

Hindustání, 12th July 1899.

Return of Afghan refugees in India to Kabul.

5. The *Hindustání* (Lucknow), of the 12th July, says that the conduct of the Amir of Kabul towards the Afghan refugees in India is somewhat mysterious. His Highness has ordered his Agent at Peshawar to induce those Afghans who have abandoned their homes owing to his persecution or to private strife and taken refuge in British territory on the frontier to return to Kabul, paying their debts if they have contracted any. In compliance with his orders, the Agent has paid off their debts and sent them to Kabul. It is not known how they have been dealt with there. But news has been received to the effect that two Duranis have been beheaded on the charge of supplying information to the British authorities. The recall of Afghan refugees, the enlistment of new troops, and the canard that the Amir will surrender a portion of his territories to Russia and receive Bokhara from her in return will create suspicions against him in the public mind.

Jámí-ul-Ulúm, 14th July 1899.

The Khalifa of the Soudan and the Dervishes,

6. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, states that according to latest news thousands of Dervishes are ready to fight and die for the Khalifa in the Soudan, but that they do not possess an adequate supply of gunpowder.

It is expected that an expedition will be sent against him in August next. The question of the strength of the expeditionary force is already engaging attention: a large British force will be required.

NAIYÁR-I-ÁZAM, 12th July 1899.

7. The *Naiyar-i-Ázam* (Moradabad), of the 12th July, states that the countenance given to Christians in Crete during the last three years (by European Powers) has led to the utter destruction of property and religion of the Muhammadan residents. The entire property of the Musalmáns has been destroyed, along with (Turkish) State property worth ten million pounds sterling. The Christians have felled all the olive trees belonging to the Musalmáns. The total loss inflicted upon the Musalmáns during the last three years is estimated at twenty million pounds sterling, and 9,000 persons have been killed among them. This has been the case since Christians acquired ascendancy in Crete. But Christians have not been content with all this: they have gone further, demolishing mosques and building churches in their place at the instigation of the French Admiral. The silence (non-interference) of other European Admirals and of Prince George shows that they too have had a hand in this sacrilege. In spite of such (glaring) religious prejudices, the European Powers pose as votaries of peace and justice. Could Muhammadans live in Crete under such circumstances? The present state of things in Crete is very like that of Spain. It appears that in ten years not a single Muhammadan soul will be left in Crete. All "our" mosques will then either, God forbid, be turned into churches or drinking-houses (taverns). So long as the Musalmáns were strong, under the auspices of the Turkish Government, no such things happened in Crete. The Musalmáns are in great distress now: may Heaven have mercy on them!

Crete and the Musalmáns.

JÁMÍ-UL-ULÚM, 14th July 1899.

8. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, says that the following items of news are peculiarly interesting and significant. The Mehdi of the Soudan (the Khalifa?) has totally been crushed by "a class of the Soudanese Muhammadans themselves, so that not even a breath (of life) is left in him that he might move his hands or limbs." The Mullas have turned enemies to the Amir of Kabul. A kinsman of the Amir of Bokhara is creating trouble on the frontier of Afghanistan. An affray lately took place between Servians and Albanians, in which some Turkish troops were also involved. A dispute regarding (the possession of) Bunder Abbas has already arisen in Persian. How is it that, according to these reports there is no Muhammadan country which is free from trouble at present? Is there any design in giving currency to all these reports simultaneously? Are these to be contradicted one by one afterwards?

Simultaneous reports of some trouble or other brewing in Muhammadan countries.

OUDH PUNCH, 13th July 1899.

9. The *Oudh Punch* (Lucknow), of the 13th July, publishes a cartoon relating to affairs in the Transvaal. John Bull with a stout stick stands facing Transvaal (a hideous spectre with uplifted hands) but hesitates to launch the attack. The letter-press is: Just look at this combat!

England and the Transvaal.

RAHBAR, 16th July 1899.

10. The *Rahbar* (Moradabad), of the 16th July, referring to the impending war between England and the Transvaal, observes that the war between them will be like a struggle between an elephant and a mosquito. The Boers in the Transvaal number a lakh or a lakh and a quarter. Even if the Boers of the Orange Free State cast in their lot with their neighbours, the total numerical strength of the Boers would only be two lakhs. If the Transvaal has the folly to measure swords with the British Empire, God knows what fate will attend her. She will be simply nowhere.

Impending war between England and the Transvaal.

JÁMÍ-UL-ULÚM, 14th July 1899.

11. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, says that a certain newspaper has compared the President of the Transvaal Republic to the Amir of Kabul. But there is really nothing in common between them. The Amir expells no persons from his territories except those from whom he apprehends political danger. Even in the case of the

Illtreatment of natives of India in the Transvaal.

latter, he does not harass and heap indignities upon them by passing ambiguous (crafty and deceitful) laws. His orders are, on the other hand, conveyed in plain language; whereas President Krüger practises deception. When God himself is displeased with Asiatics, especially with Indians, what hope can there be of any man being pleased with them? To whatever country these unfortunate fellows resort, their thriftiness and other good qualities prove their ruin. "We" might complain of President Krüger's illtreatment if "we" received better treatment in other quarters. It is altogether absurd for the natives of this country to aspire to any amelioration of their present condition. Why, it is rather time for them to pray God to place the last straw on their back, which would break a camel's back, and thereby put an end to their miseries!

HINDUSTÁNÍ, 12th July 1899.

Praise of the Thakur of Gondal, Bombay Presidency.

12. The *Hindustáni* (Lucknow), of the 12th July, says that the native ruling chiefs who think that the end-all and be-all of English education and civilization is to ape European customs and manners, to marry English ladies, to squander their time and money on horse racing, to give costly dinners and entertainments to high-placed Englishmen to the neglect of their own relatives, &c., ought to send for a copy of the Administration Report of Gondal, a small Native State in the Bombay Presidency, and see what an educated native prince can do. Gondal is a very small State, smaller than Balrámpur, being only 24 square miles in area, and has a revenue of 15 lakhs of rupees a year. The chief, who is called Thakur, is an M. B. of a Scotch University, and is also well acquainted with the Ayurvedic system of medicine. He has sent his sons and daughter to England for education, and lately established a college in his State where the sons of poor gentry will receive education free. He has constructed wells for irrigation purposes at the expense of the State, and also helps tenants with the supply of seed and cattle. Several factories have been opened by him. The Government of India has recognised his able administration by conferring the title of G. C. S. I. on him.

JÁMÍ-UL-ULÚM, 14th July 1899.

The coming session of the Congress at Lucknow and the Local Government.

13. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, says that it seems very odd that the National Congress cannot obtain a (convenient) site at Lucknow to hold a session. The Congressists wish to secure the Shahmina plain, but a doctor advises that they should be assigned a locality near the Lunatic Asylum! The editor cannot understand how the flower of educated natives, who so affect the English style of living, collecting in the Congress camp, are expected to import disease with them when thousands of outsiders including the district persons are able to visit the towns in these provinces every week without spreading any disease. Again, (even if the Congressists are compelled to hold their session outside the city) will they not be permitted to leave their camp to visit the city? Verily, it is absurd to throw obstacles in the way of Congressists; it is all the same whether they hold their session on the plain of Shahmina or near the Lunatic Asylum. It will be held in Lucknow in any case, and any trouble caused them (in the matter of site) will but give a few minutes' satisfaction to a faction and do nothing more. The Lieutenant-Governor would, the writer thinks, do well to openly direct those men, who are under the impression that they will please His Honour by worrying Congressists, to give them the Shahmina ground for their meeting. This will add to the popularity of His Honour. Will the Congress achieve more than it has done during the last 14 years even if it is allowed to assemble at Shahmina? The Congress has become simply an annual festival: "Let it be held without any anxiety (fear)."

II.—GENERAL ADMINISTRATION.

HINDUSTÁN, 16th July 1899.

Need for disarmament in the frontier districts in the Panjáb.

14. *Hindustán* (Kálákankar), of the 16th July, adverting to Lord George Hamilton's reply, to a question in Parliament, to the effect that if partial disarmament in Peshawar, &c., was ineffectual, total disarmament would be enforced, observes that disarmament is a *sine quâ non* for the restoration of peace on the frontier. For some time past Pathans have

abused the privilege of carrying arms. Gangs of armed Pathans enter villages and commit daring robberies. The editor refers to the assaults recently made on three European officers at Lahore, and urges that these Pathans, who appear to be chiefly responsible for the increase of violent crime in the Panjáb, should be disarmed.

THE SAME.

15. The same paper, of the 11th July, referring, on the authority of Mr. Blake's letter published in the London *Morning Post*, to the orders recently issued by Lord Curzon to the Local Governments and Administrations for abbreviating annual departmental reports and the preparation of quarterly reports as well, says that the reform recommends itself on the grounds that departmental heads having less time to devote to the preparation the annual reports will be able to give more attention to other work and that there will be a reduction in the cost of printing. But the editor is afraid that the measure may lead to a good deal of useful information being withheld from the public.

Lord Curzon's orders regarding the shortening of the annual departmental reports.

HINDUSTÁNÍ, 12th July 1899.

16. The *Hindustání* (Lucknow), of the 12th July, in commenting upon the *Gaurakhi* sedition case, refers to the pleas urged by the proprietor and the sub-editor in their respective defence, and to their conviction by the Chief Justice who sentenced the former to a year's simple imprisonment and the latter to six months' simple imprisonment; and observes that nothing could be a greater mistake than to suppose that the objectionable articles in the *Gaurakhi* were published with a view to spreading disaffection among the people towards Government. The convictions are, however, fair and reasonable. Evidently the object of the writer of the articles was no other than to abuse Government. To comment on any particular measure or proceeding of Government in the strongest of language is one thing; but to indulge in gratuitous abuse of Government is another. Under the new law, the Judge, in deciding whether a man is guilty of sedition or not, has not to consider whether his writings will lead to any riots or disturbances or not. A very fine line divides free and fair criticism of Government measures from exciting disaffection towards Government; and the duties of an editor of a newspaper have thus become very delicate. The conductors of the *Gaurakhi* certainly failed to realize their responsibilities. The proprietor and editor of a daily paper could not be well advised in absenting himself for a week and leaving the conduct of the paper to a clerk on Rs. 20 a month. It was not a very edifying spectacle to see the proprietor and the sub-editor throwing blame on each other before the court and thus paving their own way to jail. The discontinuance of the publication of an obscure paper like the *Gaurakhi* can be no matter for regret to the Bombay community. But it is to be deeply regretted that Government was obliged to institute one more press prosecution, and that the opponents of the native press have been given a handle for reproaching it with being in the hands of low-paid and cowardly persons who indulge in mischievous writings but try to shirk responsibility when brought to book. Heavy responsibilities rest on the shoulders of native editors. On one hand it is their duty to comment freely and fairly on Government measures and proceedings; while, on the other, they ought to be on their guard that their writings are not liable to be misunderstood as aiming at the subversion of British rule.

Gaurakhi sedition case.

THE SAME.

17. The same paper says that Sir Antony MacDonnell has rejected the proposal for extending the license-tax at Cawnpore and has given his decision in favour of the levy of a house-tax, laying down the condition that no house which has a rental value of less than Rs. 3 a month is to be taxed. It is to be regretted that His Honour has come to a decision which is not only opposed to the wishes of the people but also to those of the Municipal Commissioners. The house-tax will greatly affect trade and may lead to its decline. It is to be hoped that these fears will prove groundless. The introduction of the house-tax will create widespread unrest in the town. The unrest would have been much less had the introduction of the house-tax been

Sir Antony MacDonnell's orders regarding the introduction of a house-tax at Cawnpore.

preceded by an inquiry into the expenditure of the municipality. The charges brought against the Municipal Board on the score of extravagance have not yet been contradicted. Government might consider the immediate introduction of the sewerage scheme necessary, but the residents would like to see it deferred until the expenditure were curtailed and the scheme could be carried out without any addition to the present local burdens of the taxpayer, which were but lately increased. It is a matter for regret that the people will have cause to be disatisfied with Sir Antony MacDonnell's orders regarding the house-tax.

AL BASHÍR, 3rd July 1899.

18. *Al Bashír* (Moradabad), of the 3rd July, received on the 13th idem. does not understand why History and Mathematics have been included among the subjects for the Deputy Collectors' Competitive Examination in the United Provinces. These two subjects, in the first place, form part of the curriculum of the University examinations, and, secondly, they are not needed at all for Deputy Collectorships. A knowledge of law, jurisprudence, and (English) language, administrative capacity, a good presence and character are the requirements of such posts, and the editor would thank Government if it removed the superfluous subjects from the examination and substituted practical ones. The editor also wishes to be informed of the names of those gentlemen who were up to this time appointed examiners for the Deputy Collectors' examination, of those qualifications which are taken into consideration in the appointment of such examiners, and of the names of the colleges where those candidates who have been appointed Deputy Collectors after undergoing the Competitive Examination were educated, so as to enable him to express his views on certain important points. Sound health is an essential condition for most (*sic*) Government appointments, and the *Bashír* will also be glad to see anybody determine the question whether or not a one-eyed person can be selected for an appointment as Tahsíldár, Deputy Collector, Munsif, or Sub-Judge, and whether the defect of having only one eye constitutes a bodily defect or not. According to the editor, it does not seem proper that a one-eyed person should sit on the bench in Court: there being fear lest suitors should be able to influence witnesses (standing) on the side of his artificial eye.

Subjects for the Deputy Collectors' Competitive Examination in the United Provinces.

THE SAME.

19. The same paper publishes a long communication from an "Oudh Taluqdár" in which he says that the very fact of the Entrance Examination having been prescribed as the minimum standard of educational qualification for Deputy Collectorships in the United Provinces, puts quite out of court the question whether it will be to the interests of the public and Government to fix the B.A. standard for Naib Tahsíldárs, or be simply a concession to a particular community, which has been much discussed in the columns of Muhammadan newspapers. The Deputy Collectorship is two steps higher than the Naib Tahsíldárship, and it is hardly likely that a higher examination will be prescribed for the lower post. Moreover, the defects (difficulties) in the proposal for raising the educational qualification for Naib Tahsíldárs have already been pointed out, and at least the Government of Sir Antony MacDonnell, who is always ready to listen to reasonable objections as is evident from his prompt removal of the disparity in the marks assigned for Urdu and Hindi for the Deputy Collectors' Competitive Examination, will not put it into practice. The Deputy Collectors' Competitive Examination, too, to which only graduates are admissible has been expressly declared to be merely a tentative measure, which implies that Government has misgivings as to its ultimate success. The writer thinks this system cannot last more than a year or so longer. It is altogether opposed to the interests of the Taluqdárs of Oudh, who, on account of their position and influence, are entitled to consideration in the matter of high public appointments. Perhaps the Taluqdárs have paid no attention to the new rules regarding the Competitive Examination for Deputy Collectors, otherwise they would have seen that not only have they now little chance of obtaining Deputy Collectorships under the extant rules, but that such persons are liable to be appointed to those posts and rule over them whose parents may be nobodies. The fact is that few Taluqdárs possess any independence of spirit; they are generally sycophants of Government and prefer

Educational qualifications required for Naib Tahsíldárships and Deputy Collectorships in the United Provinces.

to chime in with the authorities through self-interest. But Sir Antony MacDonnell does not like flatterers, and would not resent a representation made in respectable language as was seen in the case of the Court of Wards Bill. Why, the writer is inclined to think that, if Taluqdárs made a well-argued joint representation even for a permanent settlement of land in Oudh, His Honour would give a thoughtful consideration to the same. But they do not interfere with administrative affairs unless it be to backbite the *Nadwat-ul-Ulama*, &c. The writer hopes Sir Antony MacDonnell will see the unsuitability of the Competetive Examination rules to such an influential class of men as the Oudh Taluqdárs, and will not leave them to be cancelled by his successor.

SURMA-I-ROZÁR, 11th July 1899.

Degradation of Maulvi Tafazzul Husain, Deputy Collector, to a Tahsíldár.

20. The *Surma-i-Rozgár* (Agra), of the 11th July, observing that though Civilians in India are as a rule very intelligent and judicious, they do not exercise adequate supervision over their subordinates so as to duly punish those guilty of high-handed proceedings and corruption, and promote those who are well-behaved, diligent, &c., says that the authorities have apparently been led astray by the one-sided report of the late Mr. E. Galbraith, former Collector of Farukhabad, in degrading Maulvi Tafazzul Husain, Deputy Collector, Farukhabad, to a third grade Tahsíldár in Agra. The Maulvi has served under 27 Civilians during the period he has been in Government service, and holds certificates from them testifying to his ability and honesty. It is a pity that no consideration should have been paid to his exemplary character, &c., and he should have been degraded on the charge of failing to observe certain trivial points of procedure (routine). The action taken by the authorities in this case is not in keeping with the fair fame of British justice, and should be reconsidered by Sir Antony MacDonnell who is so famons for his justice.

POLICE PAPER, 10th July 1899.

The police officer in charge of a thána in the interior of a district, and his multifarious duties.

21. The *Police Paper* (Raipur), of the 10th July, referring to the ordinary duties of investigating crimes, &c., which the officer in charge of a police station (in the interior of a district) has to perform, says that he is also required to maintain certain registers in which he has to record the whereabouts, doings, character, &c., of notorious *badmashes* (bad characters), absconding criminals, receivers of stolen cattle, released prisoners, and eunuchs. Now every such officer's jurisdiction extends over some four or five hundred villages, and to keep watch over all these classes of criminals scattered in so many villages requires indeed some supernatural power to enable him to be present in several places at one and the same time, as the Hindu divine hero, Sri Krishna, is said to have possessed. Surely the thána officer ought to be relieved of some of his ordinary routine and investigation duties if he is to do his other work of keeping the registers with any honesty.

THE SAME.

Inconvenience caused by restriction of investigation into crimes to Sub-Inspectors of Police under the new rules.

22. The same paper agrees with a correspondent in holding that as, according to the new rules, no police officer of a lower rank than that of a Sub-Inspector can investigate a crime—and there is only one such officer attached to certain stations—much inconvenience is sometimes caused when cases of suicides, accidental deaths, and the finding of dead bodies are reported, and the officer is absent on some Government duty and may not return for days.

PRAYÁG SAMÁCHÁR, 10th July 1899.

Issue of warrants for recovery of arrears of water-rate at Allahabad.

23. The *Prayág Samáchár* (Allahabad), of the 15th July, says that hitherto warrants were issued against persons accused of most serious offences under the Indian Penal Code, and that according to native ideas the issue of a warrant against a person is a great disgrace to him. But the issue of warrants against house-holders living within the limits of the Allahabad Municipality, in utter disregard of their rank or position, is a very common thing. An ordinary policeman armed with a warrant enters the house of a defaulter *sans cérémonie* and distrains his chattels. Warrants are issued even against those gentlemen who supported the water-supply scheme from their seats on the Board. The issue of simple notices has been almost entirely discontinued.

NASÍM-I-AGRA, 15th July 1899.

Prosecution against some Municipal Commissioners at Agra for breach of Municipal bye-laws.

24. The *Nasím-i-Agra*, of the 15th July, says that Dr. Wazir-ud-din, Khán Bahádur, father of the Mir Munshi to Her Majesty the Queen-Empress, has been fined Rs. 50 by the Joint Magistrate of Agra for the breach of a Municipal bye-law. He has resigned his seat on the Municipal Board. Some other members have also tendered their resignations, and prosecutions have, it is alleged, been instituted against some of them. It is to be regretted that Municipal members are at once prosecuted for the slightest breach of Municipal bye-laws ; while officials who have caused heavy losses to the Board by their negligence are not even required to give an explanation.

BHÁRAT JÍWAN, 10th July 1899.

Conviction of a Swami on the charge of fraud.

25. The *Bhárat Jíwan* (Benares), of the 10th July, refers to the case of S. C. Bandopádhyaya, better known as Sadanand Swami, who, having obtained Rs. 20,000 from the Mahárája Gaekwar of Baroda, Rs. 2,000 from the Diwan of Junagarh, and Rs. 200 from the Diwan of Palanpur under the pretext of establishing a large orphanage, was lately put before the Second Presidency Magistrate of Bombay on the charge of obtaining Rs. 100 from the firm of Lakshmi Das Khemji by fraud. The Magistrate convicted and sentenced him to two months' rigorous imprisonment. The punishment appears to be inadequate.

AGRA AKHBÁR, 14th July 1899.

A lesson to be derived from the alleged hard lot of Muhammadans in India at the present time by her present and future rulers.

26. The *Agra Akhbár* (Agra), of the 14th July, publishes the 13th stanza of an Urdu poem, entitled " Complaint against India " by one Saiyid Aijaz-ud-din Faiq, in which the writer observes that the marks of the greatness of Muhammadans are still visible in India, though they themselves are no longer great, but are in great distress. They are fast forgetting their origin and changing their manners and customs, and a time is approaching when they will cease to remember their past altogether. But the treatment which India has accorded them in the later days will for ever be remembered and new arrivals will take a lesson from their fate and never fall into her snares. The new rulers of India will take care to keep a way open for escape (in time of emergency) ; they will keep at a distance from India (*i.e.*, not mix up with her children or settle down) and not be deceived like " ourselves " by her allurements.

AL BASHÍR, 19th July 1899.

Poverty of India and need for natives learning industries and supplying their own wants.

27. One Hamid Ali Khan, writing to *Al Bashír* (Etáwah), of the 10th July, giving a harrowing account of how thousands of families in India actually starve, and a large number of those persons also who appear neatly dressed are really penniless, and referring to the new tastes of Indians for foreign manufactures which have drained India of her wealth, bitterly laments the future prospects of her sons as indicative of still greater misery and degradation. The very contemplation of India's future is blood-curdling indeed, and involuntarily brings tears into one's eyes. Almost all " our " industries are gone, and there is hardly an article in " our " use which is not of foreign manufacture. Unless the people awake to a sense of their ever-declining condition, they will assuredly fall into the abyss of degradation. Were it not but for her agriculture, India would have long been ruined. It is high time that " our " well-to-do gentry and chiefs of States took to strictly using Indian-made articles however rude and course they may be, and sent some men at their expense to learn arts and industries in Japan where cost is small, and on the return of the latter started new factories under their supervision which would not only give employment to them but to numbers of other persons also who would likewise learn the arts from them.

BHÁRAT JÍWAN, 10th July 1899.

Working of mines in India.

28. The *Bhárat Jíwan* (Benares), of the 10th July, says that as coal is very largely consumed in England, owing to the existence of numerous factories, the coal mines there will be exhausted ere long. Englishmen will then obtain their supply of coal from India. Native capitalists had better start joint-stock companies at once for working mines before these pass into the hands of English companies. Last year Rs. 1,14,05,814 worth of copper was imported from foreign countries, although copper mines are to be found in every province of India. If

native capitalists would only work collieries and mines of copper and other metals they are bound to reap good profits.

29. The *Almora Akhbár*, of the 15th July, says that he would be a bold man who would deny that crime was as prevalent under the native régime as it is under British rule. But formerly few persons were driven by starvation to the necessity of committing offences: whereas now, on the other hand, hundreds are to be found rotting in jail simply with a view to escaping the pangs of hunger. The North-Western Provinces and Oudh Jail Administration Report for 1898 shows that the jail population, which was 34,421 on the 1st January 1898, fell to 29,680 on the 31st December, the fall being due, according to Major Mactaggart, to an abundant harvest and the low prices of food-grains. The increase of crime is due to the difficulty of earning a livelihood. When a man is unable to turn an honest penny in any way, he has recourse to illegal means as the last resort. Agriculture depends on timely rainfall; and other industries have declined owing to foreign competition. Young men turned out by schools and colleges cannot find employment. The education of a boy up to the Entrance standard costs about Rs. 1,500. If that sum were lent on interest it would fetch Rs. 15 a month; while a man who holds the Entrance Examination certificate cannot easily secure a post of Rs. 10 a month. The present system of education is in no small degree responsible for the misery prevailing in the country. The only remedy for the evil is the estalishment of technical schools in large numbers.

ALMORA AKHBÁR, 15th July 1899.

Cause of increase of crime in India.

30. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, publishes a picture and a brief life of Colonel Macdonald, "the conqueror of Omdurman." He was the son of an ordinary farmer, and has risen to his present position in the world by sheer dint of genius and military prowess. He is adored to-day throughout Great Britain by his countrymen, who appreciate the merits of a soldier. He first entered the army as a private, and by his remarkable services in Afganistan, Egypt, South Africa, and the Soudan, he now stands next to Lord Kitchener in military fame.

JÁMÍ-UL-ULÚM, 14th July 1899.

Career of Colonel Macdonald of Omdurman fame.

31. The *Bhárat Jíwan* (Benares), of the 10th July, on the authority of the *Indian Mirror*, refers to Mr. W. E. Copland's prediction reported in a recent number of the *Advanced Thought*, according to which the sun will enter a new combination of planets in the beginning of the next century. Such a combination occurs at an interval of 2,160 years. Jesus Christ was born under the present cycle, and the one which occurred 2,160 years prior to it witnessed the birth of Shri Krishna in India. There is, therefore, reason to hope that an incarnation (of the Deity) will take place in 1900, who will confer great benefits on mankind. The *Indian Mirror* observes that it has long been predicting a revolution in the religious condition of the world in 1900, and that Mr. Copland's prediction supports its own. The *Indian Mirror* advises the people to spend the remaining months of the current year in devotion and prayer as far as possible.

BHÁRAT JÍWAN, 10th July 1899.

Change of the cycle of the world in 1900 or configuration (*lit.* a circular course).

32. The *Rahbar* (Moradabad), of the 16th July, says that Sháh Muhammad Zia-ul-Haq, Tahsíldár of Sahaswan in the Budaun district, who was under suspension and has lately been ordered by Government to be prosecuted for bribery, has absconded. It is a matter of surprise and regret that although several corrupt officials have already been sentenced to various terms of rigorous imprisonment in Sir Antony MacDonnell's time, such low-minded officials have not mended their evil ways. The Amir of Kábul ordered a late General of his army, who was guilty of a similar offence, to be blown from a gun. If the Government of India does not like to deal with its corrupt servants in the same way, it should make over one or two of them to the Amir to be punished in his own way, which would at once put a stop to the evil. It remains to be seen what defence Sháh Muhammad Zia-ul-Haq will put in.

RAHBAR, 16th July 1899.

Prosecution of Sháh Muhammad Zia-ul-Haq, Tahsíldár of Sahaswan, Budaun district, on the charge of bribery.

33. The same paper complains that hardhearted Judges and Magistrates do not mete out evenhanded justice to European and native offenders, the punishment inflicted on the former being

THE SAME PAPER

Dispensation of justice in mixed cases.

nothing compared to that inflicted on the latter. Sixteen European soldiers outraged a Burmese woman in broad daylight at Rangoon, causing her death. They were put on their trial before the local High Court, but were all discharged. The residents of Rangoon forwarded a memorial to Lord Curzon who is an incarnation of justice and mercy. His Lordship has ordered a fresh inquiry into the case which will win for him the affections of the millions of India. Seven soldiers have been arrested and sent up to Court for trial. On the other hand, in the Saháranpur assault case, Mukhtar Ahmad, who was charged with assaulting Miss Ally, has been sentenced by the Judge to transportation for life, although the assessors found him not guilty. The editor has no sympathy with Mukhtar Ahmad. Men who are guilty of such offences should be severely dealt with by all means. Evidently the soldiers implicated in the Rangoon outrage case are guilty of a much more serious offence than Mukhtar Ahmad, and, it is to be hoped, will not receive punishment less severe than he. Gentlemen who pose as friends of India should not be content with merely advocating reforms in the administration, but should show by their conduct that they are really so. If any gentlemen of the long robe who have joined the National Congress are ready to defend offenders before Courts, their patriotism is all moonshine. Mr. Norton, the well-known Barrister of Madras, has accepted a brief on behalf of Gunner Low, who will be tried by the Madras High Court on the charge of causing the death of a native. It is to be hoped that during Lord Curzon's tenure of office the Judges will dispense impartial justice, and will not allow themselves to be influenced by race-feeling in mixed cases.

THE SAME.

Condemnation of whipping as a form of punishment.

34. The same paper says that hanging and whipping, being cruel and barbarous forms of punishment, should not be tolerated by Englishmen who pride in their civilization and mercifulness. Perhaps the time has not yet come for the abolition of capital punnishment. But the retention of whipping is a dark stain on the British administration of justice in India, especially when it has been abolished in England. No officer who has the least humanity in him will order a man to be whipped. There are some officers who are not known to have ever ordered an offender to be whipped; while, on the other hand, there are others who delight in inflicting corporal punishment. On the authority of the *Hitabdi*, the *Rahbar* states, that on the 22nd June last, Mr. Jarbo, the Deputy Magistrate of Rampurhat in Bengal, who is probably very fond of whipping, sentenced a man to 30 strokes of the cane under section 352 of the Penal Code, although whipping is not admissible under that section. The native medical officer who was consulted did not consider the man strong enough to undergo the sentence; but unable to oppose the wishes of a European Magistrate, he agreed to the man receiving 25 strokes. As the man was whipped he raised piteous cries, which led to a dispersal of the people who stood close by, but only served to irritate Mr. Jarbo as a red rag does a bull. Mr. Jarbo ordered the executioner to lay the strokes on heavier, exultingly pointing out where each one should be delivered. The man's body was covered with blood and his throat became choked, but there was no suspension in the execution of the sentence. The doctor stood aghast. The sentence was executed in full; but still one more stroke was inflicted on a particular part of his body which had escaped whipping, in accordance with the Magistrate's order. The Magistrate then ordered the unfortunate man to be taken down. This was done, and his friends took him home. He was in a precarious state the following day. Could anything be more cruel than this mode of punishment? Should Magistrates who deal with accused persons in this way be empowered to inflict sentences of whipping? If whipping be inadmissible under the section under which the man above referred to was convicted, can the punishment be undone? If such evil practices are not stopped in the time of a shrewd, just, and sympathetic Viceroy like Lord Curzon, what hope is there in the future?

RAHBAR, 16th July 1899.

Embezzlements in the Municipal office at Moradabad.

35. The *Rahbar* (Moradabad), of the 16th July, says that serious embezzlements in the Municipal office at Moradabad have come to light. Mian Jan, the Nazúl Muharrir, appears to have realized house rent from tenants, but not to have paid the money into the treasury. He is in the lock-up, and an investigation is going on.

III.—Legislation.

Telegraphic Press Messages Bill.

36. The *Hindustání* (Lucknow), of the 12th July, in the paragraph headed "The New Copyright Bill," observes that the development of the native press is an eye-sore to Anglo-Indian journals. They cannot bear to see native newspapers avail themselves of foreign news *gratis*. Government does not sympathize with their unreasonable wishes, but considers it just and fair to give protection to a telegraphic message, obtained at a heavy expense by a paper, for a period of 24 or 36 hours. Such protection is, no doubt, fair with a view to encouraging enterprising papers to obtain telegraphic news, but the protection should be restricted to republications and should not prohibit comments. For instance, a paper publishes a telegram received by it at its own expense. No other paper should copy it *verbatim* for a certain period of time, but it should be open to other papers to comment upon it at once. When the man in the street who reads it can comment upon it, there is no reason why the privilege should be denied to the members of the fourth estate. If the Bill does not interfere with this privilege of the press, it will be open to no objection. It is, however, incumbent on the native press to make its own arrangements for obtaining telegraphic messages from London. Six daily papers published in English are in the hands of natives, and the British Committee of the Indian National Congress in London is willing to supply telegraphic news to the conductors of these papers if they pay it only Rs. 100 a month each. Reuter demands five times the amount for the work.

Hindustání, 12th July 1899.

The new Rent Bill for the North-Western Provinces, and His Honour's conference at Aligarh with zamíndárs in respect thereto.

37. The *Oudh Akhbár* (Lucknow), of the 18th July, publishes an account of the conference which the Lieutenant-Governor held with zamíndárs of the Aligarh and Bulandshahr districts at Aligarh on the 12th idem to take their opinions on the draft of the new Rent Bill for the North-Western Provinces which has been prepared by his Government. The zamíndárs requested His Honour to grant them six months' time to consider the provisions of the Bill, as they had decided to do in a private meeting they held on the preceding day. The zamíndárs in the meanwhile, however, raised discussion on the provisions of certain sections of the draft Bill relating to the period proposed for the accrual of occupancy rights, the continuance of an enhanced rent determined by court for seven years, the permission to apply for enhancement of rent during the currency of a settlement of land, the declaration of the liability of right of occupancy to be sold in satisfaction of a decree, the misbehaviour of tenants as one of the grounds for their ejectment, and the sír land, and His Honour explained them, promising to let them know the opinions of the zamíndárs of other places consulted on the subject.

Oudh Akhbár, 18th July 1899.

IV.—Education.

Boarding-houses attached to colleges and schools.

38. *Hindustán* (Kálákankar), of the 14th July, referring to the orders issued by Mr. Cotton, the Chief Commissioner of Assam, for the establishment of a boarding-house at Calcutta to provide accommodation and boarding for forty Assamese students, highly approves of the scheme, and observes that similar boarding-houses should be established in connection with all colleges and schools throughout the country. The health of native students is not generally good, inasmuch as satisfactory arrangements do not exist at boarding-houses for the preparation of their food. The majority of them have to cook their own food and even to clean their cooking utensils. There should be one general kitchen for Hindus and another for Musalmáns at each boarding-house. In that case students would get good food at the proper time and be able to mess together, which would be conducive to health and mutual sympathy and concord among them.

Hindustán, 14th July 1899.

Legal education in Bombay.

39. The same paper, of the 13th July, says that it would appear from Lord George Hamilton's reply to a question in Parliament that the Bombay Government does not like to leave the management of education in law to private persons on the ground that they might give political education with legal education. The strong political agitation carried on by the Deccani Bráhmans has created doubts

The same.

in the mind of the Bombay Government. But still that Government is not well advised in withholding from private colleges the right of giving legal education. In Calcutta no law classes are attached to the Presidency College, such classes existing in only four private colleges. There is a Government Law School in Bombay, and the fees levied there from students fully meet the expenditure, and there is even a saving of three or four thousand rupees a year. The Government contemplates raising the fees, but has not strengthened the school. It should keep an eye on political agitators as it already does, but should not prevent private colleges from giving legal education.

PRAYÁG SAMÁCHÁR, 13th July 1899.

Supply of food to Hindu students in England.

40. The *Prayág Samáchár* (Allahabad), of the 13th July, says that Hindu students who proceed to England to prosecute their further studies can obtain nothing but meat for food. The *Indian Empire*, dated the 4th July, observes that such food is not palatable to Hindus, and urges that an association should be established in London to provide native dishes for Hindu students. A Chaube is anxious to know on which kind of dishes his caste-fellow, Kunwar Jagdish Prasad, will subsist in England. There is a Mrs. Turner in London who turns an honest penny by supplying native dishes to natives: let her be a butcher, a green-grocer or a grain-parcher or what she may, she cannot be expected to view the establishment of an association above referred to with favour. It remains to be seen whether Kunwar will patronize Mrs. Turner or the association.

V.—POST OFFICE.

JÁMÍ-UL-ULÚM, 14th July 1899.

Certain complaints regarding the office establishment of the Postmaster-General of the United Provinces.

41. The *Jámí-ul-Ulúm* (Moradabad), of the 14th July, publishes a long communication in which the writer gives details of certain past and present irregularities in the office of the Postmaster-General of the United Provinces. The greatest objectionable practice obtaining in the office consists in the improper distribution of work by the Superintendent. He gives superior work to such junior clerks who are his favourites and whom he desires to give promotion to, while he makes senior men do inferior work, so that when occasion for promotion occurs he can easily satisfy the Postmaster-General that such and such junior men are abler than senior ones, and thus have them promoted over the heads of their seniors, who, though in no way inferior to the former in general ability, cannot, on the spur of the moment, hold their own against the former in doing superior work by reason of their not having ever been trained therein. Lala Har Kishan Das, the late Superintendent of the Postmaster-General's office, managed to get his wife's brother, Lala Sri Kishan Das, into his office against Government orders on the subject. The later appointment of Lala Brij Bhusan Das, son of the said Superintendent, in the Dead Letter Office, has been open to objection on the same ground. The writer then gives long details of how Har Kishan Das succeeded in inducing the Postmaster-General to treat the Dead Letter Office as separate from that of his own in the matter of promotion of clerks up to Rs. 30, and as one in respect of posts carrying higher salaries simply to facilitate the promotion of his brother-in-law and son. Lala Har Kishan Das also acted most arbitrarily in transferring clerks from the Dead Letter Office to the Postmaster-General's office, and *vice versâ*, according to his own sweet will. He got his son Lala Brij Bhusan Das first appointed to officiate on a post of Rs. 10 in the Stock Depôt and then as a permanent clerk in the Dead Letter Office on Rs. 20 a month. This was contrary to the standing orders of the Postmaster-General on the subject of promotion of menials, holding posts of Rs. 10 or below, to clerkships. He cannot compose or translate anything into English. His knowledge of Urdu, too, is very poor; he makes many orthographical mistakes in Urdu writing. When Mr. Ham, late Postmaster-General, was on the eve of departure to England, Lala Har Kishan Das got him to sanction his most unjust proposals to transfer Pandit Mahadeo Prasad, Pandit Lachhmi Narain, and Babu Sitaram from the Postmaster-General's office to the Dead Letter Office, and Lala Adya Prasad, Babu Ashutosh, and Pandit Khareshwar(?) Prasad of the latter office to the former. The old Records Branch is in a most unsatisfactory state, the records being in utter confusion. There is only one clerk in this Branch, whereas at least three men are required. There is great need for weeding out useless old papers. The Pension Branch is equally mismanaged. Men have retired and

their pension papers have not been completed for eight or nine months past, to their very great inconvenience indeed. There is one joint head clerk for the Appointment and the Pension Branches, and the record keeper of the Appointment Branch is overworked. The latter is a very laborious man, but no attention is paid to the amount of work he has to dispose of. The Superintendent and some head clerks do not treat the clerks well. A new system of examination in English composition, dictation, and arithmetic has been introduced in to the office, so that unless a clerk passes it he is not to receive promotion. The institution of the examination system is absurd. If a man is able to do superior work he should be promoted without any such examination; if he is not, he may be superseded by one below him who is qualified to do the work.

VI.—Railway.

42. The *Bhárat Jíwan* (Benares), of the 10th July, referring to the frequent occurrence of accidents on railways during the current year, asks the railway companies to adopt effectual measures with a view to preventing them in the future.

Railway accidents.

Bhárat Jíwan, 10th July 1899.

VII.—Local and Miscellaneous.

43. The *Prayág Samáchár* (Allahabad), of the 13th July, says that the disgraceful condition of the principal street of the Allahabad City, which is littered with mud, is a good index to that of the by-lanes. But the native members of the Municipal Board being deaf to all local complaints, it is mere crying in the wilderness to make any such complaints. The well kept roads in the Civil Lines excite the envy of the residents of the City.

The unsatisfactory condition of the principal street of the Allahabad City.

Prayág Samáchár, 13th July 1899.

44. The *Agra Akhbár* (Agra), of the 14th July, complains that the Nai Basti Street at Agra, where respectable people live and pay large amounts of taxes, is in a very wretched condition. It is not flagged and remains littered with mud, while even such streets where sweepers live are paved with stone and are quite clean. The water standpost, too, is not carried into the Nai Basti street, but there is one at the entrance bordering on a bazár, so that respectable *pardanashín* women cannot draw water from it. The sweepers let the foul water of cesspools flow into the street.

Unsatisfactory condition of the Nai Basti Street at Agra.

Agra Akhbár, 14th July 1899.

45. The *Bhárat Jíwan* (Benares), of the 10th July, in a supplement, expresses deep regret at the death of Swami Bhaskaranand, the well-known ascetic, at Benares, in the 66th year of his age. Native Chiefs, Anglo-Indian officers, and European tourists who went to Benares paid visits to the Swami. He had many disciples, among whom are the son and heir of the Mahárája of Benares, the Mahárája of Durbhanga, the Mahárája of Nagod, the Mahárája of Ajodhya, and the Rája of Amethi. It is rumoured that Babu Gaya Prasad (deceased) of Cawnpore and Chaudhri Mahadeo Prasad of Allahabad intend to build a temple in his honour at Benares at an expense of two lakhs of rupees.

Death of Swami Bhaskaranand at Benares.

Bhárat Jíwan, 10th July 1899.

Allahabad:
25th *July* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

Executive Committee
Treasurer
Auditor
Officers
Delegates

Registration
Transportation
Auditing
Credentials
Hotel
Arrangements

CONFIDENTIAL.] [No. 30 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 26th July 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Gaur Káyasth ...	Allahabad ...	Munshi Shiva Prasád	For July ...	20th July ...	...
2	Káyasth Samáchár ...	Do. ...	Shádi Lál ...	„ June ...	23rd „ ...	250 copies.
	Twice a month.					
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th July ...	22nd „ ...	
	Thrice a month.					
4	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	20th July ...	23rd „ ...	400 copies.
5	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	„ „ ...	700 „
	Weekly.					
6	Agra Akhbár	Agra ...	Abdul Rahím ...	21st July ...	25th July ...	160 copies.
7	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	18th „ ...	22nd „ ...	300 „
8	Al Bashír	Etáwah ...	Muhammad Bashír...	17th „ ...	„ „ ...	325 „
9	Anís-i-Hind	Meerut ...	Banársi Dás ...	19th „ ...	25th „ ...	700 „
10	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	15th „ ...	22nd „ ...	500 „
11	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	„ „ ...	24th „ ...	467 „
12	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	24th „ ...	26th „ ...	245 „
13	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarup...	1st and 16th July ...	20th and 22nd July	...
14	Hindustání	Lucknow ...	Gangá Prasád Varmá	19th July ...	21st July ...	600 copies.
15	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	21st „ ...	22nd „ ...	300 „
16	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	16th „ ...	20th „ ...	500 „
17	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	„ „ ...	275 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	21st „ ...	24th „ ...	350 „
19	Naiyar-i-Azam	Moradabad ...	Ibn Alí ...	19th „ ...	„ „ ...	300 „
20	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Krishna.	12th „ ...	22nd „ ...	300 „
21	Nizám-ul-Mulk	Ditto ...	Munshí Fahím-ud-dín.	16th „ ...	„ „ ...	300 „
22	Oudh Punch	Lucknow ...	Sajjád Husain ...	20th „ ...	26th „ ...	500 „
23	Police News	Meerut ...	Maulvi Abul Hasan	16th „ ...	20th „ ...	400 „
24	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zaman Khán.	17th „ ...	„ „ ...	...
25	Rohilkhand Gazette ...	Bareilly ...	Abdul Azíz ...	24th June and 1st, 8th, 16th and 24th July.	21st and 26th July.	325 copies.
26	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihári Lál ...	21st July ...	25th July ...	40 „
27	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	16th „ ...	21st „ ...	200 „
28	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	19th „ ...	24th „ ...	150 „
29	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	20th „ ...	22nd „ ...	400 „
30	Vernacular Advertiser ...	Lucknow ...	Bábú Rámji Dás Bhárgava.	28th April and 7th, 14th, 21st and 28th May and 7th, 14th, 21st and 28th June and 7th and 14th July.	20th „ ...	500 „
	Twice a week.					
31	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th and 20th July	20th and 28th July	400 copies.
	Daily.					
32	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	19th, 20th, 21st, 22nd 24th and 25th July.	20th, 21st, 22nd, 23rd, 25th and 26th July.	526 copies.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDÍ.					
	Monthly.					
33	Chaturvedi Patriká ...	Agra ...	Hira Lál ...	For July ...	24th July ...	350 copies.
34	Sanádhyopkárak ...	Do. ...	Hirá Lál ...	„ „ ...	21st „ ...	400 „
	Twice a month.					
35	Jain Gazette	Muttra ...	Munná Lál ...	16th July ...	3rd July ...	700 copies.
	Weekly.					
36	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	22nd July ...	25th July ...	210 copies.
37	Bhárat Jíwan	Benares ...	Rám Krishna ...	17th „ ...	20th „ ...	1,500 „
38	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	20th „ ...	24th „ ...	800 „
	Daily.					
39	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	18th, 19th, 20th, 21st, 22nd and 23rd July.	20th, 21st, 22nd 23rd, 24th and 25th July.	214 copies.
	HINDI-URDÚ.					
	Weekly.					
40	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál ...	16th July ...	20th July ...	200 copies.

I.—Political and Foreign.

Rohilkhand Gazette, 24th June 1899.

Extension of Russian railways in Asia.

1. The *Rohilkhand Gazette* (Bareilly), of the 24th June, received on the 21st July, reproduces from the *Dár-us-Saltanat* of Calcutta, an article in which the writer says that Lord Salisbury rightly declared in a speech that railways are very useful for purposes of attack and defence in time of war. The construction of a railway in the Soudan was found necessary for the conquest of Khartoum. The European Powers have built their railways in China for the protection of their interests in that country, Russia taking the lead in the matter. The Russian railway system extends from St. Petersburg to China. The Muscovite has also introduced his railway in Persia, rendering her position perilous. But he will find her a hard nut to crack. The Persians are a brave people, and the former Persian Kings were once a terror to the world. But the Shah ought to know that mere physical strength will not do. He should take lessons in diplomacy and shrewdness from the Sultán of Turkey and the Amir of Kabul. Russia has extended her Khuskh railway, as it were, to the very doors of India; but the Indian Government does not yield the palm to her in the matter of railways. She therefore does not interfere with it, but seeks to increase her influence in other quarters in Asia. However, the mere possession of arms will not do. Courage is a *sine quâ non* to success.

Hadiyat-ul-Akhbár, 16th July 1899.

Transvaal imbroglio.

2. The *Hadiyat-ul-Akhbár* (Kanth), of the 16th July, referring to the war preparations in England, expresses a hope that better counsels will prevail with the Transvaal, and that she will grant the necessary rights to Uitlanders; otherwise the British Government will be obliged to carry out its threat and go to war with her.

Oudh Akhbár, 25th July 1899.

A suggestion for the appointment of learned Muhammadans in India as religious teachers in the schools in the Soudan.

3. The *Oudh Akhbár* (Lucknow), of the 25th July, says that religious instruction has been introduced into the schools established in the Soudan. Sirdar Kitchener desired to appoint the Ulama in Egypt as religious teachers; but it would seem from a newspaper that they object to go to the Soudan. If this rumour is correct, the Sirdar can obtain any number of learned Muhammadans in India for the purpose. Again, being fully alive to the blessings of British rule from personal experience, they would instil sentiments of loyalty among the Soudanese. At all events the Sirdar should give them a trial.

Hindustán, 20th July 1899.

Outrages on Mecca pilgrims in Arabia.

4. *Hindustán* (Kálákankar), of the 20th July, regrets to say that no satisfactory arrangements exist for the protection of the lives and property of Indian pilgrims in Arabia. Many of these pilgrims fall victims to robbers every year and never return. Referring to Mr. MacNeill's question and Mr. Brodrick's reply in Parliament on the 22nd June regarding attacks by Bedouins on pilgrims, the editor observes that Mr. Brodrick declared that the British Government had addressed the Porte on the subject, urging the need of measures for the prevention of these attacks and asking for compensation for losses suffered by pilgrims. If a Chinese lays violent hands on a German, Russian, or Frenchman, his country demands heavy compensation from the Celestial Empire, threatening hostilities if the least objection is raised. Large numbers of British Indian subjects are robbed and murdered in the sandy plains of Arabia every year. There is no reason why the Porte should not be required to pay adequate compensation for these outrages. The Sultán ought to pay compensation without demur, and make satisfactory arrangements for the protection of Mecca pilgrims in the future.

Rohilkhand Gazette, 24th June 1899.

Decline of Islám owing to mutual discord, and the success of Christians due to mutual concord and sympathy.

5. The *Rohilkhand Gazette* (Bareilly), of the 24th June, received on the 21st July, publishes an article on disunion, headed by a well-known Persian verse, which means that union leads to wealth, while discord is followed by poverty. The writer says that disunion has irresistible charms which few persons are able to withstand. It is in a way a divine curse which has befallen all persons, good and bad. If it is not checked, it will

prove fatal. The seeds of discord have been very deeply implanted in the minds of the people. They can make no progress until they are able to dislodge those seeds, and concord and sympathy grow up among them. Infidelity was once rampant in the world, and idols occupied the place which the Muhammadans call the "House of God." The Arabian prophet arose like a bright star and preached a true religion, which, with divine help, dispersed the dark clouds of infidelity which enveloped the earth. God never supports a sin or a vice, and there cannot be a greater vice than mutual discord. As long as the Muhammadans were animated by feelings of mutual concord and amity, they made conquests in all parts of the earth, and attained to unprecedented success and prosperity. But when the apple of discord was thrown among them, their power declined and the supremacy of the world passed into the hands of other nations. Islám has long been reduced to great straits, but the Muhammadans are quite indifferent to their present fallen condition. The writer has good reason to congratulate Christians among whom he finds race-feeling running high in all parts of India. The Christians are the only people who have escaped the pernicious effects of mutual discord; and this is the key of their success. Their dominion already extends over a large portion of the earth, and there is reason to think that the few small non-Christian kingdoms which are still to be found extant will be absorbed ere long, and all the great buildings on the face of the earth will bear the holy cross. Christians readily help each other in distress. In Christian countries public affairs are conducted by a body of statesmen. Those other countries which have absolute monarchs make gross mistakes and soon come to grief. When the maladministration in any of these countries becomes intolerable, "our just and merciful Government" is obliged to annex it. No thoughtful person will hesitate to assert that discord is the root of all misfortunes.

II.—General Administration.

6. The *Najm-ul-Akhbár* (Moradabad), of the 12th July, referring to the Rangoon outrage case, observes that Lord Curzon's intervention has led to the arrest of seven soldiers. Four of them have made confessions, but plead consent on the part of the woman concerned. But the plea will not hold water. The death of the woman from the effects of the injuries she received is conclusive proof of the fact that she was not a consenting party. She was a respectable woman. But even a professional prostitute would not agree to have sexual intercourse with any man in the presence of her grown-up daughter on the roadside. The Burma Government has done well in calling for a report from the Honorary Magistrates as to the character of the deceased woman. It is to be hoped that an example will be made of the offenders.

Najm-ul Akhbár, 12th July 1899.

Rangoon outrage case.

7. *Al Bashír* (Etáwah) of the 17th July, considers that one of the causes which prevents *rapprochement* between Englishmen and natives of this country is the attacks the Anglo-Indian newspapers make on the natives. These papers frequently cast aspersions on the loyalty of natives on most absurd grounds. Educated Muhammadans take to wearing the fez, and the *Civil and Military Gazette*, Lahore, smells therein the spread of discontent among them against Government! Similarly the *Pioneer* looks aghast at the issue of a large number of Hindu religious publications in the Bombay Presidency! Articles, in short, calculated to wound the feelings of natives, keep appearing in the Anglo-Indian newspapers, to which the native press reply with bitterness. This the latter would do well to avoid, and should write with moderation.

Al Bashír, 17th July 1899.

The Anglo-Indian and the native press.

8. The *Oudh Punch* (Lucknow), of the 20th July, in its supplement, expresses regret that the native press has lately been losing its prestige both in the eyes of Government and the public, but that no strong press association has yet been established to improve its condition. It is true that such movements were, some time ago, set on foot at two or three places in a half-hearted way, but they all proved abortive, as they were destined to be. It is surprising that although native editors are frequently getting into trouble,

Oudh Punch, 20th July 1899.

A suggestion for the establishment of a Press Association by native editors.

they do not rouse themselves from their sweet slumbers and take steps for self-protection. They should begin with protecting themselves from the losses they have to suffer at the hands of the persons who subscribe to their papers and publish advertisements in them.

RIÁZ-UL-AKHBÁR, 16th July 1899.

Gaurakhi sedition case.

9. The *Riáz-ul-Akhbár* (Gorakhpur), of the 16th July, says that the *Gaurakhi* sedition case has ended, the editor getting six months and the proprietor twelve months. Both the editor and the proprietor have been dealt with more leniently than was expected, for which the public ought to be thankful to the Judge. The tone of the articles in the *Gaurakhi* was very reprehensible. There is no need to apportion the responsibilities between the editor and the proprietor. It is to be hoped that their convictions will prove a warning to other evil-minded men. But these prosecutions are to be regretted to a certain extent, inasmuch as they will deter ill-disposed persons from giving vent to their real sentiments. Government should take special steps to know what they think and feel.

ANÍS-I-HIND, 19th July 1899.

Prosecution of the proprietor, &c., of a Vernacular Press at Meerut on the charge of bringing out an obscene book.

10. The *Anís-i-Hind* (Meerut), of the 19th July, states that the translator and publisher of the translation of the book entitled "The *Mujarr-bat-i-Bu Ali Sina*" (Tried Medicines of Avicenna) were previously convicted and punished with fine on a charge of bringing out an obscene book. Another translation of the same book was printed at the Hashmi Press, Meerut, and its proprietor, &c., have now been charged with the same offence. The case is pending before Mr. Broun, the District Magistrate; the accused having been released on bail.

BHÁRAT JÍWAN, 17th July 1899.

Plague in Calcutta.

11. The *Bhárat Jíwan* (Benares), of the 17th July, says that, according to the reports of plague officials, plague appears to be still lingering in Calcutta; while the people allege that it has entirely disappeared. It is difficult to account for these conflicting statements.

PRAYÁG SAMÁCHÁR, 20th July 1899.

Distinction made between Hindus and Muhammadans by Government.

12. The *Prayág Samáchár* (Allahabad), of the 20th July, says that if the Hindus recommend a reform, however beneficial it may be to the public, it will assuredly be deferred by Government, especially if it happens to be opposed even nominally by the Muhammadan community. On the other hand, Government is always ready to meet the wishes of the Muhammadans half way. Again, the Muhammadans invariably raise objections to any requests made by the Hindus, though the latter never put a spoke into the wheel of the former. It is to be regretted that the strong and just British rule, under which the leopard lies down with the kid, should make fish of one and flesh of the other. His Honour the Lieutenant-Governor should see his way to remedying this evil.

THE SAME.

Attitude of the authorities towards Hindus and Musalmáns.

13. The same paper says that it would seem that Government servants are forbidden to take part in political (*lit.* public) movements. This is the reason why those Government servants who were most anxious to witness the proceedings of the Congress session held at Allahabad, dared not approach the Congress pavilion. On the other hand, the authorities are too ready to support movements set on foot on behalf of the Muhammadan community. They themselves contribute to the funds of such movements, and induce others by pressure or persuasion to do so. If even the great arbiters of the destinies of the people are animated by such feelings, the Hindus ought to acquiesce quietly in their lot. The Muhammadan College at Aligarh enjoys the sympathy of European officials and receives liberal aid from Government. The Hon'ble Mr. LaTouche personally presided at a Sir Saiyad Ahmad Memorial Fund meeting while he was Officiating Lieutenant-Governor of these Provinces. Following his example other Civilians lent a helping hand to the Memorial Fund Committee, and money readily poured in from all directions. On the other hand, the authorities have turned the cold shoulder on the Central Hindu College at Benares. The promoters of that college are left to sink or swim. This disparity of treatment is to be deeply regretted.

14. The same paper says that it is well that Bábú Surendro Nath Banarji has been returned as a Member of the Bengal Legislative Council for the Presidency Division. A hot controversy has been raging between the *Amrita Bazar Patrika* and the *Hitabdi* regarding the question of his election for some time past. There should be no opposition to the election of Bábú Surendro Nath Banarji and Rája Rámpal Singh to the Provincial Legislative Councils. Where are better men to be found?

THE SAME.

Return of Bábú Surendro Nath Bana·ji to the Bengal Legislative Council.

15. *Al Bashír* (Etáwah), of the 17th July, says that according to a European correspondent of the *Pioneer*, British officers in India do not obtain correct information regarding the condition, feelings, &c., of the natives, because they do not mix freely with the latter, and that therefore this needful information should be sought for through the agency of non-official Europeans. But non-official Europeans are more unpopular with natives than official ones, and Government should insist upon its European officials cultivating friendly intercourse with natives, receiving visits from them every day at a fixed time, and freely conversing with them on various topics, and taking part in their meetings, wedding celebrations, funeral rites, &c. The more a European official acquires familiarity with natives and becomes popular with them, the more he should be honoured by Government. It is also necessary that secret spies from both communities should be entertained in every city and tahsíl, to report the thoughts, feelings, &c., of the people to the District Magistrate. This system obtains in Turkey, and is necessary in India as well. Of course no immediate action should be taken on the report of a spy against an individual, until it has been confirmed.

AL BASHÍR, 17th July 1899.

Alleged need for the inauguration of an espionage system in India.

16. The *Liberal* (Azamgarh), of the 16th July, has received rumours regarding a most painful occurrence at Sagri, district Azamgarh. A female zamíndár was arrested for (non-payment of) Government revenue due from her. She was dealt with in a most tyrannical way, and this led her to attempt suicide. A charge of the offence was brought against the woman, with misstatement of facts, in the court of Munshi Mahadeo Prasad, late Tahsíldár of Sagri, who convicted and punished her with imprisonment. If these allegations are true, then the editor cannot understand how such an occurrence could have happened under the règime of the present Government. Serious notice of the conduct of the process-server, the police, and the Tahsíldár concerned should be taken. The District Magistrate is said to be busy enquiring into the case.

LIBERAL, 16th July 1899.

The case of an attempt at suicide by a woman smarting under ill treatment received from the tahsíl employés at Sagri, district Azamgarh.

17. The *Oudh Punch* (Lucknow), of the 20th July, publishes an imaginary dialogue between a Kotwal, who is sometimes called Captain and by whom a European District Superintendent of Police is evidently meant, a Sub-Inspector of Police, and Lala Khushamad Prasad, who appears to represent a Deputy Collector. Lala Khushamad Prasad is, of course, a fictitious name, the word *khushamad* meaning flattery or sycophancy. The Kotwal asked the Sub-Inspector, who called upon him early in the morning, if subscriptions were fairly coming in. The Sub-Inspector triumphantly replied that by his influence subscriptions freely came in, while all the efforts of the promoters of the Nadwat-ul-Ulama, the Hindu College, and the Sir Saiyad Ahmad Memorial Fund to raise the wind in that district had been fruitless. All the police officials in the district were willing to contribute a month's pay each. The Kotwal was quite delighted at hearing this, and expressed a hope that the arrangements would be complete by the time his *pir* (spiritual guide), who was shortly expected, arrived. At this time the orderly reported the arrival of Lala Khushamad Prasad who was at once called in. The Kotwal told the Lala that he was much pleased with him, and had spoken highly of him to the Collector or Deputy Commissioner (*bara sahib*). He replied that he was a mere slave to his "slippers," that he had freely realized subscriptions from all the taluqdárs in his *iláqa* (territorial jurisdiction), and that none could be expected to object to contribute towards such a laudable object as the erection of a church (*maâbad*, a place of worship), telling

OUDH PUNCH, 20th July 1899.

Collection of subscriptions by a District Superintendent of Police for the construction of a church, and his consequent transfer by Government.

the Kotwal *sotto voce* that he had represented the Wazir (Minister or Viceroy ?) to be a member of the same church. The Kotwal expressed great satisfaction with him, and assured him that he was in the good books of all the officers, Executive and Civil. The Lala told the Kotwal that he was already able to play cricket, that he had sentenced the notorious Chanda to transportation for life, thus putting an end to theft, &c., as Sir Antony MacDonnell has done to bribery, and also promised to realize subscriptions from the pleaders and ministerial officials (*amla*). In the meantime, the orderly delivered a newspaper to the Kotwal who immediately dropped it after opening it, and indignantly exclaimed "Damn, damned fool, damn your eyes." The Lala asked the Kotwal if the newspaper contained any unhappy news. The Kotwal replied that he was transferred, at which the Lala and the Sub-Inspector expressed their astonishment. The Kotwal said that the policy of the present day was quite mysterious, and that he could not understand why he was transferred when his immediate superior and the whole of the district were highly satisfied with him. The Lala condemned his transfer as most unfair, and expressed regret that he (the Lala) was undone. The Kotwal sang a song in which he assured the Lala and others that he would never forget their love and obedience, and complained how his services in building a church were requited and that he was very sorry that he was not given an opportunity to pray therein even once. He was followed by the Lala, who recited a song expressing sorrow that the construction of the church, far from leading to his promotion, proved injurious to him, declaring that he was so much attached to him that he carried out his wishes in all matters and did not let off any persons sent by the police for trial; and expressing a wish that his superior officer (who made the transfer) might be told that his rule would come to an end by such acts. On the other hand, the Sub-Inspector, in his song, viewed the Kotwal's transfer with feelings of great relief, and declared that neither Hindus nor Muhammadans could be expected to contribute voluntarily to the construction of a church. At this both the Kotwal and the Lala ran after the Sub-Inspector with sticks in their hands, but he escaped.

ROHILKHAND GAZETTE, 24th July 1899.

Issue of orders by the Calcutta High Court regarding the offer of prayers by Muhammadan assessors, &c., in courts.

18. The *Rohilkhand Gazette* (Bareilly), of the 24th July, says that the Sessions Judge at Dacca refused permission to the Muhammadan assessors in a case to offer their prayers. But the Calcutta High Court has issued orders that no Muhammadan should be interfered with in the matter of prayers, and that a court should adjourn at prayer time. It is to be hoped that the Allahabad High Court will follow suit.

ANJUMAN-I-HIND, 15th July 1899.

Need for cheap food grains in India.

19. The *Anjuman-i-Hind* (Lucknow), of the 15th July, referring to the fact that the rise and fall in the prices of articles of commerce are chiefly due to the law of demand and supply, says that though the rates of food grains are chiefly regulated by that law, they are greatly affected by the enhancement of revenue assessments by Government at every revision of settlement. The landowners in England contemplate advocating the imposition of a duty on imports of Indian food grains into their country as a retaliatory measure against the imposition of the 3½ per cent. import duty on English cottons by the Indian Government. But if English landlords succeed in their endeavours, there will be a fall in the prices of food grains in India, which will be a perfect godsend to the people. The British Government having both England and India under its rule, will, it is to be hoped, pay due consideration to the interests of both countries in the matter.

AL BASHÍR, 17th July 1899.

Census of agricultural cattle in the United Provinces.

20. *Al Bashír* (Etáwah), of the 17th July, says that the census of agricultural cattle which Government has ordered to be taken in the United Provinces is no doubt a useful measure, enabling the authorities at future censuses to determine whether the condition of agriculturists has been improving or otherwise. But this census will give rise to misgivings in the minds of the peasantry, to reassure whom the true object of the measure should be explained to them through the police and Tahsíldárs.

21. The same paper says that though there is piping peace and progress all along the line in India at the present time, the condition of both tenants and landlords is quite deplorable. If the zamíndárs do not rack-rent the tenants nor does Government exact excessive revenue from the former, then why is there no amelioration in the condition of the peasantry, who still continue to wear the cheapest clothes and eat the cheapest grains as formerly? Similarly hereditary zamíndáris, and even muafis granted by the British Government, have disappeared in satisfaction of loans, and most of the existing ones are encumbered with debts. The first cause of such abject poverty among the agricultural classes is the heavy cost of litigation, and the second one the high rates of interest charged to them by the village Shylocks. When an agriculturist once borrows money from a money-lender, he remains indebted to him for life. If Government is anxious to ameliorate the condition of the agricultural classes, on whom depends the prosperity of India, let it appoint a commission to enquire into the causes of their poverty and start agricultural banks for their relief. Should Sir Antony MacDonnell adopt the writer's suggestion, His Honour would confer a lasting boon on these Provinces.

THE SAME.

Suggestion to start agricultural banks in the United Provinces.

22. The *Rohilkhand Gazette* (Bareilly), of the 24th July, publishes a communication in which the writer complains that the Hindu landholders in the village of Haldi, pargana Mirganj, Bareilly district, are highly displeased with their Muhammadan tenants, especially Chandra Sahai, who is determined to turn out all Muhammadans from his estate. Several men have already left the village owing to his intolerable severity, and others intend shortly doing so. A woman of ill-fame was instigated to accuse one Azim-ullah, a carpenter, of incendiarism. On investigation the charge was found to be utterly false. Two Muhammadan chaukidárs declined to support the woman in the case; and Chandra Sahai therefore had false charges brought against them by his tenants. The Tahsíldár's inquiry disclosed the true facts. The woman has now instituted a prosecution. Chandra Sahai is imitating his father, Kewal Sahai, in his hostility to Muhammadans. Kewal Sahai once burnt a *tazia*, for which he was severely punished.

ROHILKHAND GAZETTE, 24th July 1899.

Alleged opposition of a Hindu landholder in Haldi, pargana Mirganj, district Bareilly, to Muhammadans.

23. The *Anís-i-Hind* (Meerut), of the 19th July, says that reports of thefts, dakaitis, and assaults which have been so frequently received of late from certain districts in the Panjáb, clearly show how the Panjábis are helplessly at the mercy of ruffians, and the police are powerless to check them. The public roads in Ferozpur, Amritsar, and even in Lahore have become altogether unsafe. Ruffians not only freely plunder passers-by, but also shed their blood. Even European officers are not free from their attacks: three of them having lately been assaulted at Lahore.

ANÍS-I-HIND, 19th July 1899.

Thefts, dakaitis and assaults in certain districts of the Panjáb.

24. A Hamírpur correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 21st July, sadly referring to the late sovereignty of Musalmáns in India, says that much of their present misery and indigence is due to their mutual ill-will and discord, and to their backwardness in Western education.

MEHR-I-NIMROZ, 21st July 1899.

Indian Musalmáns and Western education.

25. A Sháhjahánpur correspondent of the *Anís-i-Hind* (Meerut), of the 19th July, referring to what Government has already done to prevent men from practising cruelty to asses, ponies, and bullocks, urges that bird-fighting, which some well-to-do persons are so fond of indulging in is very cruel and sickening and should be put a stop to by law.

ANÍS-I-HIND, 19th July 1899.

Need for prohibiting bird-fighting by law.

26. *Hindustán* (Kálákankar), of the 22nd July, gives the substance of the resolution of the Bengal Government on the Annual Report on Emigration from the port of Calcutta to British and foreign colonies for 1898, as published in the supplement to the Calcutta Gazette, dated the 12th July 1899, and highly approves of the orders of His Honour the Lieutenant-Governor of

HINDUSTÁN, 22nd July 1899.

Emigration of natives from the port of Calcutta to British and foreign colonies.

Bengal for awarding compensation to persons who are sent to Calcutta at great personal inconvenience and there rejected as unfit. Referring to the lapse of some estates belonging to deceased emigrants owing to inability to trace their heirs during the year, the editor urges that a book containing the names and other particulars furnished by emigrants at the time of registration should be published by the Protector of Emigrants (every year). Moreover, the Colonial Governments should issue lists of emigrants residing in their respective colonies, from time to time, and the lists reproduced in the provincial official gazettes. The publication of such lists would greatly help the tracing of the heirs of deceased emigrants.

III.—Legislation.

Oudh Akhbár, 21st July 1899.

27. The *Oudh Akhbár* (Lucknow), of the 21st July, approving of the system which the Lieutenant-Governor has adopted of holding conferences with zamíndárs in order to ascertain their views on the North-Western Provinces Rent Act Amendment Bill, observes that the measure has not, so far as the writer knows, been received with satisfaction by the landowning classes, some of its provisions being too severe (unfavourable) for them. To improve the condition of tenants is an excellent idea in itself indeed; but regard should also be paid to the rights of zamíndárs. The condition of 12 years' continual cultivation of a piece of land by the zamíndár before it can be treated as his *sír*, which is laid down in clause (*b*), sub-section (7) of section 3, should be removed, otherwise in the event of a zamíndár's estate being alienated before the lapse of that long period, he would have no means of livelihood left to him. The provisions made in section 7, regarding the rate of rent to be assessed on *sír* held by a proprietor whose land has been alienated, farmed out, &c., virtually mean the same thing as provided for in the old Act, and hence a mere change in the wording, as has been done in the new section, is not desirable. Those proprietors who are to be called ex-proprietary tenants, should be shown no further concession in respect of their *sír* than that they be allowed to have a hereditary right in it, can improve it without securing previous permission of the zamíndár, and be not liable to ejectment without receiving compensation for improvement. Section 8 will enable not only a tenant who continues to occupy for 12 years, one particular plot of land, but such tenants also who may occupy different plots at different times under the same proprietor, to become occupancy tenants. Under the old Act a tenant became an occupancy tenant after he had continuously occupied (a piece of) land for 12 years, because, by reason of his having been constantly in possession of the same land, he enriched it with accumulating manure and thereby acquired a right in it. Whereas, under the new provision, a tenant will acquire occupancy rights without having done anything to improve the land and thereby acquire a special right of occupancy therein. Again, the *Explanation* added to section 8, which makes the occupation of grazing-land or grove-land the same as that of land under cultivation, will result in no pastures, &c., being left in villages for grazing cattle. With reference to sections 9A, 9B, and 9C, which are apparently meant to improve the condition of agriculture and agriculturists, the writer thinks that in order to secure this object both occupancy and ex-proprietary tenants should be prohibited altogether from sub-leasing their holdings or portions thereof, so that none but such persons who cultivate land themselves or on their own account should seek to hold land, and not money-lenders, &c. Occupancy or ex-proprietary tenants may at the most be allowed to sub-let, only when they have occasion to be away on pilgrimage. Properly speaking, these classes should be required to cultivate their own lands and sub-let only a portion of them for not more than a year in cases of necessity. When an original tenant abandons his holding, his contract with his sub-lessee should not be made binding on the zamíndár, and the sub-lessee should be declared to be without any right in the land held by him. In sub-section (6) of section 9A, in place of "at the end of the agricultural year next following the death of the sub-lessor" should be substituted "at (by ?) the end of *three* agricultural years following, &c." So that in the case of a zamíndár living in a distant place, he may have ample time to eject the sub-lessee. The amendment made in section 35 will not facilitate the ejectment of tenants for arrears of rent, unless they are declared liable to be ejected at once on the bare proof of the arrears being due from them, without any consideration

The North-Western Provinces Rent Act Amendment Bill.

being paid to their claims for compensation for any improvements made in the land. None of the various grounds specified in section 36, on which a non-occupancy tenant can be ejected, are satisfactory. Suppose a zamíndár desires to cultivate, build a house on, &c., land occupied by a tenant, he cannot eject him unless some one of the grounds enumerated is present in his case. It would therefore be better to make the provision for the service of a written notice of ejectment on a non-occupancy tenant *optional*, so that zamíndárs and tenants-at-will may be able to privately arrange the change of a holding or the settlement of the rate of rent between themselves, without the necessity of having to go to court every time a holding is to be changed, &c. A contract entered into by a zamíndár and a tenant may, however, be required to be reduced to writing, so as to avoid fraud. The period of seven years for which a non-occupancy tenant is allowed, in (*b*) of section 39, to remain in occupancy of his holding at an enhanced rent determined by a court is too long, and the words "with the permission of the landowner" should be added after the words "the present value of any improvements which the tenant may have effected in his holding" in the said sub-clause. The *Explanation* added to clause (*m*), section 95 is too severe. A zamíndár cannot be held responsible for difference in the decisions of a lower and an appellate court, so that dispossession by order of a lower court, which is finally reversed by an appellate court, should not be held as 'wrongful dispossession.' [The *Khairkhwah-i-Am*, (Dehra Dún), of the 16th July, says, on the authority of the *Mehr-i-Nimroz*, that, under the new Rent Bill, even non-occupancy tenants will not be liable to ejectment whenever the zamíndár wants to turn them out. This will curtail the powers of the zamíndár. The relations between occupancy tenants and the zamíndár are not generally friendly; and now that non-occupancy tenants are going to be placed on an almost equal footing with occupancy tenants, the condition of the zamíndár will simply become worse. The *Tohfah-i-Hind* (Bijnor), of the 20th July, also protests against the restrictions placed even on the ejectment of non-occupancy tenants as ruinous to the interests of zamíndárs, but expresses satisfaction that the Lieutenant-Governor has afforded zamindárs an opportunity to submit verbally to him their objections to the new Rent Bill. The *Hindustání* (Lucknow) of the 19th July, says that before Government calls upon zamíndárs to give occupancy rights to tenants-at-will after they have cultivated a holding continuously for twelve years in order to give the latter an interest in the land, it should give permanency of settlement to the former as well to induce them to improve their estates. The new provisions regarding *sír* land should be modified, so that when a zamíndár is obliged to part with his estate, he may be left some land to cultivate on terms better than those allowed to ordinary tenants. It is well that Government has decided to take directly the personal opinions of zamíndárs on its Draft Bill before introducing it into the Legislative Council.]

IV.—Education.

28. *Hindustán* (Kálákankar), of the 18th July, does not approve of the orders issued by the Director of Public Instruction in Assam prohibiting teachers in Government schools and other educational officials from acting as private tutors to any students. Medical officials, after performing their duties, are at liberty to attend private patients. Similarly, schoolmasters in Bengal, Bombay, and other provinces are not forbidden to take in private pupils. Assam is a very backward province, and if the prohibition in question is not withdrawn by the Director of Public Instruction, the spread of education will be much retarded. There seems to be no harm if schoolmasters privately teach the sons of well-to-do men out of school hours.

Teachers in Government schools in Assam, and private tuition.

Hindustán, 18th July 1899.

29. The *Naiyar-i-Azam* (Moradabad), of the 19th July, in a communication from Simla, publishes the proceedings of the third annual meeting held in the Jama-i-Masjid at Simla on the 18th June last, in support of the Nadwat-ul-Ulama. Munshi Imtiaz Ali, retired Munsif, presided, and there was a very fair attendance, but the permanent residents were conspicuous by their absence. Among the speakers were the President and Maulvi Abdul Karim of Meerut, Maulvi Muhammad Shah of Delhi and Maulvi Ghulam Muhammad who made suitable speeches. The meeting resolved to establish an association at Simla to

Meeting held at Simla in support of the Nadwat-ul-Ulama.

Naiyar-i-Azam, 19th July 1899.

promote the aims and objects of the Nadwat and passed a vote of thanks to the residents of Shájahánpur who had liberally contributed to the funds of the Nadwát, making special mention of a lady who had made a gift of two villages. A subscription list was opened, and subscriptions amounting to Rs. 200 promised, Maulvi Ghulam Muhammad heading the list with a donation of Rs. 20.

V.—Post Office.

JÁMÍ-UL-ULÚM, 21st July 1899.

Certain complaints regarding the office establishment of the Postmaster-General of the United Provinces.

30. The *Jámí-ul-Ulúm* (Moradabad), of the 21st July, in continuation of the previous issue, publishes another portion of a communicated article, in which the writer contends that promotion given to clerks in the office of the Postmaster-General in the United Provinces is not generally based on fair play but on jobbery. Recently one Pandit Kesho Deo, a drafter, was promoted to the Head Clerkship, General Branch, from Rs. 80 to Rs. 100 a month, and Pandit Ganpat Ram in his place from Rs. 70 to Rs. 80 a month, in supersession of the claims of Lala Jagat Narain, who is a very able man. Again, Pandit Ganpat Ram, though promoted to the drafter's post, is not required to do the work of that post. This is a very general practice in the office: men receive promotion, but are allowed to continue to carry on the work of their former appointments; and the result is that those drawing Rs. 20 a month draft, while those getting higher pay receive, reference, despatch, &c. This is a very objectionable practice indeed, and proper distribution of work should be made, so that clerks drawing higher salaries should be made to do superior work. Janki Prasad, Kristo Lal, Mannu Lal, Jogendro Nath, Bijai Narain, Manohar Lal, Sri Krishan and others have received promotion, but continue to do their old work. The newly instituted system of examining clerks in English composition, &c., before giving them promotion is absurd. A clerk should be given a trial in a higher post when promotion is due to him, and if he is found competent enough to discharge the duties of his new post he should be confirmed in it without any examination in composition, &c. The Dead Letter Office and the Stock Depôt establishments should not be treated as separate from the Postmaster-General's Office, but all as one office; so that clerks may receive promotion according to seniority, &c., in any branch.

VI.—Railway.

NAJM-UL-HIND, 12th July 1899.

Assaults on women on railways.

31. The *Najm-ul-Hind* (Moradabad), of the 12th July, regrets to say that railway travelling is becoming more and more dangerous every day for women. No week passes without an assault being made on a woman on a railway. But recently the assistant station-master accompanied by two other railway employés entered a waiting-room at the Hugli station in the small hours and assaulted a young woman who was asleep. She raised an outcry which awakened her husband and other relatives. The police appeared on the scene and prosecuted the railway officials under section 354 of the Penal Code. The report of another similar case hails from the Panjáb. The guard of a train found a woman travelling in the female carriage without a ticket. She was removed from that carriage and taken to a first class carriage where the guard outraged her. According to the *Prayág Samáchár* the outrage is much talked of on the railway, but no notice of it has yet been taken by the authorities.

VII.—Local and Miscellaneous.

JÁMI-UL-ULÚM, 21st July 1899.

Death of Khán Bahádur Muhammad Bhai Ibrahim Husain, a Justice of the Peace and a Khoja rais of Bombay.

32. The *Jámí-ul-Ulúm* (Moradabad), of the 21st July, referring to the recent death of Khán Bahádur Muhammad Bhai Ibrahim Husain, a Justice of the Peace and a *rais* of Bombay, says that he was a great benefactor of the Khoja community to which he belonged, building a plague hospital, a segregation camp, an observation ward and a dispensary for the benefit of the people of his class. Such patriotic men are rare. God knows what is to become of India that she is losing her noble sons one after another so fast!

33. A correspondent of the *Anís-i-Hind* (Meerut), of the 19th July, regrets, in a long article, that newly educated native reformers advocate that native women should be given education and liberty like their sisters in Europe. But they forget that there is a vast difference between Indian and European women. Among Europeans, marriage is a mere civil contract which may be dissolved or made void at any time, and one woman may have several husbands one after another in her lifetime. Moreover, filthy lucre and not love is the chief consideration with women in Europe in selecting husbands for them. The writer here quotes examples of three European and American girls who lately married rich men who had one foot in the grave simply to secure their wealth. The case with the natives of this country is quite different. Marriage is a religious sacrament with them, and cannot be dissolved even with death, and the result is that native women sincerely love their husbands. There have been examples even in very recent times of certain women taking their own lives on their husband's death. It is a pity that educated young men do not know the noble principles of their religion, owing to their ignorance of their native language, and thoughtlessly urge the assimilation of the condition of native women with that of European ones.

Anís-i-Hind, 19th July 1899.

Question of female education and liberty in India.

34. The *Oudh Akhbár* (Lucknow), of the 24th July, publishes a short abstract of a lecture, which one Swami Sagunji lately delivered on "Union" at the house of Munshi Sakhawat Husain Khan, Vakíl, at Sháhjahánpur. The lecturer urged that truth was the same in all religions. Whenever evils increased, some great man took certain special measures to remedy them, while the moral injunctions he inculcated were the same as those enjoined by the existing religions. These special measures, together with the long prevalent moral principles, were taken as a new religion, and thus religion after religion has sprung up in the world to suit special exigencies. To endeavour then to convert the whole world to any one particular religion is therefore futile; and even if it were possible to do so, various sects would grow out of itself in course of time, as they have grown out of Hinduism and Islám. If the leaders of the various existing religions meet together and listen to truths inculcated by their respective religions, they can easily find a common basis for agreement and concord, and thereupon raise their superstructure of union. It is therefore absurd for people to assert that union is impossible in India because there are so many religions in existence.

Oudh Akhbár, 24th July 1899.

A lecture on union among the various denominations in India.

35. Pandit Bihari Lal Sharma, Municipal Commissioner and proprietor of the *Safir-i-Qaisar* newspaper published at Rae Bareli, has circulated a notice with his newspaper dated the 21st July. In the notice the Pandit regrets to say that there are lakhs of Bráhman girls of a marriageable age, but that their parents are unable to provide for their marriages owing to their poverty. He intends to establish a marriage fund for the benefit of such persons, and has framed rules, copies of which will be supplied to any man on receipt of a half anna postage stamp. No person who joins the fund will have to pay more than Rs. 75 under any circumstance, while he will receive several hundred rupees at the time of a girl's marriage in his family. Work will be commenced on receipt of 200 applications for joining the fund.

Safir-i-Qaisar, 21st July 1899.

Notice regarding the establishment of a Bráhman marriage fund at Rae Bareli.

36. The *Oudh Akhbár* (Lucknow), of the 22nd July, complains that *daláls* or brokers are a great public nuisance in the Indian markets. When a stranger enters a city, they besiege him like so many thugs of old and take him to a shop where the goods he wants are to be had. There they leave him to the tender mercies of the greedy shopkeeper. They give him no help in making his purchases at fair rates, but ask the shopkeeper by secret hints and gestures to fleece him to his heart's content. A lady contributed a letter to a recent number of the *Oudh Akhbár* on the tricks of the brokers at Benares. Their brethren at Lucknow do not yield the palm to them in any way, but possess a special aptitude to detect strangers. Honest and well-to-do traders should have nothing to do with these unconscientious brokers, who are a great obstacle to the development of local trade.

Oudh Akhbár, 22nd July 1899.

Brokers at Lucknow.

AGRA AKHBÁR, 21st July 1899.

Bad condition of roads at Agra.

37. The *Agra Akhbár*, of the 21st July, complains that the metalled roads at Agra are in a disgraceful condition and that repairs, far from improving them, only make them worse, bad *kankar* being used in carrying out the repairs. The Sitla fair on the 17th July was very largely attended, the gathering being estimated at a lakh of persons. The police arrangements were excellent, for which credit is due to the Sub-Inspector at the Hariparvat police-station. The less said of the Sitla road the better; it is full of big holes. A number of carriages broke down and many women were thrown out of their carriages, owing to violent jolting. It is a matter of surprise and regret that the Hindu Municipal Commissioners who themselves visit Sitla, should be so indifferent to the bad condition of the road.

BHÁRAT JÍWAN, 17th July 1899.

Unsatisfactory condition of a public road in Benares.

38. The *Bhárat Jíwan* (Benares), of the 17th July, in its columns of local news, complains that the large crowds of people who followed the late Rathyatra procession were exposed to great inconvenience near Gauri Shankar's garden where the road was deep in mud. It is to be regretted that the Municipal Board which is so strict in realizing taxes should be utterly indifferent to public convenience.

ALLAHABAD:
1st *August* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 31 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 2nd August 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Adíb	Firozabad (Agra)	Saiyad Akbar Alí...	For May and June	29th July ...	...
2	Árya Bandhu	Meerut ...	Dr. Rám Chandra	„ July ...	1st August ...	400 copies.
	Twice a month.					
3	Akhbár-i-Imámiá ...	Lucknow ...	Mir Ábid Alí ...	20th July ...	27th July ...	350 copies.
4	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	16th „ ...	31st „ ...	200 „
	Thrice a month.					
5	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th „ ...	2nd August ...	700 copies.
6	Mufíd-i-Ám	Agra ...	Qádir Alí Khán ...	20th „ ...	28th July ...	45 „
	Weekly.					
7	Agra Akhbár	Agra ...	Abdul Rahím ...	28th July ...	31st July ...	160 copies.
8	Al Bashír	Etáwah ...	Muhammad Bashír...	24th „ ...	27th „ ...	325 „
9	Anís-i-Hind	Meerut ...	Banársí Dás ...	26th „ ...	2nd August ...	700 „
10	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	22nd „ ...	27th July ...	500 „
11	Colonel	Moradabad ...	Pandit Bansi Dhar...	1st and 24th July...	27th and 31st July	514 „
12	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád	29th July ...	31st July ...	175 „
13	Dabdaba-i-Sikándarí ...	Rámpur ...	Muhammad Husaín Khán.	31st „ ...	2nd August ...	245 „
14	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarup	24th „ ...	30th July ...	
15	Hindustání	Lucknow ...	Gangá Prasád Varmá.	16th „ ...	28th „ ...	600 „
16	Jám-i-Jamshed	Moradabad ...	Abdul Alí ...	9th and 16th July ...	30th „ ...	50 „
17	Jámí-ul-Ulúm	Do. ...	Ambá Prasád ...	28th July ...	29th „ ...	300 „
18	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	25th „ ...	30th „ ...	100 „
19	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	24th „ ...	27th „ ...	500 „
20	Liberal	Azamgarh ...	Qudrat Alí Khán...	„ „ ...	28th „ ...	275 „
21	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	28th „ ...	31st „ ...	350 „
22	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	26th „ ...	30th „ ...	300 „
23	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	27th „ ...	300 „
24	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	„ „ ...	29th „ ...	70 „
25	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	24th „ ...	28th „ ...	300 „
26	Oudh Punch	Lucknow ...	Sajjád Husain ...	27th „ ...	31st „ ...	500 „
27	Police News	Meerut ...	Maulvi Abul Hasan,	24th „ ...	30th „ ...	400 „
28	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	„ „ ...	27th „ ...	...
29	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihárí Lál ...	28th „ ...	31st „ ...	40 copies.
30	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	24th „ ...	29th „ ...	200 „
31	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	28th June and 4th and 28th July.	31st „ ...	187 „
32	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	26th July ...	30th „ ...	150 „
33	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	27th „ ...	„ „ ...	400 „
34	Urdù Prayág Samáchár ...	Allahabad ...	Hakim Durgá Prasad	21st „ ...	„ „ ...	...

LIST OF NEWSPAPERS EXAMINED—*(concluded)*.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a week.					
35	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	24th July ...	28th July ...	400 copies.
	Daily.					
36	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	26th, 27th, 28th, 29th and 31st July & 1st August.	27th, 28th, 29th and 30th July & 1st & 2nd August.	526 copies.
	HINDI.					
	Monthly.					
37	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	For July ...	29th July ...	125 copies.
38	Rájput	Agra ...	Hanuwant Singh ...	„ May ...	31st „ ...	1,000 „
39	Rasik Mitra	Cawnpore ...	Manohar Lal Misra	„ July ...	29th „ ...	500 copies.
	Twice a month.					
40	Bharát Prakásh ...	Moradabad ...	Laltá Prasád ...	15th June & 15th July.	31st July ...	177 copies.
	Weekly.					
41	Árya Mitra	Moradabad ...	Bhawáni Singh ...	24th July ...	27th „ ...	280 copies.
42	Bhárat Jíwan	Benares ...	Rám Krishna ...	„ „ ...	28th „ ...	1,500 „
43	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	27th „ ...	31st „ ...	800 „
	Daily.					
44	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	25th, 26th, 27th, 28th, 29th and 30th July.	27th, 28th, 29th, 30th and 31st July & 1st August.	214 „
	HINDI-URDU.					
	Monthly.					
45	Mazhar-uz-Ziráat ...	Meerut ...	Abdul Hakim ...	For July ...	30th July ...	50 copies.
	Weekly.					
46	Khairkhwáh-i-Am ...	Dehra Dún ...	Lálá Darshan Lál ...	24th July ...	27th July ...	200 copies.

Political and Foreign.

Hindustán, 28th July 1899.

1. *Hindustán* (Kálákankar), of the 28th July, referring, on the authority of the *Madras Mail*, to the steady increase of Russian influence in Persia owing to the timidity of the Shah, the incapacity of his Ministers, and the unsatisfactory condition of the people, asks the British Government not to view this increase of Russian influence with equanimity, and to take effectual steps for the protection of British interests in that country.

Increase of Russian influence in Persia.

Jami-ul-Ulúm, 28th July 1899.

2. The *Jámi-ul-Ulúm* (Moradabad), of the 28th July, publishes a picture and a brief life of Sir Alfred Milner, Governor of the Cape and High Commissioner of South Africa. He was born in 1854, and it is due to his great genius, abilities and sagacity that he has risen so high in the Imperial service at so early an age. His name is at present connected with the affairs that have recently transpired in the Transvaal regarding the grievances of the Uitlanders, and he may in future be responsible for the lives of thousands of British soldiers in South Africa, which has formerly proved the grave of the reputation of many a great man. Sir Alfred Milner has, however, up to this time, steered with great tact the ship of his rule in the political storm raging there. He is so popular that nobody is his enemy. He, who once becomes his friend, remains so for ever. He is a great linguist, knowing Dutch, French and German in addition to his mother tongue.

Sir Alfred Milner, British Governor of the Cape.

Adíb, May and June 1899.

3. The *Adíb* (Agra), in its joint number for May and June, says that according to the European papers, the Sultán of Turkey has, by his laudable efforts, made himself the cynosure of the whole of the Muhammadan world. The "asylum of Caliphate" (*i.e.*, the Sultán) has, by his amiability and foresight, won the hearts of all Muhammadans. He has, from his own private funds, founded schools for the benefit of the Muhammadans of foreign countries. These political tactics on the part of the Sultán will, the European papers continue, soon be productive of extremely useful results. Thirty years back the Musalmáns of one country were quite unacquainted with those of others. But, through the efforts of His Majesty, most cordial relations and brotherly affection have sprung up among them.

The Sultán and the Muhammadans of the world.

Liberal, 24th July 1899.

4. The *Liberal* (Azamgarh), of the 24th July, publishes a communication from Munshi Aziz Ahmad at Glasgow, which is as follows:—

Munshi Aziz Ahmad on affairs in Africa and India.

"*Arabs and Europeans in Africa*—I have a new map of Africa before me. The map is, as it were, a picture of the state of the commerce and the political situation in that continent. The question is, who will ultimately acquire supremacy in Africa, for which a struggle has been going on between Arabs and Europeans for thousands of years? The two-thirds of the continent situated to the north of the equator is almost entirely populated by Musalmáns or Arabs, and they are also scattered over the remaining one-third. I believe the whole of Africa will become Muhammadan in the next 25 years, my opinion being based on the following grounds:—*First*, the natives of Africa are not decreasing in numbers like the aborigines in America and Australia; there are few other nations on the face of the earth who are increasing so rapidly as the Africans. Arabs and negroes have lived on the most cordial terms for thousands of years. Probably three-fourths of the blood running in the veins of the Sultán of Morocco is negro blood. Bilal (a negro slave of the Prophet Muhammad) was the first man converted to Islám by the Prophet Muhammad. *Secondly*, Europeans are opposed to negroes both socially and politically. Indeed, they have shown themselves to be oppressors of all weak (*lit.* oppressed) nations for some time past. Thus Islám has advantage over European Christianity socially, politically, nationally, &c. in Africa. The Arab and the negro are much the same (*lit.* one life or soul and two bodies); while Europe and Africa differ from each other as fire does from water. If a negro acquires a knowledge of a European language and realizes how Europeans have been tyrannizing over his brethren in America, he will naturally hate Europeans and Christianity. There is no need to go further

afield. We find Englishmen, Germans and other European nations greatly harassing the negroes in Africa itself. As the Bible has failed to teach Europeans humanity or philanthropy during the last two thousand years, the efforts of Christian missionaries cannot possibly be successful in Africa. Not a single race, except the Abyssinians, has been converted to the Christian religion in Africa and Asia since the origin of that religion. The Syrians are almost extinct; while the Armenians are political first, and religious afterwards. The secret object of European missionaries is not to spread Christianity in any countries, but to plunder them by trade and political means under the fraudulent show of the Bible. When the countrymen of these deceitful missionaries succeed in promoting their trade and extending their dominions, the missionaries prove to be no better than spies.

What are the ruling chiefs in India at the present time?—Our chiefs are really quite helpless now. They are mere puppets in the hands of Residents (*lit.*, they possess little power before Residents). They can, however, render great pecuniary aid to their countrymen, if God gives them the will to do so. It is their duty to subsidise the native press. The old John Company was a trading company. In England even princes and princesses do not hesitate to engage in commerce, and are not ashamed of keeping shops. This very British Government has given us education and created enterprising men like Mr. Tata in India. The poorer classes should refrain from begging alms, and enjoin native capitalists to es tablish factories in every village and town in the country, so that the rich may become richer and beggary may disappear.

British Jealousy.—The feeling of rivalry or rather jealousy which animates Englishmen towards us at the present day, did not exist in the time of the late East India Company. Under the rule of the Company some British officials tyrannized over us, while others were kind; and the British nation, being unacquainted with us, considered us a very strange people and sympathised with us. But now every class of the people in England is actuated by rivalry or jealousy towards us. British missionaries have no brotherly affection for native Christians; British soldiers have no sympathy with native soldiers; and British manufacturers, shopkeepers, and artisans are opposed to us. Bombay is an eye-sore to Manchester. Last year when some native artisans went to Natal during the late famine in search of employment, British artisans and shopkeepers there raised a wild clamour against them. Even the professors and students in colleges in England are green with jealousy, because they think we shall become their rivals in India. In England a native is not even enlisted in the Police Force or the Army. Thus England and India desire to produce a clapping with only one hand, which is impossible. We anxiously wait to see how far our wise Viceroy, Lord Curzon, will be successful.

Consolation to Africa.—In Asia, China is under partition, the European wolves tearing her to pieces. Siam is almost entirely under the influence of Britain. God protect Afghanistan and Persia! (That portion of) Arabia which is not Turkish is British only in name. The enemies of holy Turkey desire to injure her both in Europe and Asia. The map of Europe, too, is not stable (*i. e.*, is liable to change). The map of Africa appears to be stable as compared to Asia and Europe. In my opinion the flood-tide of Islám has commenced and the ebb-tide is over. The decline (*lit.* ebb) of the Muhammadan nation has ceased, and the rise (*lit.* flood-tide) commenced. During the last hundred years our prosperity has seldom risen to a height (*lit.*, the moon of the fourteenth night, *i.e.*, the full moon). Indeed it entirely disappeared at the time of the late Russo-Turkish war. Since then the signs of progress have been visible in Turkey and Afghanistan. The Persians are awaking, and a young patriot occupies the throne of Egypt. The rulers and the people in Tripoli are on the most friendly terms with each other and ready to sacrifice their lives on behalf of their liberty. Morocco (*lit.*, the West) is in the greatest peril; but lakhs of Musalmáns are earnestly praying on its behalf. If we forwarded a hundred rupees worth of newspapers to it every week, it would soon awake. It is to be regretted that the Muhammadans of India are great adepts in crying and wailing and in the singing of elegies, and observe mourning in honour of the deaths of Hasan and Husain for forty days in the year. They shed copious tears at the death of Sir Saiyad Ahmad. There is no scarcity of speakers and poets in India. There are Mehdi (Nawab Mehdi Ali, Khán Bahadur?), Sami (Maulvi Sami-ullah Khan, C. M. G.?) and

Ali (Saiyad Ali Bilgrami ?) in existence at the present day. But our dear mother-country is awaiting a favourite Sardár or leader, not for purposes of war, because the British Government has given us perfect peace, and none can prevent us from pursuing the path of progress. In short, the Europeans have divided Africa among themselves without *bismallah* (with the name of God, *i.e.* in an informal manner); and even Alexander the Great would stand aghast at the sight of the map of Africa."

HINDUSTÁN, 25th July 1899.

Erection of a memorial to the late Maharaja of Mysore in Calcutta.

5. *Hindustán* (Kálákankar), of the 25th July, says that the Mysore Darbár applied to the Bengal Government for permission to build a *dharmshála* (a rest-house for travellers) at the place where the corpse of the late Mahárajá of Mysore had been cremated in Calcutta. The Bengal Government referred the matter to the Commissioner of Police, who replied that the construction of a *dharmshála* might occasionally lead to riots. The Darbár has therefore been permitted to build a temple and a *ghát*. A *dharmshála* is a great desideratum in Calcutta, and would be far more useful than a temple, inasmuch as there is no public building there where strangers can be conveniently accommodated.

II.—GENERAL ADMINISTRATION.

JÁMI-UL-ULÚM, 28th July 1899.

Lord Curzon's kind attitude towards the natives of India.

6. The *Jámi-ul-Ulúm* (Moradabad), of the 28th July, referring to the story of a farmer's horse, which jibbed and refused to move, though much beaten, until a passer-by patted and persuaded it with kind words to start again, says that this story is intended to show that sometimes mild treatment will succeed when severe measures fail; and that Lord Curzon means, it would seem, to follow the policy of the passer-by. He wishes to gain the allegiance of the people he rules over by kindness, and not severity; and the writer would assure His Lordship that if he continues to treat natives in the manner he has commenced to do, he will make a better and more lasting impression on the people than all his predecessors. Natives are no doubt frightened by severity; but they cannot be made to love those who practise severity on them. A human being never takes severity in good part; while kindness is appreciated even by tigers and other wild beasts. A petty act of kindness on the part of the authorities produces a more favourable impression on the minds of the people than all the codes of criminal laws framed for their benefit can possibly do. Lord Curzon showed kindness to an ordinary clerk at Simla (*sic*), and the whole of India has felt grateful to him. Similarly, His Excellency's kind letter to the father of Mr. Paranjpe, senior wrangler, has raised the spirits of all educated natives. Did these kindnesses detract anything from His Lordship's dignity? Certainly not: they rather increased it. Would English officials lose anything if they too treated the people with similar kindness and frankness? The people who are now their "slaves" through fear of the law, would, in that case, become so in heart. Natives of India are so simple a people, that the slightest kindness will make them forget all their grievances, just as a tame (pet) dog, even when kicked by his master, will follow at his heels.

PRAYÁG SAMACHAR, 27th July 1899.

Alleged outrages by British soldiers on natives.

7. The *Prayág Samáchár* (Allahabad), of the 27th July, in its column of miscellaneous news, says that cases of niggers falling victims to Tommy Atkins' bullets are now not few and far between. What usually happens is that rampant British soldiers leave their cantonments on shooting expeditions and then proceed to quarrel with villagers on one pretext or another. Their guns are discharged accidentally or otherwise, and one or two villagers are killed. The soldiers are put on their trial, but invariably acquitted, the acquittals being due to an error of judgment on the part of the Judge, or to race feeling on the part of jurors. What is worse still is that sometimes the villagers themselves are punished. Lately Mr. Roberts put a question in Parliament regarding the outrages committed by British soldiers in India, suggesting that some severe restrictions might be imposed on shooting by soldiers; but the Secretary of State replied that such outrages were rare, and that there was no need to impose any additional restrictions! Bravo! It would seem that in the opinion of the Secretary of State the murder of a few natives by British soldiers is a matter of no consequence.

8. The *Hindustáni* (Lucknow), of the 26th July, in commenting on the Rániganj Paper Mill assault case, says that the Anglo-Indian papers have given out that the local Brahmans have raised a subscription of Rs. 10,000 for the defence of the accused *darwáns*. In the first place, there is no proof that the Bráhmans have done so. But, secondly, even if they have done so, what is the harm? If the Bráhmans consider the accused innocent, is it a crime to help them? Where a white man is implicated Anglo-Indian associations (readily) take up his cause. There was lately a criminal case in point—Mr. Norton *versus* a Nawáb. On the Nawáb being released by the lower court, the Anglo-Indian Defence Association came forward to help the prosecutor to appeal. On the other hand, in the Rániganj case, the Bráhmans are sought to be brought into discredit even for helping the accused!

Rániganj assault case.

HINDUSTÁNÍ, 26th July 1899.

9. The *Sitára-i-Hind* (Moradabad), of the 28th July, observes that the rulers stand in the same relation to the ruled as a father does to his sons, so that if officers treat their subordinates with kindness and affection, there is no reason why they should not be popular. The absence of this quality in Anglo-Indian officials is simply deplorable. Lately, one Babu Nand, a Head Clerk in the Jail Department, died leaving his family and children unprovided for. When the news was wired to Dr. Hall at Naini Tál, that officer expressed much regret at the sad incident and at once telegraphed to the deceased's survivors, consoling and assuring them of his readiness to help them to the best of his ability. Subsequently he promised the eldest son of the deceased, who is yet a stripling, to give him his father's post. It is sympathies and kindnesses like these which are more calculated to make natives loyal and prevent them from committing disturbances than fine articles in Anglo-Indian news papers or speeches of touring Governors. Should all Anglo-Indian officials make it a point of treating their subordinates kindly and justly, the work of Government will be rendered much easier.

Need for kind treatment of their subordinates by Anglo-Indian officials.

SITÁRA-I-HIND, 28th July 1899.

10. The *Hindustáni* (Lucknow), of the 26th July, referring to the recent address of Sir Antony MacDonnell to the Municipal Board, Cawnpore, says that after the peremptory orders of His Honour, directing the Board to impose a house-tax, the people despaired of any action being taken on Pandit Sidh Gopal's complaints regarding the municipal irregularities which had been sought to be minimised by the Joint Magistrate, Mr. Simpson's Committee of inquiry into the same, but that His Honour did, in his speech, full justice to the complaints of the Pandit and his supporters, which they thoroughly deserved. His Honour was right in finding fault with the Pandit in accusing Mr. More (the Municipal Secretary) of fraudulently drawing carriage allowance from the Board, at this time, when he, having long been the Vice-Chairman of the Board, should have done so before. But the Pandit and the other municipal members had good reason to keep quiet over the irregular practices of the municipal employés, until His Honour encouraged them to come forward and to make any complaints they had to make. They were under the impression that if they opened their mouths against the Municipal employés, they would at once incur the displeasure of the District Magistrate: and how many men are there who would not think twice before incurring the displeasure of the "Lord of the District"? The Lieutenant-Governor displayed no doubt a most liberal spirit in acting contrary to the District Magistrate's opinion (regarding the Pandit's complaints); but the Pandit was still subjected to much bodily and mental suffering (for making bold to complain). After the bitter experience of the Pandit, there will be few who will defy the old native proverb that it is not wise for one who lives in a river to quarrel with crocodiles. His Honour, however, publicly expressed astonishment that Háji Abdul Karim should have been appointed a member of the inquiring committee after the strong protest entered against the appointment by the Pandit. His Honour also admitted that the Committee had suppressed many irregularities of the Municipal Board, and that he had satisfied himself from other sources that the Municipal money was extravagantly expended. In conclusion, His Honour thanked the Pandit for bringing the dark side of the Municipal Board to his notice, and promised to introduce a scheme for better management of its finance. The Cawnpore public must be thankful to the Pandit for advocating

The Lieutenant-Governor at Cawnpore and his address to the Municipal Board.

HINDUSTÁNÍ, 24th July 1899.

their cause so boldly and thereby inducing Government to take steps for preventing their municipal money to be recklessly squandered in future. It is to be hoped that other municipalities will take a warning from the case of the Canwpore one. It is, however, a pity that Cawnpore could not escape a house-tax, the members of the Board, some of whom do not know a word of English, raising their hands (blindly) in support thereof!

THE SAME.

Comments on the Lieutenant-Governor's speech at Agra on local municipal affairs.

11. The same paper, in commenting on the speech which the Lieutenant-Governor lately delivered to the members of the Municipal Board at Agra, regarding the management of the finances of that Board, says that His Honour is to be thanked for taking note of the objections made by certain native newspapers on the subject, and for endeavouring to remove their misconceptions. His Honour admitted that the supervision exercised by Government officers over the municipal funds was inadequate, because they had been engaged in famine relief measures. The entire mismanagement of the Agra Municipal Board did not, however, occur during the famine, but existed before it. Did the entire misappropriation of municipal money occur in the famine year? When the editor complained of the censure passed (by His Honour on a previous occasion) on the non-official members of the Municipal Board for neglect of their duties, it was done on the ground that, while these men were taken to task, nothing was said regarding Government officers who were in charge of the municipal administration and whose negligence had led to the misappropriation of money. His Honour also added that in future Assistant Collectors would be associated with Collectors in Municipal administration, so that the latter might not be overburdened with work, and the former may, when promoted to the latter's post, be fortified with a knowledge of municipal affairs. But this experiment has already been tried and proved a failure. During the time when municipal money was extravagantly expended at Benares and Cawnpore, besides Agra, the Joint Magistrate and a Tahsíldár were also municipal members along with the Collectors in those places. In the 104 Municipal Boards in the province there are 1,600 members, of whom a considerable number are European officers. These officers, it is evident, cannot occupy seats on tahsíl Municipal Boards, but on those at the headquarters of districts. But notwithstanding they hold *ex-officio* offices on Municipal Boards, reports of embezzlements of money of these Boards are frequently heard. What is the cause of this? The writer considers that both District Magistrates and Joint Magistrates have generally their hands full and hence they, themselves not finding time to attend to municipal affairs, leave them to low paid employés to manage them as they please. In all first class municipalities, which Government wishes to be administered under the supervision of Government officers, a full-time officer should be appointed so that he may solely attend to the affairs of the municipality. His Honour's declaration that he did not desire the octroi department of municipalities to be placed under the supervision of the Joint Magistrates who were lately appointed *ex-officio* members of Municipal Boards, is to be welcomed. But his circular, in which he directed that Joint Magistrates should be placed on the Municipal Sub-Committee which has charge of the octroi department, was misunderstood, inasmuch as it was thought that as this department was, as a rule, under the supervision of a Vice-Chairman or a single member, His Honour must have meant it to be placed under the (Joint) Magistrate. The Lucknow Board was the first to interpret the circular in that sense, and acted accordingly.

BHÁRAT JIWÁN, 24th July 1899.

A suggestion for the introduction of Hindi character into courts and the encouragement of technical education.

12. The *Bhárat Jiwán* (Benares), of the 24th July, cordially thanks Sir Antony MacDonnell for the reforms recently introduced by His Honour into the system of school education in accordance with the recommendation of the Educational Committee, and tells His Honour that two more reforms are urgently needed. The substitution of the Devanagri character for the Persian hieroglyphics in courts and offices is a *sine quâ non* for the advancement of primary education. The measure would redress several other popular grievances and earn for His Honour the gratitude of the bulk of the population. The other necessary reform is the encouragement of technical education, which would enable people to earn a livelihood.

13. *Hindustán* (Kálákankar), of the 28th July, says that the Public Works Secretariat of the Government of India remained at Simla during last winter. Under the present arrangements it will again remain there this year. But the office clerks have submitted a petition to His Excellency the Viceroy against the measure, pointing out that if the detention of the Public Works Secretariat at Simla is due to no other reason than the fear of the plague at Calcutta, that objection is equally applicable to other Secretariats of the Government of India. If this is really the case, there is no doubt much force in the argument.

HINDUSTÁN, 26th July 1899.

Detention of the Public Works Secretariat of the Government of India at Simla during winter.

14. The *Anis-i-Hind* (Meerut) of the 26th July, complains that the present rules for the recruitment of Deputy Collectors, Tahsíldárs and Naib Tahsíldárs in the United Provinces, while justly encouraging higher education, make mince meat of the amla, who have long been in Government service, but have not passed the Entrance examination. This is likely to make even honest employés dishonest, when they find themselves barred from promotion. To prevent this, the writer would suggest that the new rules should be applied to those clerks only who have newly entered Government service, and not to those also who were employed before the issue of the rules in question. Further, the Entrance examination should be made a *sine quâ non* for admission into courts in future; the selection of Naib Tahsíldárs entrusted to Collectors and Commissioners, who may choose from among the amla or outsiders as they please; and Tahsíldárs recruited from Naib Tahsíldárs or others who draw Rs. 50 or upwards in Government service, especial attention being paid to the character, respectability and educational qualifications of candidates in making these selections.

ANIS-I-HIND, 26th July 1899

Rules for the recruitment of Deputy Collectors, Tahsíldárs and Naib Tahsíldárs in the United Provinces.

15. *Hindustán* (Kálákankar), of the 28th July, says that it would seem from an official report that the total number of railway employés in India is 303,000, of whom 5,000 are Europeans, about 8,000 Eurasians and about 295,000 natives. Last year there was an incease of 12,000 natives against 50 Eurasians on different railways. In a letter, addressed to the President of the Imperial Anglo-Indian Assoication, the Government of India expresses surprise at the paucity of Eurasian employés on the Indian railways, and enquires what kind of education is necessary to qualify Eurasians for service in the railway engineering, traffic and locomotive departments. Eurasians ought to be very thankful to the Government of India for its keen sympathy with them. They have not obtained their fair share of railway service, partly because they are not men of superior education entitling them to be offered high rates of pay like Europeans, and partly because they do not choose to accept the lower rates offered to natives. To encourage the admission of Eurasians into railway service, it is necessary to give them higher education and train them in railway engineering, &c. Those who are unable to acquire these qualifications should accept the posts of station-masters, signallers, &c., like natives on low pay.

HINDUSTÁN, 28th July 1899.

Paucity of Eurasians in Railway service.

16. The same paper, of the 27th July, referring to the memorandum written by the Inspector-General of Jails in Madras against the transportation of convicts to the Andamans, states that the Madras Government forwarded the memorandum to the Government of India for consideration. The Government of India refers to the opinion of the Commission, which was appointed to inquire into the subject of transportation of criminals, and does not see its way to abolishing the present system. The Inspector-General of Jails is not right in saying that transportation is not deterrent. Natives, to whom mother and mother-land are dearer than heaven itself, are extremely loth to leave their homes. Convicts under the sentence of transportation have been heard to declare that they would have preferred capital punishment. Again, if hardened criminals who are sent to the Andamans, were retained in Indian jails, their conduct would affect that of other convicts who would be brought into contact with them.

THE SAME.

Transportation of convicts to the Andamans.

HADIYAT-UL-AKHBÁR, 24th July 1899.

17. The *Hadiyat-ul-Akhbár* (Kanth, District Moradabad), of the 24th July, says that Government is always anxious to promote the welfare and comfort of the people, but that some of its servants bring it into disrepute by their misconduct.

Official corruption.

The higher authorities, especially the present Lieutenant-Governor of these provinces, are ready to put down official corruption with a strong hand. Some men who held responsible posts were brought to book and are now rotting in jails. Sardar Gurdayal Singh owes his ruin and miseries to corruption. It is rumoured that he is roaming in the streets of Kabul as a *faqír* at the present day. The police are greater offenders than other classes of officials in this respect. If a police official is able to keep his hands clean. he should be considered an angel. The editor then publishes an Urdu poem in which the police are accused of torturing persons for extorting confessions of guilt, of incriminating innocent men, of extorting bribes, &c., and refers to a recent case of theft in Gorakhpur, in which a tahsíl amín lost Rs. 437 collected by him as land revenue. A Sub-Inspector falsely accused a landholder of the theft, but the real thief was subsequently accidentally discovered.

SURMA-I-ROZGÁR, 26th July 1899.

18. The *Surma-i-Rozgár* (Agra), of the 26th July, praising Sir Antony MacDonnell for his justice and impartiality, asks His Honour to intefere on behalf of Shaik Tafazzul Husain who, it is alleged, has been greatly wronged.

Reduction of Shaik Tafazzul Husain, Tahsíldár in the Agra district.

He is an old and able Government servant of whom the District Officers have spoken in very high terms. He has been dealt with like a petty thief hanged for stealing a cucumber. The Hon'ble Mr. LaTouche, while officiating as Lieutenant-Governor, reduced him on the one-sided report of Mr. E. Galbraith, deceased, which was based on trivial charges. By an official notification, dated the 25th May 1898, the Shaikh, who was officiating Deputy Collector at the time, was reduced to a first grade Tahsíldár, and again in June or July his reduction to a third grade Tahsíldár was notified. Any unprejudiced man will consider his reduction to be unfair. As regards the charge of lax supervision over his subordinates, he had 1,800 revenue cases and 1,000 criminal cases on his file, besides heavy famine work. A new Deputy Collector, with his hands so full, can hardly be expected to properly supervise the work of his office. His judgments in certain cases under the Arms Act and under the bad-livelihood sections were condemned as faulty : but those judgments were upheld on appeal. As regards the discovery of a stamp paper at the house of a mahájan, he made a proper inquiry into the case and forwarded the records to the District Magistrate. The editor refers to the favourable remarks made by Mr. Thornton, Mr. Moir and Mr. Dewhurst regarding the Shaikh's work, and hopes that Sir Antony MacDonnell will reconsider his case, and at least promote him to a first grade Tahsíldárship in accordance with the notification dated 25th May 1898 above referred to.

ÁL BASHIR, 24th July 1899.

19. *Ál Bashir* (Etáwah), of the 24th July, says that as a sequel to the Maravar-Shanar riots in Tinnevelly, Maulvi Mustafa, the Deputy Collector, who had decided that Shanars could enter the temple (of Maravars), there being nothing against it in the Hindu religion, has

Suspension of a Deputy Magistrate in connection with the Maravar-Shanar riots in Madras.

been suspended and called upon to show cause why he should not be dismissed. This is perhaps the first instance of a judicial official being punished for an erroneous decision. Riots have frequently occurred in consequence of orders passed by Government officers in connection with Rám Líla, Moharram, (cow) sacrifice, Shia and Sunni disputes, &c., but none of the officers concerned were ever punished before for issuing such orders. It is quite possible that Maulvi Mustafa gave the decision in question in ignorance of the Hindu religion ; and unless it be proved that he had accepted a bribe from the Shanars in the affair, a lesson should be taken from his decision, so that the religious or social suits of a community should not be committed for trial in the future to such officials who do not belong to that community. Government has justly laid down the principle of non-interference with the religions, manners and customs of the people ; but mistakes are sometimes committed in issuing orders by executive officials in connection with them, which lead to disturbances. Hence it is necessary that officials in whose jurisdiction a disturbance takes place should be held responsible for the same, and even

punished. But until such a rule is issued, the Maulvi cannot be arraigned for the Maravar-Shinar riots which no doubt show his maladministration but not bad faith.

Anís-i-Hind, 26th July 1899.

20. The *Anís-i-Hind* (Meerut), of the 26th July, states that the translators of the *Mujarrabát-i-Bu Ali Siná* (Tried Medicines of Avicenna), and the proprietors of two presses that printed the translations, have been convicted of publishing obscene works and punished with one month's rigorous imprisonment each and a fine of Rs. 150 and Rs. 200 each set respectively. The case was under section 292 of the Indian Penal Code, "in which rigorous imprisonment is not provided" (*sic*). But the trying court has perhaps added the punishment of imprisonment so that it may have a more deterrent effect, a fine having been inflicted in a similar case on a previous occasion.

Punishment with fine and rigorous imprisonment of the translators and proprietors of certain presses at Meerut for publishing certain obscene works.

Jámí-ul-Ulúm, 28th July 1899.

21. The *Jámí-ul-Ulúm* (Moradabad), of the 28th July, referring to the orders of the Madras High Court prohibiting pleaders from doing any business along with their legal practice, sarcastically asks whether pleaders are liable to abuse their position in business, and not when they are appointed Municipal Commissioners or Secretaries, and Honorary Magistrates. Surely they can bring much greater influence to bear upon the people as Honorary Magistrates and Municipal Commissioners than as business men, and they should on no account be given these magisterial or executive powers, which should be reserved for such disinterested men only who do no business with the people. There must be something to be gained in Municipal membership; otherwise why do men so much fawn upon the people, spend money and put up with all sorts of disgrace, indignity, &c., (at the time of election), to secure such posts?

A suggestion to appoint no pleader as a municipal member or Honorary Magistrate.

Hindustán, 30th July 1899.

22. *Hindustán* (Kálákankar), of the 30th July, says that the tea planters in Assam lately complained to the Government of India that their crops had been injured by insects, and requested that steps might be taken to remedy the evil. Dr. Watts has suggested that a skilful chemist might be appointed to examine the insects which injure tea crops and to devise measures for the protection of those crops. The question of the protection of grain crops is entitled to greater consideration than that of tea plants, inasmuch as the former affects 80 per cent. of the entire population of India, who pay land revenue to Government. The grain crops are liable to a number of diseases and are eaten up by locusts, &c. Simple measures should be devised for the protection of the crops, and cultivators instructed in them.

Need for the protection of grain crops from insects and disease.

Mehr-i-Nimroz, 28th July 1899.

23. The *Mehr-i-Nimroz* (Bijnor), of the 28th July, says that Muhammadans are backward both in English education and wealth, as compared with other communities in India, and that they should therefore be given special concessions and facilities by Government. The Muhammadan population bears the ratio of 1 to 5 to the total population of India, whereas in college classes their proportion is only 1 to 15. This fact alone might justify the grant of some special favours to Muhammadans by Government. The yearly Government expenditure on public education is $3\frac{1}{2}$ crores; and one-fifth of this sum, *i.e.*, about three-fourths of a crore, should, even by the test of the population, be expended on their education. Lately the tuition fees, the courses of study, &c., have been raised, and the result is that Muhammadans who are poor cannot go up for higher education, and thereby be in a position to compete with men of other communities for Government service, for which high standards of educational qualifications have been prescribed.

Need for special concessions to Muhammadans.

Prayág Samáchár, 27th July 1899.

24. The *Prayág Samáchár* (Allahabad), of the 27th July, highly approves of the memorial of the Asiatic Society to Lord Curzon urging that uniform time should be kept in India.

Asiatic Society's memorial regarding the keeping of uniform time in India.

JÁMI-UL-ULÚM, 24th July 1899.

Alleged encouragement of flattery among the natives by English officers.

25. The *Jámi-ul-Ulúm* (Moradabad), of the 24th July, in an article headed "Flatterers are Impostors," says that George III, king of England, censured a preacher for having praised His Majesty in Westminster Abbey in his presence, but that, alas! times have changed now, flatterers to your face gaining advantage over true well-wishers in every matter in these days. Whoever considers it wrong to deceive you by false praises is himself considered bad; and hence the practice of deceit is rapidly increasing. Those who are praised (in this way) themselves know that they are being imposed upon by self-interested persons, but they prefer falsehood to truth all the same. The natives of India have made Englishmen so accustomed to hear their false praises that they have lost their national virtue (love of truth). They no longer like to hear truth, flatterers being deliberately given preference to true speakers. Flattery has consequently come to be regarded as an art; whoever does not know this art is considered a fool. God knows how Anglo-Indians returning home, after ruling India in this fashion, fare in English society where flattery is looked upon as a great vice.

III.—LEGISLATION.

HINDUSTÁN, 25th July 1899.

Lord Lansdowne's Bill for the introduction of conscription into England.

26. *Hindustán* (Kálákankar), of the 25th July, referring to Lord Lansdowne's Bill for the introduction of conscription with a view to increasing the *posse comitatus* of England, observes that His Lordship declared, in his speech at the introduction of the Bill, that he did not expect that it would be passed by Parliament, but that his object was to bring home to the British public the necessity for the adoption of some such measure in an emergency. Englishmen who are so fond of liberty will never allow the Bill in question to become law if recruits can be obtained in sufficient numbers for the army in other ways. Again, the introduction of conscription would lead to a large increase in the military charges. However, it is necessary to increase the fighting strength of the country by all means; and there cannot be a better method of doing this than by forcing every young man to spend a certain portion of his life in the army.

ÁL BASHÍR, 24th July 1899.

The North-Western Provinces Rent Act Amendment Bill.

27. *Ál Bashír* (Etáwah), of the 24th July, says that that section of the North-Western Provinces Rent Act Amendment Bill, to which the zamíndárs are strongly opposed, provides for the grant of occupancy rights to tenants-at-will. The object which Government has in view in making such a provision is to give a stimulus to tenants to improve their holdings. This desire is in itself laudable in every way. But if Government is really anxious to improve the agricultural condition of India, it should make a permanent settlement of land with zamíndárs, so that, being assured of their position, they may devote their energy and captial to providing an adequate supply of water, reclaiming waste lands, &c. Otherwise it is no virtue in Government to wrest the rights of zamíndárs and make them over to tenants without itself showing any (similar) concession to the former. Besides, the writer does not think that tenants, who have neither money nor education, will, even when they have occupancy rights, be able to make any tangible improvement in land without the aid of zamíndárs. The condition of zamíndárs in the North-Western Provinces is already no better than that of farmers, so that if greater severity is practised on them they will simply be ruined. The writer hopes the zamíndárs will study well the Bill and duly express their opinions thereon. [The *Nasím-i-Agra* (Agra), of the 23rd July, contends that zamíndárs alone have been given, and can have, proprietary rights in lands, and that tenants cannot claim or have any such rights in the holdings leased out to them. Besides, unless a zamíndár is an honest man and willing to let a tenant acquire occupancy rights, he will even under the new Rent Bill be able to prevent the latter from doing so. Again, the employment of the police agency in ejecting the tenants empowered for the first time under the new Rent Bill will simply be putting them into the jaws of the lions and crocodiles. The introduction of the system of demanding security (from suspected persons) for good behaviour, far from doing any good has done an immense amount of injury.

It has led to no decrease in crime. On the other hand, it has made a number of people great sufferers, making them, as it were, the regular vassals of the police. The tenant must suffer in the same way if he is made liable to be turned out of his holding by the agency of the police. The provision made regarding sír is also objectionable: it will prevent a zamíndár from increasing its area. The *Jám-i-Jamshed* (Moradabad), of the 9th July, received on the 30th idem, observes that greater consideration seems to have been paid to the interests of tenants than to those of zamíndárs in the new Bill, which is not proper, the former having already received too much latitude by previous amendments. The *Oudh Punch* (Lucknow), of the 27th July, in its supplement, says that the new Rent Bill has created a great stir in the North-Western Provinces, while Oudh has already been similarly distracted on account of the Court of Wards Bill. Government may pass what rent law it may; but so long as the system of thirty years' settlement of land is not reformed, there will be no improving the condition of the tenants,—the effect of the (new) burdens laid on the zamíndárs by these periodical settlements being necessarily reflected on the tenants. The *Tohfah-i-Hind* (Bijnor), of the 27th July, says that, so far as has been ascertained, the zamíndárs are, as a body, opposed to the new Rent Bill. This measure will altogether destroy the freedom of action of the zamíndárs, and the value of zamíndári will depreciate in the same way as that of silver has continued to do since the closing of the Indian mints, to the great loss and sorrow of those who possess silver ornaments. The writer then referring to the conferences His Honour recently held with zamíndárs on the subject of the Rent Bill, urges that hitherto zamíndárs could raise the rent of land by a threat of ejectment; but that, with the passing of the new Bill, the tenants will (easily) acquire occupancy rights and thus become all powerful. Again, if a tenant was found indolent or unable to pay rent, he could, under section 36 of the old Rent Act, turn him out and put in a diligent one in his place. Moreover, large tracts of waste land which are culturable are found in certain villages. The tenants will, in collusion with the patwári, be able to bring such tracts under their cultivation without the premission of the zamíndár, and have necessarily alterations made in the land records, which will lead to much litigation. The Bill will also interfere with the right of sír land of the zamíndárs. In every other trade or business the owner of an article is free to dispose of it at whatever price he pleases, and the writer does not understand how Government is justified in interfering with the zamíndári business. The existing Rent Act preserves the due rights of zamíndárs and should not be altered, unless it be in a manner which will leave their rights intact and not aggravate their relations with tenants.

28. *Hindustán* (Kálákankar), of the 29th July, publishes a communication in which the writer, in commenting upon the Foreign Press Messages Bill, observes that the measure will serve no useful purpose, while it will prove highly injurious to the native press and public. The native papers, whether published in English or Vernacular, cannot afford to obtain foreign telegrams through Reuter's agency, and the Bill, if passed, will prevent them from republishing such telegrams and from commenting upon them for 36 hours after their appearance in the *Pioneer* and other Anglo-Indian journals. Suppose any serious riots occur in England or any other foreign country, a great personage dies, or any other important event takes place, the native newspapers will not be able to notice it, and the native public will remain in ignorance for two or three days. In no other country is a measure like the one in question in force (*sic*). Under these circumstances, the writer hopes that the Government of India will drop the Bill.

HINDUSTÁN, 29th July 1899.

Foreign Telegraphic Press Messages Bill.

29. The *Hindustání* (Lucknow), of the 26th July, referring to the Foreign Telegraphic Press Messages Bill, observes that this measure will have but slight effect on Anglo-Indian papers and none whatever on the vernacular ones. The principle on which the Bill is based is, however, bad. None but one or two Anglo-Indian papers desired such a law, which is a fair index to their narrow-mindedness.

HINDUSTÁNÍ, 26th July 1899.

The same.

IV.—Education.

Devangari Gazette. 25th July 1899.

Character of teachers in schools.

30. The *Devanagri Gazette* (Meerut), of the 25th July, expresses satisfaction at the recent reform of the system of school education in these provinces, but urges that an improvement in the *personnel* of the teaching staff is highly desirable. Some teachers are confirmed (? opium) smokers, hard drinkers and men of loose morals. The conduct of such men cannot but have the most pernicious effect on the character of young students. School teachers should be drawn from the classes among whom teaching is a kind of hereditary profession, and no person should be appointed a teacher until his good character has been attested by some respectable persons.

Al Bashir, 24th July 1899.

A suggestion to the Muhammadan College at Aligarh for taking a written bond from students receiving scholarships to repay the money by instalments on their obtaining employment.

31. *Al Bashir* (Etâwah). of the 24th July, states that there is a standing rule in the Japanese university to find any poor student all his expenses for education, food, &c., on condition of his repaying the same on the completion of his studies when he enters the world. This is a very laudable and useful system indeed, removing the obstacle in the way of indigent but promising young men for doing good to their country and nation. There is great need for Indian universities following the noble example of the Japan university. But this is impracticable in India, there being no national university here, nor can any such arrangement be made. The Muhammadan College at Aligarh, however, helps poor students with scholarships; but when they leave the college and obtain employment, they do not repay the aid received from that institution. The authorities of the college may therefore adopt the Japanese system with advantage, taking a registered agreement from students to whom they give a scholarship to refund the money when they obtain employment, by due instalments. This will open a good means of education to poor students.

The same.

The *Nadwat-ul-Ulama*.

32. A correspondent of the same paper, disparagingly referring to the *Nadwat-ul-Ulama*, says that this body will assuredly receive aid from Government if it explains its aims and objects in plain language. The *Nadwat-ul-Ulama* should also take steps to secure aid from European scholars. To found a Muhammadan University (in India) is not a new idea. During the reign of Lord Ripon the idea was mooted by Mr. (? Sir) Wilfred Blunt who secured promises of help from the Hyderabad and the North-Western Provinces Governments. According to his proposal, learned men were to be sent for from Egypt for the purpose of imparting education in the university. But the scheme was subsequently shelved.

V.—Post-Office.

Police Paper, 24th June 1899.

A complaint of the *Police Paper* against the Postmaster-General, North-Western Provinces and Oudh.

33. The *Police Paper* (Raipur, district Farukhabad), of the 24th June, states that according to a certain Government of India notification a copy of this paper was sent to the Postmaster-General on the 23rd June last (for registration ?) but that, in spite of two reminders, no reply has yet been vouchsafed. This silence causes much loss to the editor, inasmuch as at every issue he has to affix half anna postage stamps (in place of quarter anna ones) on copies despatched to out-stations. It is to be hoped the Postmaster-General will inquire into the matter.

VI.—Local and Miscellaneous.

Hindustan, 26th July 1899.

Sir A. Mackenzie on *parda* system in India.

34. *Hindustan* (Kálákankar), of the 26th July, says that Sir A. Mackenzie, late Lieutenant-Governor of Bengal, is an advocate for the retention of the *parda* system in India. In the course of a speech he declared that the abolition of the *parda* system in the present state of native society would do more harm than good, and that it was a mistake to suppose that women living behind the screen were not educated and liberal-minded. But other thoughtful natives and Englishmen hold quite a different view. They condemn the custom in question as a great impediment to the advancement of natives. Sir A. Mackenzie has formed his opinion from his visit to the house of an educated Bengali, where Lady Mackenzie saw an educated girl in the family. If he wishes to find out the disadvantages of the *parda* system he should visit the houses of natives of the old school, who will

approve of a custom which keeps women confined within the four walls of their houses from year's end to year's end. Such women cannot be expected to keep good health, know the changes going on in the world, expand their minds and look after the education of their children.

ADÍB, May and June 1899.

Faith and practices of naturalists, or followers of the late Sir Saiyad Ahmad Khan.

35. The *Adíb* (Agra) in its joint number for May and June, publishes an Urdu poem entitled "The *Nature Náma*" (or an account of the Naturalists), by one Haji Saiyad Shah Muhammad Akbar, the manager of the *Khánqáh* (Muhammadan convent) at Dinapur. In this poem the writer bitterly ridicules the beliefs, manners, practices, &c., of the Naturalists, (*i.e.*, the followers of the late Sir Saiyad Ahmad Khan). According to these men, the existence of God is a myth, and prayers and fasting useless observances. The Muhammadan religion is, in their opinion, simply a code of ignorance. They profess allegiance to reason only, and disbelieve in all revealed religions. They are worldlings to the backbone. They would not mind swearing falsely, and are free to use liquor. They regard the universe eternal. They have a special liking for all sorts of fetid foods, pork, &c., and are extremely fond of English dress. They deny the existence of both heaven and hell, questioning if anybody exists after death again. May God save one from their company!

PRAYAG SÁMÁCHAR, 27th July 1899.

Bad condition of streets and byelanes at Allahabad.

36. The *Prayág Sámáchár* (Allahabad) of the 27th July, complains that the Chauk street and bye-lanes at Allahabad are full of holes and littered with mud. What are the Municipal Commissioners, who move heaven and earth at the time of their election, about? Persons who have occasion to traverse a bye-lane at night get into deep mud and ruin their clothes. The road leading to the Tribeni (the confluence of the rivers) has long been in a most neglected state. The Municipal Board realises taxes from pilgrims and Prayágwáls, but does not trouble to keep the road in good order which they traverse every day. The dark and rainy nights when street lamps go out for want of oil, afford thieves a good opportunity for house-breaking. Sometimes the loud barking of street-dogs gives the people a timely warning of their approach and thus prevent thefts. The police ought to be on the alert.

NÁSIM-I-HIND, 23rd July 1899.

A pair of wolves at Fatehpur.

37. The *Násim-i-Hind* (Fatehpur), of the 23rd July, complains that a pair of wolves have recently found their way into the town of Fatehpur, and have been killing people daily. The people of muhallas Miswani (?) Abunagar, Ahmadnagar, &c., are much terrified.

ALLAHABAD:
th August, 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 9th August 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Al Islám	Allahabad ...	Hámid Husain ...	For July ...	8th August ...	500 copies.
2	Hamdard-i-Qaum Vaishya ...	Meerut ...	Raghubír Singh ...	„ „ ...	4th „ ...	500 „
3	Maárif ...	Aligarh ...	Wahid-ud-din Salim	„ August ...	8th „ ...	300 „
4	Muraqqa-i-Álam ...	Hardoi ...	Hakím Muhammad Alí.	„ February, March, April & May.	6th „ ...	500 „
5	Tablígh-i-Risálat ...	Meerut ...	Muhammad Fázil ...	„ July ...	„ „ ...	200 „
	Twice a month.					
6	Akhbár-i-Imámiá ...	Lucknow ...	Mir Ábid Alí ...	5th August ...	7th August ...	350 copies.
7	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	31st July ...	8th „ ...	...
	Thrice a month.					
8	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	1st August ...	7th August ...	400 copies.
9	Mufíd-i-Ám ...	Agra ...	Qádir Alí Khán ...	„ „ ...	5th „ ...	45 „
	Weekly.					
10	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	25th July & 1st August.	31st July & 7th August.	160 copies.
11	Al Bashír	Etáwah ...	Muhammad Bashír...	31st July ...	3rd August ...	325 „
12	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	29th „ ...	„ „ ...	500 „
13	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st August ...	6th „ ...	467 „
14	Colonel	Moradabad ...	Pandit Bansi Dhar	„ „ ...	8th „ ...	514 „
15	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	7th „ ...	9th „ ...	245 „
16	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarup...	1st „ ...	6th „ ...	...
17	Hindustání	Lucknow ...	Gangá Prasád Varmá	2nd „ ...	5th „ ...	600 copies.
18	Jám-i-Jamshed ...	Moradabad ...	Abdul Alí ...	24th July ...	7th „ ...	50 „
19	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	7th August ...	9th „ ...	300 „
20	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	2nd September ...	5th „ ...	100 „
21	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	1st August ...	4th „ ...	500 „
22	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	5th „ ...	275 „
23	Naiyar-i-Azam	Moradabad ...	Ibn Alí ...	5th „ ...	9th „ ...	300 „
24	Najm-ul-Hind ...	Ditto ...	Pandit Avatár Krishna.	20th & 28th July ...	3rd & 4th August ...	300 „
25	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	31st July ...	4th August ...	300 „
26	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th „ ...	„ „ ...	70 „
27	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-dín.	31st „ ...	3rd „ ...	300 „
28	Oudh Punch	Lucknow ...	Sajjád Husain ...	3rd August ...	6th „ ...	500 „
29	Police News	Meerut ...	Maulvi Abul Hasan	1st „ ...	„ „ ...	400 „
30	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zaman Khán.	31st July ...	„ „ ...	...
31	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	24th July & 1st August.	4th „ ...	350 copies.
32	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	1st August ...	6th „ ...	325 „
33	Safír-i-Qaisar ...	Rae Bareli ...	Pandit Bihári Lál ...	4th „ ...	8th „ ...	40 „
34	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	1st „ ...	7th „ ...	200 „
35	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	2nd „ ...	6th „ ...	150 „
36	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	6th „ ...	8th „ ...	400 „

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
37	Urdu Prayág Samáchár ...	Allahabad ...	Hakim Durgá Prasád	28th July ...	3rd August ...	...
38	Vernacular Advertiser ...	Lucknow ...	Bábú Rámji Dás Bhárgava.	„ „ ...	9th „ ...	500 copies.
	Twice a week.					
39	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st August ...	5th August ...	400 copies.
	Daily.					
40	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	2nd, 3rd, 4th, 5th, 7th and 8th August.	3rd, 4th, 5th, 6th, 8th and 9th August.	526 copies.
	HINDÍ.					
	Monthly.					
41	Bhárat Sudashá Pravartak ...	Farukhabad ...	Lálá Náráyan Dás	For July ...	5th August ...	375 copies.
42	Jainí	Allahabad ...	Manohar Lál ...	„ „ ...	4th „ ...	300 „
43	Kánya Kubj Hitkári ...	Cawnpore ...	Manohar Lál Misra	„ August ...	9th „ ...	500 „
44	Nátya Patra ...	Allahabad ...	Dewakí Nandan ...	„ „ ...	7th „ ...	400 „
45	Ved Prakásh	Meerut ...	Pandit Tulsi Rám ...	„ „ ...	8th „ ...	700 „
	Twice a month.					
46	Bhárat Prakásh ...	Moradabad ...	Laltá Prasád ...	31st July ...	9th August ...	177 copies.
	Weekly.					
47	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	5th August ...	8th August ...	210 copies.
48	Arya Mitra	Moradabad ...	Bhawáni Singh ...	1st „ ...	5th „ ...	280 „
49	Bhárat Jíwan	Benares ...	Rám Krishna ...	31st July ...	3rd „ ...	1,500 „
50	Prayág Samáchár ...	Allahabad ...	Rámgopál ...	3rd August ...	8th „ ...	800 „
	Daily.					
51	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	1st, 2nd, 3rd, 4th, 5th and 6th August.	3rd, 4th, 6th and 8th August.	214 copies.
	HINDI-URDÚ.					
	Weekly.					
52	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál ...	1st August ...	4th August ...	200 copies.

I.—Political and Foreign.

Jam-i-Jamshed, 24th July 1899.

1. The *Jám-i-Jamshed* (Moradabad), of the 24th July, received on the 7th August, referring to the reports that Russia is busy increasing her military forces in Central Asia, and devising means to extend her railway system to the Afghan border through Charjui, which will greatly shorten her route to Afghanistan, says that these reports are an index to the designs of Russia, though the editor is not in a position to say whether she will attack Afghanistan or whether these designs are directed towards India. But there can be no doubt that she has some object in view, otherwise she would not increase her army at such a heavy outlay. The Czar is always playing the game of *finesse*. It is he who convened the Peace Conference (at the Hague) and recommended a reduction of the armaments of all the Powers; but his recommendation was opposed. Had it been accepted, some very unique spectacle would have been seen. He has a large standing army, and can speedily increase it as occasion requires. Conscription is current in Russia, so that every Russian is bound to serve in the army for 18 (*sic*) years. She has been secretly intriguing with the Amír of Kabul against "our" Government. But the Amír is a shrewd ruler, and does not believe in the promises of Russia, or the friendly relations between him and the British Government would have ceased long ago. The Amír has to proceed with great caution, his state being situated as it were between two mill-stones. His interest consists in avoiding incurring the displeasure of either of his powerful neighbours: but it will be far wiser policy for him to be on the most friendly terms with the British Government, who will assuredly come to his help in time of need. The British Government alone is a match for Russia (in Asia), so that whenever Russia fights, her antagonist will be England, and a war between these two Powers will be a most terrible one. If Russia invades India, the British Government will be able to rout her even with a small force, because the former cannot possibly command the influence which the latter has over the people. Russia will also experience difficulties in transporting her supplies to India. The increase of Russian forces on the borders of Afghanistan gives rise to suspicions no doubt, and if the reports that have been received on the subject be correct, the evil predictions made by astrologers regarding December (November ?) 1899 might be realized.

Increase of Russian military forces and extension of Russian railway in Central Asia.

Najm-ul-Hind, 20th July 1899.

2. The *Najm-ul-Hind* (Moradabad), of the 20th July, states that there is a general rumour that a Russian Agent is staying in Kabul at the present time, negotiating with the Amír for the extension of the Russian system of railway to the borders of his dominions.

Rumoured presence of a Russian Agent at Kabul.

Naiyar-i-Azam, 5th August 1899.

3. The *Naiyar-i-Azam* (Moradabad), of the 5th August, regrets to learn that the misbehaviour of the Sherif of Mecca and Rátib Pasha has exceeded all bounds, pilgrims being freely plundered on the journey to Mecca and Medina. No pilgrim can proceed from Jeddah to Mecca with safety. The British Ambassador (at Constantinople) has been strongly urging the Porte to remedy the evil (in vain), and he has now demanded damages for the injuries which Indian pilgrims have suffered (in Arabia). Until the Sherif of Mecca is checked (in his misconduct), no change for the better is possible. The lately deceased Usman Nuri Pasha had made such excellent arrangements for the safety of pilgrims that they could travel from Mecca to Medina "tossing gold in their hands," without fear. This interfered with the depredations of the Sherif, so that, on his annoyance he left Mecca for Medina. Since the said Pasha's death the roads leading from Jedda to Mecca, and from Mecca to Medina have again been infested by robbers in broad daylight. Even if the Porte desire to introduce any measure to improve this state of things, the Sherif would not allow it to be carried out. It remains to be seen what the ultimate result will be. Is it not possible for the Indian Musalmans to memorialize the Porte to take steps for ensuring a safe journey for pilgrims to Mecca and Medina?

Plunder of pilgrims on their way to Mecca and Medina.

Oudh Akhbar, 8th August 1899.

4. The *Oudh Akhbár* (Lucknow), of the 8th August, says that, according to news received from Hyderabad, the Nizam is making preparations for a visit to Calcutta in right earnest. Picked men are being selected to form His

Rumoured coming visit of the Nizam to Calcutta.

Highness' bodyguard, and they are to be provided with new uniforms. The papers relating to His Highness' participation in the Delhi Assemblage are being examined (for precedent). Though doubts are now entertained in certain quarters as to the Nizam's going to Calcutta after all, His Highness is in every way prepared to undertake that trip, and apparently there is nothing to prevent it. It is said that both the Resident and the Prime Minister will accompany His Highness to Calcutta, and that he has decided that his son and heir-apparent will occupy the *gaddi* and Maharaja Kishan Prasad take the Minister's place, during their absence. This journey will entail a heavy charge on the State Treasury. It remains to be seen how far the Nizam gains his objects by this journey, for which great hopes have been held out to him. However, this will not be an ordinary visit, and the Nizam will assuredly gain something or other from it.

5. *Al Bashir* (Etáwah), of the 31st July, says that, at the instance of the Resident, the Nizam's Government has forbidden its officials and subjects to communicate direct with the subjects of any foreign Government. Any person wishing to communicate with a foreign country should submit his communication to the Prime Minister, who will forward it to the Government of India. The Government of India not objecting, the writer will be permitted to forward it to its destination. The term "foreign Government" has not been defined, and it is not clear whether it is applicable to the Government of India and to Native States as well. But the probability is that only a foreign Government, strictly so-called, is meant. But such a restriction is open to serious objection, when commerce has so largely extended. Again, many Muhammadans of this country have permanently settled in Mecca, and their friends and relatives here have to carry on correspondence with them. It is unfair to impose a disability on the subjects of a native state from which the people in British India are free.

AL BASHIR, 31st July 1899.

Restriction imposed on the Nizam's subjects as to communicating with the subjects of foreign Governments.

6. *Hindustán* (Kálákankar), of the 1st August, on the authority of a correspondent, complains that mukhtars have so largely increased at Kapurthala that their number exceeds that of litigants. The whole of a street in that town is inhabited by mukhtars and is therefore called the Mukhtar Bazár. Some of them have received only primary or secondary education, and many men, who could not get on in other walks of life, have set themselves up as mukhtars at Kapurthala. Landholders suffer heavy losses at the hands of these persons. The Darbar should allow none but capable men to practise in courts.

HINDUSTAN, 1st August 1899.

Increase of mukhtars at Kapurthala.

7. The *Hindustáni* (Lucknow), of the 2nd August, referring to Lord George Hamilton's observations as to the unpopularity of British rule in India in his speech at the debate on the Sugar Countervailing Duties Act, says that His Lordship's remarks have led to a discussion in the Anglo-Indian press on the subject. Some Anglo-Indian newspapers admit that British rule is unpopular, but attribute the unpopularity to a misunderstanding on the part of the people, and not to any faults of Government; while others deny unpopularity, and say that the little dissatisfaction that exists among the people is inseparable from alien rule. The *Pioneer* shares the latter view, and has published two leaders on the subject which are full of noble sentiments and are highly sympathetic. If the authorities entertained similar thoughts, and the leading Anglo-Indian journals like the *Pioneer* never tried to prejudice them against the people, half the difficulties of carrying on the administration in this country would disappear. However, if the object of the *Pioneer*, in giving vent to the views it has done, is simply to induce the authorities to live in a fool's paradise, both the *Pioneer* and the authorities are mistaken. The existence of some dissatisfaction is undeniable: but it has not yet deepened into discontent, nor does any class of people desire the subversion of British rule. The existing dissatisfaction is, however, on the increase; and if it is not checked, it may lead to serious consequences in a few scores of years. The causes of dissatisfaction are not so easy to ascertain. The supporters of the National Congress are discredited by being called professional agitators, and the opinions of natives in general are now considered to be of little value. But attention should be paid to the opinions of those Anglo-Indian officials and non-officials who have had good opportunities for gaining an insight into the

HINDUSTÁNI, 2nd August 1899.

Unpopularity of British rule in India.

thoughts and feelings of the people during their long residence in this country, and to those of English politicians who have interested themselves in Indian affairs. Lord George Hamilton declared that the British Government was accused of sacrificing Indian to British interests. His Lordship might consider the accusation false; but native public opinion supported by the British Ministers, is at issue with him on the point. The words "India for Indians" have, no doubt, repeatedly been dinned into the ears of natives. But the people have no faith in such assurances. They do not want Utopian promises which cannot be fulfilled. England should benefit by her possession of India by all means to her heart's content. But at the same time she should not entirely overlook the interests of the children of the soil. Mr. Dadabbai Naoroji has spent his life in England simply to impress this idea on the British public. Englishmen who reap profits from India should judge for themselves whether their interests in the long run require that natives should be prosperous and contented or so poverty-stricken that the failure of a single crop should reduce them to starvation. It is true, as alleged by the *Pioneer*, that one of the causes of dissatisfaction is an interference with the internal affairs of the people. But they would put up with such interference if their financial condition were not so unsatisfactory as it is, and if they did not find themselves more heavily taxed than under native *règime*. The average income of the agricultural and the labouring classes has remained stationary, while their expenses have increased. The high paid native Government servants may be satisfied with their lot; but the case is different with the bulk of natives in public service who find it difficult to make both ends meet. There is much dissatisfaction with British rule, though not so grave as to lead people to desire a change of masters; and this is chiefly due to their growing impoverishment. Lord George Hamilton has done well in admitting the unpopularity of British rule: but His Lordship is not right in alleging that British rule can never be popular. It is well known that the Moghal rule once enjoyed general popularity.

II.—General Administration.

Hindustan, 6th August 1899.

Home charges.

8. *Hindustán* (Kálákankar) of the 6th August, says that some items in the home charges of India are unnecessary and unfair. The cost of the British Embassies in Persia and China is defrayed from the Indian revenues! What is still more objectionable is that the steamer service on the Euphrates and the Karon rivers is maintained at the expense of the Indian exchequer, the former costing £12,500, and the latter £1,000 a year. It is not clear how this steamer service is useful to this country. The Secretary of State's bill for the last year amounted to Rs. 2,15,05,386. India had to pay £322-6-5 for entertaining the Persian Envoy in England on the occasion of the accession of the Shah to the throne, and again £338-16-10 at the time of Her Majesty's Jubilee. The Auditor expressed a doubt as to the propriety of devoting Indian revenues to such purposes; but the Secretary of State in Council sanctioned the charges. What had India to do with the visits of the Persian Envoys to England on the occasions above referred to? What is still more surprising is that, while £338-16-10 was spent in entertaining the Persian Envoy at the Jubilee, only £20 was sanctioned for providing seats for the native visitors on the occasion. Again, India has to pay £5,683 for the maintenance of lunatics in England! Who can these lunatics be? Are these ex-Anglo-Indian officials who went mad from the effects of the hot Indian climate and were sent back to England?

Jami-ul-Ulma, 7th August 1899.

Outrages on natives by Europeans.

9. The *Jámí-ul-Ulum* (Moradabad), of the 7th August, says that the spleens of natives are in a way feebler than bubbles of soap which yield to the slightest blast of wind. According to an American doctor there is a man in America who has got two hearts. But India boasts of men who have spleens even in their heads. Strike one of these men on the head with your open hand and his spleen will at once be ruptured! But the hands of niggers have not been endowed by God with the power of working these spleen-rupture miracles. There is a European in a workshop at Lahore who lately bade fair to work out a miracle of this kind in a most successful manner. But the native (who was to be the object of the miracle) ought to curse his ill luck that the European's bullet narrowly missed him. A prosecution was

instituted; but the complainant, foreseeing the result of the impending trial, accepted a small amount of money as compensation and withdrew the prosecution! Compromises in such cases are possible only in this country. Such cases are attended with a loud outcry in more civilized countries. These unfortunate incidents seldom come to the notice of the higher authorities, the smaller fry being thus able to have things their own way. Thousands of cases of the kind in question must have occurred since the establishment of British rule in this country, but the accused Europeans have invariably been acquitted. He would be a bold man who would assert that none of them were guilty. The invariable acquittal of European offenders in mixed cases, fixes a dark stain on the fair fame of the great British nation, which is not desirable. If only one per cent. of the murderers were convicted and duly punished, the complaint regarding the dispensation of justice in such cases would lose much of its force, and they would cease to create any discontent in the country. Should not the Judges, who try such cases, be ashamed of themselves when the people declare that the acquittal of the offender or offenders is a foregone conclusion as soon as they hear of an outrage on a native by a European? Even if the maxim *fiat justitia, ruat cœlum* does not count for much with the Judges in such cases, they ought to do justice to save the reputation of the great nation to which they belong. Sir Antony MacDonnell, who is a votary of justice, has lately issued some wise instructions to the District Magistrates *re* the institution of inquiries into assaults committed on natives by Europeans. It is to be earnestly desired that Magistrates will carry out His Honor's orders in a loyal spirit. The editor then gives a vernacular translation of the Government circular letter No. $\frac{500}{\text{VIII}-93\text{C}-5}$, dated the 23rd June 1899.

10. The *Najm-ul-Hind* (Moradabad), of the 28th July, says that "our" popular Lieutenant-Governor referred the Meerut shooting case, in which the British soldiers concerned were discharged while the villagers were convicted of assaulting the soldiers, to the High Court for further consideration. But the High Court declined to interfere with the decision of the lower court. His Honor has now issued a circular to District Magistrates directing them to take cognisance of all assaults by Europeans on natives, even if no complainants appear before them, making an inquiry under section 174 in cases of grievous hurt, and under section 159 of the Criminal Procedure Code in cases of simple hurt. It is to be hoped that if Magistrates act upon these instructions, the assaults by Europeans on natives will decrease.

NAJM-UL-HIND, 28th July 1899.

Circular issued by Sir Antony MacDonnell to District Magistrates regarding assaults on natives by Europeans.

11. The *Oudh Punch* (Lucknow), of the 3rd August, publishes a cartoon in which a sea monster marked "Government Inquiry" is represented as tightly coiling itself round a man, marked "Bribery," whose one leg is labelled "Civil Judicial," another "Revenue"; and whose left hand holds two ravenous birds marked "Avarice," and "the Police", while he looks aghast at such a sudden calamity overtaking him. The letter-press is:—Sir Antony MacDonnell's règime and this plight of bribery!

OUDH PUNCH, 3rd August 1899.

Bribery and the steps taken by Sir Antony MacDonnell's Government to put it down in the United Provinces.

12. The *Hindustani* (Lucknow), of the 2nd August, says that Sir Antony MacDonnell will, during his tenure of office, settle all questions affecting the landholders and cultivators, which had long been pending. It is difficult to say how far the measures in contemplation will create dissatisfaction among the former and ameliorate the condition of the latter. His Honor is trying to ascertain the objections of the landlords (to his new Rent Bill) with a view to removing them as far as possible. But, all the same, these measures will not be viewed with favour in some quarters and will increase the dissatisfaction created by the late revision of settlements. The public does not see the wisdom of revising all the land laws at one and the same time.

HINDUSTÁNI, 2nd August 1899.

Revision of land laws by Sir Antony MacDonnell,

13. The *Rahbar* (Moradabad), of the 1st August, referring to the report of the Indian Currency Committee, says that this Committee, which consisted of both English and Indian experts and other well-informed gentlemen, has, "after making enquiries in India" (*sic*), come to the

RAHBAR, 1st August 1899.

The Indian Currency Committee's report and the question of the introduction of gold currency into India.

conclusion that gold currency should be introduced into this country. The fact is that, as British sovereigns have been sold at a discount in the bazars of India, Englishmen have sought to remove this disgrace of their coin and Sovereign's the figure engraved thereon, by introducing gold currency. English merchants have also, for some time been clamouring for currency reform on account of instability of the exchange value of the rupee, and now they have gained their object, to the ruin of numbers of exchange brokers. Gold coins are now to be circulated in the indigent country of India where even shells are used as a medium of exchange. Time was when a British sovereign was equivalent to Rs. 10 in India ; but according to the recommendation of the Currency Committee, it will now be equal to Rs. 15 ! The sovereign is a coin of a powerful, rich and ruling people, and hence its high appreciation ; while the depreciated rupee is that of the poor people of India. The strong hold their own everywhere ; but Her Majesty the Queen-Empress has (should have ?) the same regard for the coins of both countries. Taking everything into consideration, the writer thinks that the introduction of gold currency, far from doing any good to India, will be attended with difficulties. In England a person cannot demand the conversion of his shillings for more than 20 pounds. If a similar restriction is placed on the conversion of rupees into gold coins in India as well, rupees will depreciate still more, and not be worth more than 8 annas (their present metal value). Government should therefore weigh well all points before it introduces gold currency.

BHARAT JIWAN, 31st July 1899.

Purchase of gold produced in India by Government at the Bombay Mint.

14. The *Bhárat Jiwan* (Benares), of the 31st July, referring to the orders recently issued by the Government of India regarding the purchase of gold produced in India at the Bombay Mint, and regarding its subsequent refinement and coinage into sovereigns, observes that these orders have given umbrage to the Madras Presidency. The *Madras Mail* thinks that, as gold is chiefly produced in the Madras Presidency in India, arrangements should have been made for the purchase of gold and the coining of sovereigns at Madras. The freight of gold from the gold mines to Madras would be less than that to Bombay. The suggestion is really a very reasonable one.

JAMI-UL-ULUM, 7th August 1899.

Exclusion of natives from a road at Murree.

15. The *Jámi-ul-Ulum* (Moradabad) of the 7th August, says that some Anglo-Indian newspapers occasionally urge an increase in social intercourse between Europeans and the children of the soil, pointing out, according to their light, the methods calculated to promote this noble object. But it is to be regretted that their good advice is little appreciated by men to whom it is offered, and that the latter are only too ready to widen the gulf. A master, however good-natured and courteous he may be, cannot divest himself of his lordly bearing ; nor can his slave aspire to an equality with him under any circumstances. However, the distinction can be made less obtrusive with advantage. Englishmen, with all their efforts to make the people forget that they are the rulers of the land, will be respected as such. But if, on the other hand, they make a show of their supremacy in season and out of season, their conduct will be offensive to the "slaves." Natives who aspire to an equality with Englishmen, have really lost their heads. In some matters, however, they have good reason to expect equal treatment with Englishmen. Both communities being subjects of the same sovereign, natives must naturally feel highly aggrieved if they are disallowed access to any public road or thoroughfare. The following notice is to be found put up on a public road at Murree :—

"(1) This is not a public road and is closed to public traffic ; (2) no animal shall pass along this road except the horses ridden by Europeans ; (3) this road will entirely be closed, if any injury is done to it or if these rules are not strictly observed ; (4) a coolie can pass along this road carrying a burden which an ordinary coolie can carry : but this condition does not apply to *dandies*.—By order, Executive Engineer, Murree Circle, Military Works Department."

It cannot be the object of the author of the notice to offend any class of Her Majesty's subjects. But, all the same, the notice cannot but be highly offensive to natives. They cannot understand why horses ridden by Europeans and

dandies occupied by European ladies should have been exempted from the operation of the rules in question. The restrictions as to traffic along the road should be equally applicable to Europeans and natives, or the road should be closed entirely to all traffic. [*Hindustan* (Kálákankar), of the 3rd August, does not see why an exemption has been made in favour of Europeans' horses while all other animals have been excluded from the road in question].

16. The *Bhárat Jiwan* (Benares), of the 31st July, says that the present contract between the Government of India and the East Indian Railway Company will terminate at the close of the current calendar year. Under the present arrangement, the Government takes $\frac{4}{5}$ths and the Company $\frac{1}{5}$th of the profits. But for the future the Government is of opinion that if the profits in six months do not exceed 5 lakhs of rupees, the present proportion should be adhered to; but that if the profits exceed that amount, the Government's share should be $\frac{11}{12}$ths and the Company's share $\frac{1}{12}$th only. The proposed terms will be injurious to the Company and will also affect the Company's employés. The Government can take over the management of the line into its own hands if it likes. But it is doubtful whether Government officials would give the same attention to the comfort and convenience of passengers as the Company's officials do.

Contract between the Government of India and the East Indian Railway Company.

BHÁRAT JIWAN, 31st July 1899.

17. The *Colonel* (Moradabad), of the 1st August, wondering that sedition should be still rampant in Bombay, notwithstanding that Government lately punished some of the editorial staff of some petty papers for that offence, refers to the sentence of six months' imprisonment recently passed on the editor of the *Gaurakhi* for writing certain seditious articles. A perusal of a translation of these articles clearly shows that their writer's head was turned, otherwise he could not have penned such seditious matter. Properly speaking he deserved to be sent to a lunatic asylum, and not a jail. The jury, while bringing in the verdict of guilty, recommended him for mercy, on the ground that he had written the objectionable articles at the instance of the proprietor, and consequently he was dealt with leniently, as otherwise his offence called for imprisonment for life.

The *Gaurakhi* sedition case in Bombay.

COLONEL, 1st August 1899.

18. The *Police News* (Meerut), of the 1st August, says that the minds of the authorities and the public have become so prejudiced against the police, that everybody is ready to hold the latter to blame for every crime committed without the least consideration or regard for justice. The *Morning Post* (Delhi) referring to the late outbreak of crimes of violence and cases of theft in certain districts in the Panjab, recklessly attributes this increase in crime to the collusion of the police with the former, from whom it accuses them of taking share in their ill-gotten gains. Similarly, a correspondent of the *Hindustáni*, complaining that thieves have freely been found roaming about the streets of the town of Sháhjahánpur from 11 P. M. to 4 A. M. and committing thefts and burglaries with perfect impunity for some time past, and mentioning two or three recent cases of theft there, blames the police for allowing such a state of things to exist. The editor does not understand how the police can be blamed in so sweeping a way both by the *Morning Post* and the Sháhjahánpur correspondent of the *Hindustáni*. Who is it but the police who arrest dakaits and other criminals and have them duly convicted and punished throughout the country? A *chaukidár* or watchman is generally assigned a wide beat to patrol at night. Now suppose while the chaukidár, in the course of his round, is at one end of his beat, a theft is being committed at a house at the other end, from which he cannot hear cries for help. How can he, in such a case, be held to blame? The proper remedy to ensure greater safety for life and property is not to condemn the police indiscriminately, but to either reduce the area of a policeman's beat or increase the police strength in exposed places.

The police and thefts.

POLICE NEWS, 1st August 1899.

19. The *Jám-i-Jamshed* (Moradabad), of the 24th July, received on the 7th August, says that although the District Judge, the Additional Judge, and the Subordinate Judge in Moradabad are overworked, there is no preventing the accumulation of civil cases on their files, and hence suggests that an additional Subordinate Judge may be sanctioned for the district.

Alleged need for an additional Subordinate Judge in Moradabad.

JÁM-I-JAMSHED, 24th July 1899.

NAJM-UL-HIND, 20th July 1899.

Need for special care on the part of the authorities to see that dishonest officials do not get the better of honest ones in the matter of promotion.

20. The *Najm-ul-Hind* (Moradabad), of the 20th July, praising the late famine administration of Sir Antony MacDonnell in the United Provinces, and the steps he has taken to put down corruption among Executive and Judicial officials, observes that unless His Honor directs local authorities to keep a strict watch over the character and conduct of their subordinates and see that dishonest officials do not get the better of honest officials in the matter of promotion, &c., by various underhand means which corrupt men command, there is no guarantee that a permanent reform will be made in the *morale* of subordinate officials. To take a concrete example: Suppose a Commissioner nominates three Tahsíldárs for Deputy Collectorships, one of whom is honest and the other two corrupt. It so happens that the Board of Revenue selects the dishonest Tahsíldárs and rejects the honest one. What effect would such a rejection produce on honest officials? Will not this lead honest men to waver in their principle, and to doubt if honesty can be the best policy? It is very necessary that local authorities should be acquainted with the character of their subordinates, and the Board of Revenue pay due attention to the remarks made by the former against the names of their nominees in making selections from them, so that all possibility of their making a wrong selection may be eliminated as far as possible.

SHAHANA-I-HIND, 1st August 1899.

Distress of a Hindu member who has lost his Municipal membership and Honorary Magistracy.

21. The *Shahna-i-Hind* (Meerut), of the 1st August, publishes a letter, in which the writer represents himself as disturbed in his sleep by the dream of a *Lala* (Bania) praying to the god Mahadeo to forgive his many sins which he has committed for the sake of the world. He confesses that he has stuck at nothing to subserve his worldly ends. He has kept a gambling-house, secretly taken all sorts of forbidden food in the company of his intimate friends, outdoing the smaller *malekshs* (impure ones), the mutton-eating Hindus, the larger *malekshs*, the Muslamans, and even the greatest *malekshs* of all, the Europeans. But he has done a deal of public service as well. He has had roads repaired, drains cleansed, conservancy looked after. Mounted on his small pony, he has followed European officials, in utter disregard of the inclemencies of the weather. He has however now lost his (Municipal?) membership and (Honorary Magisterial) powers. Why, he is now even threatened with imprisonment by the District Magistrate, whose ears have been poisoned against him by the "devils" (his enemies). He therefore now appeals to the god Mahadeo to come to his rescue.

PRAG SAMÁCHÁR, 3rd August 1899.

Issue of warrants by the Allahabad Municipal Board for the recovery of water-rate.

22. The *Prayág Samáchár* (Allahabad), of the 3rd August, says that if the issue of a warrant against any person brings him into disrepute according to native ideas, there are now few natives at Allahabad who can boast of being respectable men. The Municipal Board has, by a free issue of warrants for the recovery of water-rate, deprived all persons of their good name. It does not send in bills and serve notices, but issues warrants at once. The police constable, armed with the warrants, threatens to enter the houses of respectable persons, distrain their chattels, relieve their wives of their jewellery, &c., if the water-rate is not paid then and there! If any persons happen to be absent from their homes at the time, he rudely knocks at their doors and abuses their wives! Perhaps such oppression was not practised even in the time of Nadir Shah. The Municipal Commissioners ought to give their best attention to the subject. Bills should be sent to well-to-do persons and notices to others. If they fail to make payments within a reasonable time, they may be summoned and fined. But an indiscriminate issue of warrants should be discontinued. Coercive processes are not so readily resorted to even for the recovery of the income-tax.

PRAYAG SAMACHAR, 3rd August 1899.

Lodging House Act and the Prayagwals.

23. The same paper says that the Lodging House Act is a source of great annoyance to the Prayagwáls. They are afraid to provide accommodation even for their friends from fear of being accused of a breach of the provisions of the act and fined. They had to bear heavy losses (*lit.* to pay heavy fines) during the last Magh Mela. The blame rests not so much with Government

as with "our representatives." The Act in question has deprived the Prayagwáls of their sources of income. It had better be repealed. But if Government cannot see its way to repealing it, it should be materially modified with a view to making it tolerable to the Prayagwáls.

NAJM-UL HIND, 20th July 1899.

House-tax at Cawnpore.

24. The *Najm-ul-Hind* (Moradabad), of the 20th July, regrets to say that the Lieutenant-Governor has decided that a house-tax should be imposed at Cawnpore against the wishes of the people, and has thereby given cause for public discontent in that town.

III.—LEGISLATION.

HINDUSTÁNI, 2nd August 1899.

Telegraphic Press Messages Bill.

25. The *Hindustáni* (Lucknow), of the 2nd August, in a paragraph headed "Foreign Press Copyright Bill" says:—"The Government of the United Provinces has done well in calling for the opinions of the English and the Native Press in these Provinces regarding this Bill, which should reach the Secretariat by the 10th August. We hope all editors will immediately forward their opinions to Government. If they find any difficulty in recording and forwarding their opinions separately, they should mark the paragraphs in their newspapers in which they may have expressed their views regarding this strange piece of legislation and send in those papers. We are glad to notice that independent Anglo-Indian newspapers like the *Indian Daily News*, the *Statesman*, the *Morning Post*, and *Capital* have opposed the measure, and thus greatly weakened the force of the contention of the author that a large section of the press in this country asks for the protection of foreign telegraphic messages obtained by any newspapers at their own expense. If any newspaper wants such protection, it is the *Pioneer*. Now it rests with Government to decide whether it should go the length of enacting a law in accordance with the wishes of the Allahabad paper, and set the members of the fourth estate in this country by the ears, especially when the House of Commons has rejected such a proposal after great reflection and consideration. A movement for a similar law was set on foot in England also. Although the newspapers in England are much better off than their contemporaries in this country, they are not the less ready in reproducing news from each other. The London *Times* asked for an enactment giving protection to telegraphic press messages for a certain limit of time; but the Committee of the House of Commons rejected its application. The Bill in question has, in a way emanated from (the late?) Baron de Reuter, who supplies telegraphic intelligence. But if Government made an inquiry, it would find that the present practice involved no loss to him. It is true that such a law has been passed by the Legislatures in some British colonies; but the state of affairs in those colonies might have required special legislation. No such law is needed in India. It may even prove injurious to Government here. Telegraphic messages calculated to create great excitement among large sections of the population are often received from foreign countries. It may be found necessary to contradict such messages immediately. Would Government like a contradiction to be deferred for 60 hours? Again, the Copyright Bill affects one's property and not one's person. If one newspaper reproduces any telegraphic press message from another newspaper, evidently the former causes pecuniary loss to the latter, and therefore a suit should lie to a civil and not to a criminal court. If the proprietor of a press prints and publishes a book without the permission of the author, the latter will seek redress in a civil court. Under these circumstances, we ask why it is desired to have the proprietor of a newspaper who reproduces a telegram which might have cost, say, only Rs. 4, fined by a criminal court, and in case of default of payment of the fine, he should be prepared to go to jail. We ask why this distinction is made. Again, the editor of a newspaper is considered responsible for all the matter published in it, and the proprietor too is not free from responsibility. But, under the Bill in question, the manager will also be responsible! The proprietor of a newspaper who obtains and publishes a foreign telegraphic message shall be bound under the Bill to publish with it the day and the hour of its receipt, so that no other paper may reproduce it within 60 hours from that time. The Bill also provides that it can be reproduced after 36 hours from the time of its publication in the newspaper which obtained it. But there is no provision in the Bill as to the exact hour of the publication of such

a newspaper being given in the paper. The daily papers, as a rule, are published 12 hours before the date of issue. One edition of the *Pioneer* is ready 19 hours before the date given in it as the date of publication. As the decision of cases under the Bill will depend on the correct determination of the hours of the publication of newspapers, such hours ought to be given in the papers in order that mistakes and unnecessary litigation may be avoided."

HINDUSTAN, 3rd August 1899.

The same.

26. The *Hindustan* (Kálákankar), of the 3rd August, referring to the provisions of the Foreign Telegraphic Press Messages Bill, observes that the public will reap no benefit from the measure. The *Pioneer* and few other well-to-do Anglo-Indian newspapers obtain telegraphic messages from Reuter's Agency and their own correspondents in foreign countries; and as soon as such messages are published they are reproduced by other papers. But the Bill will prevent other papers from reproducing or commenting upon such messages for 36 hours from the time of their first publication. Thus the subscribers to these papers will remain in ignorance for that period. Even if most serious accidents or disturbances occur in England or any other country, or any distinguished persons die, the entire Indian press, excepting of course the few Anglo-Indian papers, which will obtain the intel ligence at their own expense, will be unable to comment on them. It is difficult to understand why it has been considered necessary to enact such a law in India when it does not exist on the Statute-book of any European country.

OUDH AKHBAR, 2nd August 1899.

The same.

27. The *Oudh Akhbár* (Lucknow), of the 2nd August, commenting on the Copyright Bill, says that seeing in what low (poor) condition the press is still in India, the measure will seriously affect papers, especially those conducted in English, only a few of them being in a position to pay for foreign telegrams. The Bill does not clearly state whether the publication of translations of such telegrams is also to be prohibited, or only their reproduction in English. It should be borne in mind that there is no competition in India between papers conducted in English and those in vernacular, and hence the publication of translations of foreign telegrams by vernaculur papers should not be prohibited under the Bill.

OUDH AKHBÁR, 3rd August 1899.

The North-Western Provinces New Rent Bill.

28. The same paper, of the 3rd August, states that the Zamíndárs Association of District Bijnor held a meeting at Bijnor, on the 29th July last, to consider the provisions of the new North-Western Provinces Rent Bill. Mufti Muhammad Ibrahim Husain, a resident of Kiratpur, opened the proceedings with a long speech, in which he protested against standing crops being declared immoveable property for purposes of attachment in satisfaction of arreas of rent; the stoppage of the acquirement and transfer of *sír* right in land in future; the diminution of ex-proprietary rights; the facility afforded to tenants for acquiring occupancy rights; the accruing of occupancy rights in pasture-lands and grove-lands; the liability of the zamíndár to be bound by the terms of a contract entered into between an original tenant and a sub-lessee (in case of the former relinquishing his holding), which will prove a fruitful source of intrigue between tenants and sub-lessees against the zamíndár; the disability of the zamíndár to eject a sub-lessee until the standing crop is cut; hedging round the enhancement of rent on an occupancy land with prohibitory conditions; the new restrictions placed on the ejectment of occupancy tenants; and the need for reference to court for enhancing rent even on tenants-at-will. All these new provisions, the speaker went on, were subversive of whatever proprietary rights were still left to the zamíndárs, which their ancestors or they themselves had acquired by distinguished services or payment of large sums of money. After a few more short speeches by certain pleaders, the meeting adopted two resolutions, *viz.*, (1) that the new Bill was not needed at all, and (2) that the amendments in sections 3, 7, 8, 13, 36 and 39 affected the proprietary rights of zamíndárs, and would tend to greatly reduce the value of their land (estate).

RAHBAR, 24th July 1899.

The Whipping Act Amendment Bill.

29. The *Rahbar* (Moradabad), of the 24th July, received on the 4th August, referring to the Whipping Act Amendment Bill (before the Viceregal Legislative Council) strongly condemns the retention of a Whipping Act on the

Indian Statute book at all. The new Bill is said to be modelled on the British law, according to which certain classes of criminals will be summarily tried, whipped and set free. But though a whipping law may exist in England, one hardly ever hears of a criminal having been sentenced to whipping there. Moreover, in England the executive and judicial functions are not combined in one and the same officer, so that he cannot both accuse and convict a person of an offence. While in India, an officer, getting angry with a person, can have him hauled up before himself and punish him. Four years ago, a Joint Magistrate in Behar sought to have the son of a zamíndár whipped for a slight provocation; and were it not for a barrister like Mr. Jackson, and a High Court like that of Calcutta, the boy's skin would certainly have been torn to pieces. It was only the other day that the Magistrate Mr. Risley had, in his anger, a *Dom* lad, aged 17 years, severely whipped, his skin being lacerated? Mr. Risley declared the boy's age to be 14 years, to enable him to inflict the punishment of whipping on him. He was charged with an offence under section 325 of the Indian Penal Code; and though whipping is not even provided in this section, he sentenced him to whipping all the same. According to the *Amrita Bazar Patrika* of Calcutta, Mr. H. Forester, Sub-divisional Officer of Barh, receiving certain information while sitting on the bench in court, went to the Mukhtars' room, and finding the mukhtar Abdur Rahman, his clerk Hamid Husain and another man, named Wilayat Husain, making copies of certain official papers, seized and brought them to his court, and after a summary trial punished them then and there, awarding 15 stripes to Hamid Husain and three months each to Abdur Rahman and Wilayet Husain. The two latter men were at once sent to jail. As regards Hamid Husain, Mr. Forester was so impatient to have him whipped at once, that he did not even wait to consult a doctor whether the convict was able to bear whipping or not, and had him caned immediately in his presence. These men were tried and punished on the very afternoon of the 27th June, when they were found committing an offence! Next day Mr. Forester, learning that the convicts were going to appeal, sat down to write his judgment in their case, prefacing that owing to press of work he could not write it on the previous day! Bravo! Mr. Forester!—You had no time to write the judgment but had ample leisure to try and convict the accused and have one of them whipped in your own presence!—Is it justice to retain whipping in the Penal Code of a country where judicial and executive functions are combined, and officers such as mentioned above are to be found? The two persons sent to jail may be acquitted on appeal, and released accordingly. But how can the third man who has been whipped be compensated for, if he too is found innocent? It is certainly not justice to empower the infliction of a form of punishment which once administered, cannot be revoked. Even if whipping cannot be abolished altogether, provisions should at least be made in the new Bill, to the effect that a sentence of whipping shall not be carried out until an appeal has been lodged (and disposed of).

IV.—Post-Office.

30. *Al Bashir* (Etáwah), of the 31st July, pointing out the alleged defects of the value payable system, makes the following suggestions to remedy those defects. The sender of a value payable article should not be required to prepay the money-order commission, but the commission should be recovered from the addressee. If the addressee does not take delivery of the article, the article may be treated as a bearing letter and one anna recovered from the sender on the return of the article to him. If the above suggestion do not find favour with the Postal authorities, the sender may be required to affix a one anna postage stamp to the article. A receipt should be given to the sender by the post-office. If the addressee refuses the article, he should be required to state in writing the reason why he refuses it and to sign the endorsement. If the article is kept in deposit at the post-office, the postman should take it to the addressee the day preceding the one on which the period of deposit expires and obtain from him the endorsement above referred to, if he still refuses the article.

Value payable system.

Al Bashir, 31st July 1899.

V.—Railway.

31. The *Hindustani* (Lucknow), of the 2nd August, says that Messrs. Dikshit and Dhanji Shah, solicitors in Bombay, have published an appeal to the nobility and gentry of India on behalf of the ex-signallers of the Great Indian

Appeal on behalf of the ex-signallers of the Great Indian Peninsula Railway.

Hindustani, 2nd August 1899.

Peninsula Railway numbering seven hundred. Though the condition of the ex-signallers is very unsatisfactory, what is asked for is employment, and not charity. They can be employed as *modís*, &c, and turned into cultivators. They will put up with half rations but not accept the service of the Great Indian Peninsula Railway.

VI.—Local and Miscellaneous.

Urdu Prayág Samachár, 28th July 1899.

Prostitutes in the bazárs of Allahabad.

32. The *Urdu Prayág Samáchár* (Allahabad), of the 28th July, says that the sight of prostitutes at the windows of their houses in the bazárs of Allahabad in the evening has an extremely pernicious effect on the morals and health of youth, and suggests that these infamous women should be removed elsewhere.

Bhárat Jiwan, 31st July 1899,

Dangerous condition of some houses at Benares.

33. The *Bhárat Jíwan* (Benares), of the 31st July, in its local news column, regrets to say that many houses at Benares collapsed owing to the late heavy rainfall for three days, and that about 150 persons were killed in consequence. Some houses are still in a very precarious condition and may come down at any time and kill persons passing under them. The police should have such houses pulled down.

Jam-i-Jamshed, 24th July 1899.

Unsatisfactory condition of a certain bye-lane at Moradabad.

34. The *Jám-i-Jamshed* (Moradabad), of the 24th July, received on the 7th August, complains that while bye-lanes in which the municipal members are interested, are splendidly flagged with bricks, provided with side pavements and drains, even though they do not much require them, such lanes as the *Bhistiyon-wala-kuchá* in the Moghalpura Street, which is much frequented, leading, as it does, to such important parts of the town as Katghar, the Ramganga Bridge, Dehri Ghát, &c., is altogether neglected, and allowed to be so littered with mud that it becomes almost impassable during the rains.

Khairkhwah-i-Am, 1st August 1899.

Unsatisfactory condition of a road at Dehra Dún.

35. The *Khairkhwáh-i-Am* (Dehra Dún), of the 1st August, complains that the streets at Dehra Dún are in an unsatisfactory condition, especially the one which, leading from Mohalla Akhárá, passes by the house of Pandit Indar Narain, pleader, and the *Khairkhwah-i-Am* Press to the *Talább Kalan* (large pond). The road is extremely slippery and dangerous in the rainy season. The Municipal Board should see to this.

Akhbár-i-Álam, 25th July 1899.

Advertisements regarding the sale of two books circulated with the *Rahbar* of Moradabad.

36. A correspondent of the *Akhbár-i-Álam* (Meerut), of the 25th July, ridicules the advertisements published by Chandra Sain, Baldeo Prasad & Co. at Moradabad as a supplement to the *Rahbar* (Moradabad), of the 16th July, puffing two vernacular books, namely, the *Ism-i-Azam* (the Great Name) and the *Sang-i-Páras* (the Philosopher's Stone). The former contains a number of charms, spells and incantations, and the latter pretends to teach simple methods of making silver, gold, &c. The writer in the *Akhbár-i-Álam* tauntingly asks the publishers why they do not enrich themselves, if their charms are so efficacious and their methods of making gold and silver so easy as they represent them to be.

Jámi-ul-Ulúm, 7th August 1899.

Publication of the Lives of Noted Personages in the *Jámi-ul-Ulúm*.

37. The *Jámi-ul-Ulúm* (Moradabad), of the 7th August, says that the Lives of Noted Personages which it has lately commenced publishing in its columns may seem uninteresting to some readers. But they are very instructive and ought to excite emulation among natives. The conduct of the aristocracy in this country is characterized by laziness, extravagance and love of ease and luxury; but the case is just the reverse in England. The editor is very anxious to publish the pictures and lives of the great men of this country, but he finds it difficult to obtain them. He will be very thankful to persons who will supply them to him.

Allahabad:
15*th August* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Thrice a month.					
1	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	10th August ...	14th August ...	400 copies.
2	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	13th „ ...	700 „
	Weekly.					
3	Agra Akhbár	Agra ...	Abdul Rahím ...	7th August ...	11th August ...	160 copies.
4	Akhbár-i-Álam	Meerut ...	Abdul Hakim ...	8th „ ...	13th „ ...	200 „
5	Al Bashír	Etáwah ...	Muhammad Bashír...	7th „ ...	11th „ ...	325 „
6	Anís-i-Hind	Meerut ...	Banársí Dás ...	2nd „ ...	12th „ ...	700 „
7	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	5th „ ...	10th „ ...	500 „
8	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	8th „ ...	13th „ ...	467 „
9	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	14th „ ...	16th „ ...	245 „
10	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarup	8th „ ...	14th „ ...	
11	Hindustání	Lucknow ...	Gangá Prasád Varmá.	9th „ ...	11th „ ...	600 „
12	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	14th „ ...	16th „ ...	300 „
13	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	10th „ ...	13th „ ...	100 „
14	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	8th „ ...	12th „ ...	500 „
15	Liberal	Azamgarh ...	Qudrat Ali Khán...	„ „ ...	13th „ ...	275 „
16	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	7th „ ...	10th „ ...	350 „
17	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	12th „ ...	16th „ ...	300 „
18	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th „ ...	11th „ ...	300 „
19	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	8th „ ...	„ „ ...	70 „
20	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	„ „ ...	14th „ ...	300 „
21	Oudh Punch	Lucknow ...	Sajjád Husain ...	10th „ ...	16th „ ...	500 „
22	Police News	Meerut ...	Maulvi Abul Hasan	8th „ ...	13th „ ...	400 „
23	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khán.	7th „ ...	11th „ ...	
24	Rohilkhand Gazette ...	Bareilly ...	Abdul Azíz ...	8th „ ...	14th „ ...	325 „
25	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihárí Lál ...	11th „ ...	15th „ ...	40 „
26	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	8th „ ...	14th „ ...	200 „
27	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	9th „ ...	16th „ ...	150 „
28	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	13th „ ...	15th „ ...	400 „
	Daily.					
29	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	9th, 10th, 11th, 12th, 14th and 15th August.	10th, 11th, 12th, 13th, 15th and 16th August.	526 copies.
	HINDI.					
	Monthly.					
30	Sanádhyopkárak ...	Agra ...	Hirá Lál ...	For August ...	14th August ...	400 copies.
	Twice a month.					
31	Jain Gazette	Muttra ...	Munná Lál ...	1st „ ...	11th „ ...	700 copies.
	Weekly.					
32	Árya Mitra	Moradabad ...	Bhawáni Singh ...	8th „ ...	11th „ ...	280 copies.

LIST OF NEWSPAPERS EXAMINED—*(concluded)*.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
33	Bhárat Jíwan	Benares ...	Rám Krishna ...	7th August ...	11th August ...	1,500 copies.
34	Prayág Samáchár ... *Daily.*	Allahabad ...	Rám Gopál ...	10th „ ...	13th „ ...	800 „
35	Hindustán ... ... HINDI-URDU. *Weekly.*	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	8th, 9th, 10th, 11th and 13th August.	10th, 11th, 12th and 14th August.	214 „
36	Khairkhwáh-i-Ám ... GURKHÁ. *Monthly.*	Dehra Dún ...	Lálá Darahan Lál ...	8th August ...	13th August ...	200 copies.
37	Gurkhá Samáchár ...	Benares ...	Vishwaráj Sharma...	For July ...	14th August ...	500 copies.

I.—Political and Foreign.

Oudh Punch, 10th August 1899.

War fever still rampant in Europe.

1. The *Oudh Punch* (Lucknow), of the 10th August, publishes a cartoon in which John Bull is represented as feeling the pulse of a lady patient, marked "Europe," and exclaiming:—"Oh! oh! the war fever is still lingering on."

Oudh Akhbár, 5th August 1899.

The Amir of Kabul's intention to open an office at Calcutta for translating English works of science and art into Persian at his own expense.

2. The *Oudh Akhbár* (Lucknow), of the 15th August, states that Colonel Sardar Muhammad Ismail, Khan Bahadur, envoy of the Amir of Kabul, has published an advertisement on behalf of His Highness to the effect that he desires to open at Calcutta an office for translating English works of science and art into Persian, and that he requires the services of four Europeans and 16 natives of India well qualified to translate from English into correct and idiomatic Persian. This is a very useful and important undertaking on the part of the Amir, and will prove of immense benefit to his people. The Sultan of Turkey, the Khedive of Egypt, and the Shah of Persia have already started similar institutions for some time past; and Japan owes her seven-league-boots progress to the same cause. The Amir's envoy cannot be too careful in selecting men for the posts, as good translators are not readily available and want handsome salaries. The writer has been assured that the Amir's envoy has undertaken the project with the consent of the Indian Government, so that natives who consider themselves qualified for the work, need not hesitate in offering their services.

Liberal, 8th August 1899.

Appeal for aid to the Madrasa-i Saulatia at Mecca.

3. The *Liberal* (Azamgarh), of the 8th August, says that the Madrasa-i Saulatia at Mecca is the only school open to Indian students and learned men residing in the Hedjaz. Maulvi Muhammad Rahmat-Ullah, who founded the school, spared no pains in raising it to its present state of efficiency. According to the Manager of the Madrasa, the Commander of the Faithful (*i.e.*, the Sultan of Turkey) once expressed a desire to give aid to it, but its founder thankfully declined the offer on the ground that it looked only to the natives of India for aid. This shows how closely this literary institution is connected with them. It has been suffering from want of funds since the Maulvi's death. Munshi Asad-ud-din, the proprietor of the *Naiyar-i-Asfi* newspaper in Madras, and the proprietor of the *Wakil* newspaper in Amritsar are collecting subscriptions on its behalf. Munshi Amba Prasád, the proprietor of the *Jámi-ul-Ulúm* newspaper, who is inclined to contribute a large portion of his profits from the sale of his books to the funds of the school in question, is entitled to still greater praise. It is the duty of Musalmans in this country to loosen the strings of their purses and help the institution situated at the centre of the Muhammadan world.

Jami-ul-Ulúm, 14th August 1899.

The same.

4. The *Jámi-ul-Ulúm* (Moradabad), of the 14th August, publishes a letter which the Manager of the Madrasa-i-Saulatia (literally, a school of power) founded by a deceased Indian Muhammadan at Mecca, has addressed to the editor, heartily thanking him for his contribution of Rs. 5 to that school, and appealing to well-to-do Indian Musalmans to take a lesson of sympathy from the Hindu contributor and assist the school, which is in a very unsatisfactory financial condition at present.

Nizám-ul-Mulk, 8th August 1899.

Shrawani fair held by His Highness the Nawab of Rámpur.

5. The *Nizám-ul-Mulk* (Moradabad), of the 8th August, gives a brief description of the Shrawani fair lately held by the Nawab of Rámpur in his Khusru garden. Grand preparations were made, swings, refreshments, &c., being provided for the ladies in his family. They received rich suits of clothes which cost three or four thousand rupees each. Two pairs of pattens or sandals weighing about 175 tolas were made of gold. A pair of shoes was made for His Highness for the occasion at an expense of ten or twelve thousand rupees, and a pair of golden chains studded with pearls and diamonds was supplied for His Highness' ankles by Chhuttan Lal, who asks a lakh of rupees for it. The editor praises Sahibzadah Muhammad Ali Khan for the success of the fair, observing that he made all the arrangements within the short space of three or four days.

II.—General Administration.

6. The *Liberal* (Azamgarh), of the 8th August, says that the question arises as to whether the spleens of natives in general, or only of coolies, who fall victims to the kicks of Europeans, are brittle. This is a very difficult question, and one must summon up all one's courage in answering it. As the spleens of natives in general have not been put to the test, no opinion can be expressed regarding them. It would seem that the spleens of unlucky and downtrodden coolies, whose souls, when shaking off this mortal coil, carry, so to speak, the boots of onion-coloured men (*i.e.*, Europeans) with them, are made in an inauspicious (*lit.* unique) moment. Probably the spleens of those coolies who are destined to give up the ghost under the kicks (of Europeans) are of weak construction. The spleen-rupture question has now become a very complicated one, and should be fully discussed by able doctors and chemical examiners.

Liberal, 8th August 1899.

Rupture of spleens of coolies under the kicks of Europeans.

7. The *Bhárat Jiwan* (Benares), of the 7th August, in an article, headed "Bravo! my Lord!" says that since taking the reins of the Government of the United Provinces into his hands, Sir Antony MacDonnell has sought to promote the welfare of the people in a variety of ways and thereby won their love and affection. It is well known that rampant British soldiers greatly harass villagers and sometimes even shoot them like game, but that they invariably escape scot-free. It is a matter of great satisfaction that "our popular and sympathetic Sir Antony MacDonnell" has recently ordered Magistrates to immediately hold local inquiries into all cases of assault on natives by Europeans without waiting for the police reports. It is the earnest prayer of the people that they may always get such sympathetic officers to rule over them. They are now anxiously awaiting His Honour's orders regarding the introduction of the Hindi character into courts.

Bharat Jiwan, 7th August 1899.

Orders issued by Sir Antony MacDonnell regarding an immediate inquiry to be made by Magistrates into assaults by Europeans on natives.

8. The *Oudh Akhbár* (Lucknow), of the 14th August, highly approves of the system which Sir Antony MacDonnell has lately inaugurated of consulting the nobility and the gentry on important matters by holding conferences with them. The former rulers of India also ascertained the trend of public opinion in the same way. But in those days there were no public associations and newspapers which Western education has now brought into existence in such large numbers. But the opinions expressed by these native associations and papers are generally those of young, inexperienced, and irresponsible persons, so that they cannot be fully relied upon, and hence the need for eliciting also the views of thoughtful and responsible men by means of conferences. It is to be hoped that the newly-inaugurated system will be improved in course of time, and one of the ways in which Government can improve it is to formulate and publish certain questions on a matter on which public opinion is desired and then subsequently also publish the answers received at conferences held for the purpose, so that these may be well threshed out in the press.

Oudh Akhbar, 14th August 1899.

Approval of the system of holding conferences with the gentry on important matters by Sir Antony MacDonnell in the United Provinces.

9. The *Jámí-ul-Ulúm* (Moradabad), of the 14th August, says that, according to the Calcutta *Englishman*, it would be better that, instead of the proposed despatch of ten thousand troops from India to South Africa should the necessity arise, a force of that strength should be sent from Canada or Australia, where neither menacing *jirgahs* exist on the frontier, nor are there a foreign people, to be intimidated or over-awed. This is the first time that the editor of the *Jámí-ul-Ulúm* has learnt that British soldiers are maintained in India simply for the purpose of keeping the natives under control by intimidation. He hitherto firmly believed that the British garrisons were intended to protect the country from foreign invasions. The natives are naturally a non-political people, and have always been loyal to their sovereign for the time being. Responsible English officials too have repeatedly declared that they hold India for her own benefit, and that they not only trust natives, but are also themselves trusted by them. All this clearly shows that the views of the *Englishman* in the matter of British garrisons in India are absurd, and calculated to wound the feelings of

Jami-ul-Ulúm, 14th August 1899.

Comments on the Calcutta *Englishman's* idea of the object of maintaining British garrisons in India.

natives. There exists no enmity between the natives and their English masters: then why should British soldiers be required to keep the former under control? Every country keeps strong garrisons on its frontiers, (and so does the British Government in India, and not for terrifying the people). Again, a force kept for intimidating the people is calculated to destroy the latter's goodwill (towards Government). Nothing injures goodwill so much as distrust and severity. To keep British soldiers in India for the purpose of intimidating natives will, moreover, render the latter cowardly and timid, and encourage the former to be ill-mannered. The fact seems to be that as the *Englishman* is an advocate for maintaining a British force in India, it has been obliged to fumble for an excuse for it, and has hit upon an absurd one. If it is the duty of natives to be loyally devoted to their rulers, the latter are equally bound to show greater consideration to the former than to their ow n countrymen. It is also the duty of every newspaper, whether Anglo-Indian or native, and of every individual Englishman (especially) to take care to foster, maintain and promote friendly relations between the rulers and the ruled in this country.

HINDUSTAN, 10th August 1899.

Opposition to suggestions made for payment of passage money for the families of British Military Officers under certain circumstances.

10. *Hindustán* (Kalákankar), of the 10th August, referring to the notices of questions, given by Sir Seymour King and Sir Cameron Gull, regarding the desirability of paying the passages of the families of married officers of the Indian Staff Corps when such officers return to India after undergoing the course of training at the Staff Colleg e, and for those of the Indian Departmental Warrant Officers invalided to Englan d during the non-trooping season, respectively, observes that it is difficult to say what answers the Secretary of State will give to these questions. But why does not the Government of India establish a Staff College in this country, and do away with the necessity of sending its British Military Officers to England for their training? The measure also recommends itself on the ground that Native Military Officers who cannot go to England for one reason or another, could easily be trained at a local college. As regards invalid officers, they might be sent to the hill sanitariums in this country to recruit their health. If a visit to England be necessary, their families who do not serve Government, are at any rate not entitled to passages.

TOHFAH-I-HIND, 13th August 1899.

Undue and injudicious se verity practised on zamindars by tahsildars, and the case of an unfortunate female zamindar in Azamgarh.

11. The *Tohfah-i-Hind* (Bijnor), of the 13th August, observes that tahsildars practise very great severities on defaulting zamindars. In satisfaction of Government revenue due from zamindars, tahsildars cannot only distrain their moveable and immoveable property, but can also have them arrested, put into the lock-up and otherwise disgraced. Zamindars are aware of these powers of tahsildars, and always make it their first care to pay off Government revenue, excepting those among them who are unable to pay it owing to some unforeseen calamity or over-assessments of their estates. The tahsildars, however, do not show the least leniency to the latter class of zamíndars, for they consider it beneath their dignity to do so, or make any favourable representation to Government on their behalf, thinking that they are appointed simply to see that not a pie of Government revenue falls into arrear, and that their prestige and promotion depend on their successfully discharging this duty! The writer then states how a young female zamíndár of good family in the Azamgarh district was lately arrested at the instance of the tahsíldár through the tahsil peons and detained in the lock-up during the night for failing to pay Government revenue; and on being set free in the morning, she went to her village where her caste people excommunicated her, and she feeling highly mortified threw herself into a well to put an end to her existence, but was taken out alive and tried by the same tahsildár for an attempt at suicide and punished with ten days' imprisonment; how her wails in the jail attracted the notice of the Superintendent, who learning her story, was moved to write to the Inspector-General of Jails, and the latter to Government, which at once suspended the tahsildár, and ordered an inquiry. Surely, Government ought to take a warning from this case, and curtail the powers of tahsildárs and modify the rules for realizing arrears of revenue.

12. The *Bhárat Jiwan* (Benares), of the 7th August, in an extract reproduced from the *Venkteshwar Samáchár* of Bombay, states that owing to the dread of an impending famine in India, the drain of food-grains to Europe has considerably increased of late. The wheat exports from Bombay alone during July last amounted to 461,184 cwts., which is nearly eight times the exports during the corresponding period last year. Similar activity is to be witnessed at the Calcutta and Karachi dockyards. If the drain continues at this rate, little grain will be left in this country and distress will be as severe as it was two years ago. Lord Curzon has a splendid opportunity offered him for acquiring widespread popularity by checking the heavy wheat exports in view of the famine with which the country is threatened.

Heavy wheat exports.

BHARAT JIWAN, 7th August 1899.

13. The *Hindustáni* (Lucknow), of the 19th August, referring to the remarks of Sir James Westland on the alleged returning prosperity of the country on the occasion of introducing his last Budget in the Viceroy's Council, asks who knew at the time that within six months from his departure, India would be threatened with another famine. The writer then referring to the failure of the monsoon in the Bombay and the Madras Presidencies, regrets that Bombay, which has already suffered so much from the plague, should now, by the irony of fate, have to face the impending calamity of famine again. The scarcity of food-grains in Madras and Bombay will tell on the Panjáb and the United Provinces also, prices having already begun to rise by leaps and bounds there. Government has already started, or is about to start, relief works in the Deccan: but how many creatures of God can these relief works support? "All that we can do is to pray to God for our poor fellow countrymen." Government had better take steps to check exportation of food-grains at such a time.

Famine alleged to be impending in Madras and Bombay.

HINDUSTÁNI, 19th August 1899.

14. The *Oudh Akhbár* (Lucknow), of the 12th August, says that this year a rupee purchased 19 or 20 seers of wheat for the first time after many years at Lucknow. These low prices were due to the reaping of several successive good harvests and to a decrease in grain exports owing to several causes. As the next crop is expected to be an average, if not a bumper, one in these provinces, it was hoped that prices would fall still lower before long. But this hope has been dashed to the ground. The grain dealers, hearing of the drought in the Deccan, have put their heads together and suddenly raised the prices. If the rise continues at this rate, famine rates will soon rule the market, and relief works will have to be started. The local officials should regulate the principal grain markets. The shopkeepers buy up all the grain which comes to the markets and then sell it at their own rates. At least a portion of these imports should be available to the public and the exports checked. The grain dealers bought in wheat at 21 seers the rupee, and they would reap good profits even if they sold it at 15 or 16 seers.

Sudden rise in the prices of food-grains at Lucknow.

OUDH AKHBÁR, 12th August 1899.

15. The *Nizám-ul-Mulk* (Moradabad), of the 8th August, says that a correspondent, writing to the *Telegraph* from Fyzabad on the 24th July, complains that 80 or 90 prisoners, who lately arrived there from Moradabad, in charge of a police guard, in a carriage the doors of which were barred by iron railings, were heard complaining that they had received no food for two days. It would seem that they left the Moradabad jail early in the morning on the 19th July and reached Lucknow at 6-30 P. M. Their rations were left behind at Sháhjahánpur and so no food was supplied to them at Lucknow. They left for Fyzabad the following day; and thus when they arrived there they had been without food for two days. It is to be hoped that a thorough inquiry will be made to find out who is responsible for the starvation of the prisoners.

Starvation of a number of prisoners during their journey from Moradabad to Fyzabad.

NIZÁM-UL-MULK, 8th August 1899.

16. The *Anis-i-Hind* (Meerut), of the 2nd August, received on the 16th idem, states that the sentence of imprisonment passed on the proprietor of one of the presses at Meerut for publishing (a translation of) the *Mujarrabat-i-Bu Ali Sina* (Tried Medicines of Avicenna) has been reduced, on appeal, by fifteen days (*sic*).

Reduction of the sentence of imprisonment passed on the proprietor of a press for publishing a certain obscene book.

ANIS-I-HIND, 2nd August 1899.

PRAYÁG SAMÁCHÁR, 10th August 1899.

Issue of warrants for the recovery of water-rate at Allahabad.

17. The *Prayág Samáchár* (Allahabad), of the 10th August, says that the wholesale issue of warrants for the recovery of water-rate has created a deep sensation in the town of Allahabad. The system is generally condemned as a most reprehensible one. When will the gems (members) of the Municipal Board discontinue it ?

ROHILKHAND GAZETTE, 8th August 1899.

Praise of Mr. Fremantle, Settlement Officer in Bareilly.

18. A local correspondent of the *Rohilkhand Gazette* (Bareilly), of the 8th August, highly praises Mr. S. H. Fremantle, the Settlement Officer in Bareilly. He has won golden opinions during the short period of eight months he has been in that district. He is very regular in his attendance in office. In a Settlement office, the head clerk, the *sadar munsarim* and the *sarishtadár* are generally the three arbiters of the destinies of the subordinate clerks. But Mr. Fremantle makes all office arrangements himself. He is easily accessible to his subordinates and the people, and gives them a ready ear. He fears God and has the milk of human kindness in him. He gives scholarships to several boys in the school at Rae Bareli. It is rumoured that recently a poor old man from Rae Bareli found his way to him and told him that he had no money to perform his daughter's marriage. Mr. Fremantle gave him fifty rupees for the purpose. The district of Bareilly is very fortunate in having such a sympathetic Settlement Officer. The landholders should rest assured that he will not assess the revenue with undue severity.

HINDUSTÁNI, 9th August 1899.

Lucknow divorce case.

19. The *Hindustáni* (Lucknow), of the 9th August, says that the comments of the Anglo-Indian press on the Lucknow Divorce Case are satisfactory, as showing that such misbehaviour (as is brought out in the suit) is highly condemned among Anglo-Indians also. But the question is whether Government will still allow Mr. Ryan to remain in the service. There is written evidence to show that he behaved towards his wife in a manner unbecoming a gentleman. He asked his wife to get him Rs. 500, saying that he would not ask whence and how the money came. Such a man would stick at nothing.

III.—LEGISLATION.

PRAYÁG SAMÁCHÁR, 10th August 1899.

Telegraphic Press Messages Bill.

20. The *Prayág Samáchár* (Allahabad), of the 10th August, after giving the substance of the principal provisions of the Telegraphic Press Messages Bill and of the Statement of Objects and Reasons, observes that it is no doubt very unfair that one newspaper should obtain a message at its expense and others should be able to use it gratis. The leading Anglo-Indian journals pay for the telegraphic messages they receive through Reuter's agency and their correspondents; while native newspapers, printed in English, secretly obtain copies of the messages and publish them almost simultaneously with the former. Thus the former have not the start of the latter. Lately the Anglo-Indian press raised an outcry against this state of things. Reuter's agency, having an axe to grind, lent them the support of its voice. The authorities, animated by race feeling, yielded to the agitation, and a Bill was at once launched into the Viceroy's Legislative Council. The fine for the first offence under the Bill, is Rs. 100, and that for the second offence Rs. 500. These fines are too heavy and, if imposed on any Hindi newspapers, would prove ruinous to them. The scale of fine should therefore be reduced. Again, supposing a sensational rumour reaches the ears of a native editor from a private source and he publishes it in his paper, he will be liable to prosecution if the rumour is based on a telegram published in an Anglo-Indian newspaper, and if 36 hours have not elapsed since its publication in the latter. It will be very difficult for native editors to ascertain whether the rumours which reach them in the manner above referred to originally emanated from telegrams published in newspapers or otherwise. Safeguards should therefore be provided for the protection of native editors in such cases. If a telegraphic message appears in an Anglo-Indian paper regarding an impending earthquake, storm, &c, and if, the native newspapers being unable to reproduce it for 36 hours, due publicity is not given to it in time, both Government and the people may be, exposed to heavy losses. The peasantry in the interior of districts derive all their

information regarding the march of events in the world from the Hindi newspapers and not from the *Pioneer*. Government should give full consideration to these points before passing the Bill. The newspapers which obtain telegrams at their own expense should be afforded protection by all means; but at the same time messages which may require immediate publicity should be exempted from the operation of the proposed law.

21. The *Oudh Punch* (Lucknow), of the 10th August, publishes a communicated article in which a fictitious non-occupancy tenant expresses his hearty approval of the North-Western Provinces Rent Bill, and highly praises the Lieutenant-Governor for providing tenants-at-will with (easy) means of acquiring occupancy rights, so that they may freely improve their holdings, sinking wells, &c. The zamindars in Meerut, Bulandshahr and other districts have made the condition of tenants-at-will most precarious, not a single tenant being allowed there to continue occupying a piece of land even for ten years, nor to make any improvement therein. Sir Alfred Lyall showered, as it were, the nectar of life (for the tenants) in Oudh, and the writer hopes Sir Antony MacDonnell will do the same in the North-Western Provinces.

OUDH PUNCH, 10th August 1899.

The North-Western Provinces Rent Bill.

22. The *Mehr-i-Nimroz* (Bijnor), of the 7th August, publishes a speech which Munshi Muhammad Abdul Hai, a zamindar, read, and was approved of at a meeting of the Bijnor Zamindars' Association held at the house of Raja Shiam Singh at Bijnor, on the 29th July, criticising the North-Western Provinces Rent Act Amendment Bill. The speech opens with an objection to clause (*b*) (of sub-section 7) of section (3), suggesting that the period for which a zamindar should be required to continuously cultivate a piece of land before it can become his *sír*, should not be twelve years, but be fixed at not more than five years. The last paragraph of section 7 should be so amended that any co-sharer or co-sharers in a *sír* land—a sharer of which becomes an ex-proprietary tenant—or the person who acquires the latter's proprietary right, may be entitled to have their share divided off by the Collector on application. Sub-section 3 of section 8 will give occupancy rights to a tenant if he continues to cultivate under the same proprietor, though he may hold different lands at different times. This sub-section should on no account be adopted; the existing system of requiring a tenant 13 years' cultivation of land for acquiring occupancy rights being left intact. No occupancy rights should be allowed to ensue in grazing-land or grove-land, the zamindars having generally permitted the tenants to graze cattle on their waste tracts without any charge. The new provisions of section (8) will reduce the zamindar to the position of mere rent collectors. It is a mistake to suppose that a tenant who has acquired occupancy rights improves his holding. He does nothing of the sort. Finding his occupancy secure, he ceases to bestow any considerable labour on his holding, having no fear of the zamindar's watch (and ejectment for his indolence). Again, an occupancy tenant would not generally improve his land lest the zamindar should claim an enhancement in the rent. A perusal of the records of the recent settlement of land in the Bijnor district will show whether lands held by occupany tenants or non-occupancy tenants had been improved since the last settlement. Section 9(*a*) empowers a tenant to sub-lease his holding for three years. This should not be allowed, as it injures the quality of land. In section 9(*c*) co-sharers in a joint tenancy should not be debarred from claiming division of their shares, which is not unoften necessitated by mutual disagreement. Sub-section 6 of section 9(*a*) should on no account be retained; a landlord living at a long distance from his estate will not easily be able to carry out its provision (within the prescribed time). Tenants-at-will should not be included in section 35 (of the old Rent Act). This section may be cancelled and a provision made that when a decree for arrears of rent has been passed by a court against a tenant, the latter should be required to make payment at once on penalty of ejectment. Section 36 will deprive zamindars of whatever zamindari rights are still left to them. Government ought to pay attention to the interests of zamindars as well as to those of tenants. Section 40 (of the old Act) need not be retained; the terms of the original section 36 being sufficient for all

MEHR-I-NIMROZ, 7th August 1899.

The same.

purposes of ejectment. As regards the amendment proposed in the former section 56, it should also be provided that if the whole amount due from a tenant is not realized by attachment and sale (of his moveable property), the balance may be realized by the enforcement of the decree (obtained by the landlord) against his immoveable property. In section 95, dispossession of a tenant by order of a lower court should not be held as "wrongful dispossession," if finally reversed by a court of appeal. The zamíndár decree-holder should be free to realize his due from the tenant judgment-debtor either from the latter's moveable or immoveable property: and the standing crops should not be included in the category of immoveable property. When the last day of the period for filing a suit, &c., falls on a holiday, the day when court reopens should be held to be that last date. That portion of land for which a lambardar or co-sharer pays Government revenue in default of the owner thereof should be held mortgaged to the payer, and the sum paid on that account as the first demand thereon. A provision should be made laying down rules for the assessment of rent on non-occupancy holdings such as those of ex-proprietary tenants, who having themselves cultivated a piece of land, say for three years, have had to part with their zamíndári, but can be ousted out of of this piece only after a year, and must hence pay some rent during the continuance of their occupation. Such co-sharers of a tenancy who themselves cultivate a piece thereof, while others do not do so, should have to pay some rent for the same. [*Al Bashír* (Etáwah), of the 7th August, trusts that all zamíndárs will be thankful to Sir Antony MacDonnell for the trouble His Honour lately took to travel from place to place with a view to obtaining their views on the provisions of the new Rent Bill, and for his intention now to modify all those provisions which bear hardly on zamíndári interests. This shows what value His Honour sets on public opinion. It is to be hoped that all the objectionable points will be removed from the Bill when it is re-considered by Government. The *Anís-i-Hind* (Meerut), of the 2nd August, received on the 16th idem. considers most of the amendments proposed in the new Rent Bill injurious to the interests of zamíndárs. Sections 7, 8, 9 and 36 call for special protest. When a landowner has to part with his estate, he becomes an ex-proprietary tenant: and if he has no *sir* land he will have nothing left him for his maintenance. The old provision for (creating fresh) *sír* right should therefore be retained in section 7. Section 8 will simply make the whole body of tenants occupancy-tenants; and the zamíndárs will become mere nonentities in their estates. and land too will cease to be improved by the former, having no longer fear of ejectment if they are not found improving their holdings. In section 9, the system of granting sub-leases should be altogether stopped, excepting in rare cases necessited by the illness, absence, &c., of the original tenant. The restriction imposed on ejectment of tenants in section 36 will entirely destroy the power of zamíndárs on them. The zamíndárs should rather be empowered to eject tenants-at-will simply by serving a notice on them through the post office].

HINDUSTÁNÍ, 19th August 1899.

The Panjáb Courts Act Amendment Bill.

23. The *Hindustání* (Lucknow), of the 19th August, referring to the Panjáb Courts Act Amendment Bill, which the Hon'ble Mr. Rivaz has introduced into the Viceregal Council. asks if this Bill has been brought forward (1) either because Government desires to reduce the number of judges in the Chief Court. Panjáb, on the ground of the expenditure on civil courts exceeding the income of court fees, or (2) because Government is anxious to save agricultural classes from going from court to court and being impoverished thereby. If the former be the object of the Bill, Government is simply taking away the right of second appeal from the people, which they desire, barely for the sake of reducing expenditure on the civil side of courts. On the other hand, if it is intended to protect the people from unnecessary litigation, which reduces them to poverty, Government certainly gives a very good reply, in this Bill, to European officials who hold that increase of litigation in civil courts is a clear proof of the people's growing rich. Just as the frequenting of liquor houses (shops ?) established by Government, by those addicted to drink does not necessarily prove these persons to be rich, similarly the popularity of civil courts among the people is no proof of their prosperous condition. Nobody would, of course, object to Government reducing the facilities of indulging in litigation; the more they are curtailed the better it will be for the people. But the question is whether, when Government seeks to take away the right of

second appeal, it has satisfied itself that it can depend on the ability and justice of the Panjáb subordinate civil courts. The writer, without any intention to cast any reflection on the legal knowledge, &c., of the officials presiding over these courts, has no hesitation in saying that there are many Munsifs and Subordinate Judges in the Panjáb, who have received no regular training in law and are not acquainted with the intricacies of English Jurisprudence. The subordinate civil courts would not have been officered by such men at this time, had the Panjáb Government followed the principle of "our" Government, while amending the Chief Court Act in 1888, and provided that none but Chief Court pleaders should in future be appointed Munsifs and Subordinate Judges. As it is, if the right of second appeal is done away with, it will cause much dissatisfaction among the people. If the number of appeals made to the Chief Court from the decisions of the District Judges is considerable, the passing of the Bill will assuredly produce discontent.

IV.—Education.

24. The *Anjuman-i-Hind* (Lucknow), of the 5th August, says that schools and colleges being open to all the world and his wife, the number of scholars has largely increased in this country. Government cannot of course be expected to provide employment for all the educated men who offer their services. It has therefore been obliged to impose strict restrictions as to educational qualifications, age, &c., with a view to checking the number of candidates. The time has arrived when the young men turned out by schools and colleges in increasing numbers every year should apply themselves to trades and industrial pursuits for a livelihood. Joint stock companies have been started in some parts of the country; and it is to be hoped that other parts will follow suit. A suggestion has been made in some quarters that natives should entirely refrain from the use of foreign goods. The suggestion is a good one and would encourage local manufacturers; but the times are not yet ripe. India is *par excellence* an agricultural country. It produces immense stocks of grain which not only suffice for local requirements, but are also available for export. Agriculture has, however, been left to the ignorant peasantry. It will be a happy day for India when her educated sons turn their attention to agriculture and try to improve it. Even the sons of cultivators, who have entered the portals of a school, look down upon their hereditary calling, and their only ambition is to enter the public service. Government would do well to give only agricultural education to the cultivating classes.

Anjuman-i-Hind, 5th August 1899.

A suggestion for the encouragement of agricultural education.

25. The *Anis-i-Hind* (Meerut), of the 2nd August, received on the 16th idem, adverting to the reference made by the Panjáb Government to the Provincial Text-Book Committee as to the advisability of revising the Persian courses prescribed for the primary classes in the Panjáb with a view to substituting modern works for old ones, thinks that the addition of some extracts from modern Persian works to the existing Persian courses is all that is needed.

Anis-i-Hind, 2nd August 1899.

Revision of the Persian courses for the primary classes in the Panjáb with a view to introducing modern Persian books into them.

26. *Al Bashir* (Etáwah), of the 7th August, in discussing the expediency or otherwise of raising the Aligarh Muhammadan College to the status of a Muhammadan University in India, expresses its full conviction that the establishment of such a university will make British rule stable in the country, not only by providing civilizing and loyalty-engendering education for Indian Musalmans, but also for the wild frontier tribesmen and Afghans. The greatest dangers which the British Government at present dreads in India come from the North-West frontier; and that is the reason why it so handsomely subsidises the Amir of Kabul and the frontier jirgahs. Should Russia invade India, the power which is supported by the Afghans and the frontier tribes will certainly be very strong. Now to make sure of the permanent goodwill of these Afghan people, a mere appeal to their greed is not sufficient, but steps should be taken to ingrain their new generations with feelings of love

Al Bashir, 7th August 1899.

Alleged expediency for converting the Aligarh College into a Muhammadan University from a political point of view.

and affection towards the British Government. And this object will be best subserved if orders are issued to the political officers to induce the Afghan people to send their sons for education to the Aligarh College, offering Government scholarships for the purpose. But before this can be achieved, it is necessary that the status of the college should be altered to that of a university on the model of the Cambridge or the Oxford University; so that special arrangements may be made for imparting good religious education, which, so long as the college is not endowed with university powers, cannot be made. Some boys from the frontier have already been educated at the Aligarh College, who, if inquiry be made, will be found to have behaved loyally towards Government in their after career. It is an admitted fact that students turned out by the Aligarh College prove loyal to Government; and hence those men who will help the college to be raised to a university will not only be benefitting Indian Musalmans, but promoting the stability of the British Government in this country. When Britons have subscribed so handsomely for a college at Khartoum for reclaiming the wild Soudenese, it is but fair to expect that all classes in England will freely contribute towards the foundation of a Muhammadan university in India for the education of Indian Musalmans and Afghans.

V.—Railway.

Bharat Jiwan, 7th August 1899.

Outrages on female passengers at railway stations and in trains in Bengal.

27. The *Bhárat Jiwan* (Benares), of the 7th August, regrets to notice that outrages on female passengers at railwy stations and in trains in motion have increased of late in Bengal. One or two outrages occur almost every month. The offenders are generally traced out and punished; but the crime in question shows no tendency to decrease. It is heart-rending to find women so frequently assaulted under Her Majesty's strong rule. It is time that special measures were adopted to check these unfortunate assaults. As regards outrages at railway stations, as soon as a train leaves a station at night, almost all the lamps are extinguished and the railway employés and police retire. This state of things affords people, who are beasts in the shape of men, good opportunity for outraging unprotected women at the station, if there happen to be any. The railway stations, especially passengers' sheds, should be lighted, and one or two police constables of good character and experience ought to be on duty at such sheds throughout the night. Moreover, there should be frequent transfers among such constables. With a view to checking assaults in trains, the editor suggests that the female carriage should be placed between two intermediate class carriages, and that these carriages should be so constructed that persons could easily go from one carriage into another when necessary.

VI.—Local and Miscellaneous.

Jami-ul-Ulum, 14th August, 1899.

Increase of suicide in Europe considerably due to cases of breaches of promise of marriage.

28. The *Jámi-ul-Ulúm* (Moradabad), of the 14th August, observes that while civilization is progressing in Europe in other directions, it is making equal strides in the matter of suicides as well. Children commit suicide either from the severity of their parents or fate, and adults from some worldly disappointment or disgrace, while youths destroy their lives on account of women. There can be no marriage in Europe without previous courtship, and the result is that one is obliged to affect false love for a girl simply to gain his end. But as a suitor and his mistress are freely allowed to privately meet together, and protestations of love are constantly made, it is impossible for the girl to resist them and wait for the formal performance of the marriage ceremony, which in civilized countries is merely a civil contract and not a religious sacrament. But when the consummation of marriage is accomplished during the very course of courtship and the suitor's desire is satisfied, he does not generally like to enter into the bondage of matrimony. This is the reason why cases of breach of promise are so frequently filed in courts. It is, however, well that pecuniary damages are granted by courts in Europe for breaches of promise, otherwise all the prisons in that continent would be found full of rich men. Suicide frequently follows a breach of promise. Lately the heir-apparent of Austria disgraced a poor but beautiful girl, on the promise of marriage, but refused afterwards to make good his word. The girl, greatly mortified there with, put an end to her existence by shooting herself with a pistol. The heir-apparent learning of this also destroyed

himself in another way, an occurrence over which the whole of Europe has gone into mourning. Taking all these circumstance and incidents attending the marriage customs in Europe into consideration, the writer is inclined to think that the Indian system of early marriage is perhaps better.

JAMI-UL-ULÚM, 14th August 1899.

29. The *Jámi-ul-Ulúm* (Moradabad), of the 14th August, publishing a picture and a brief account of the state of Christianity in Europe at the birth of Martin Luther, refers to the great reformation he effected in that religion, and remarks that an honest reformer like him, who will himself practise what he preaches, is urgently needed in India at the present time.

Martin Luther, the reformer of Christianity in Europe.

GORKHA SAMÁCHÁR, 22nd August 1899.

30. The *Gorkha Samáchár* (Benares), of the 22nd July received on the 14th August, in its column of local news, regrets to say that the commencement of the *Sambat* year 1856, has been a signal for pious and virtuous persons in this country to die. The death of Swami Bhaskaranand has been a source of great grief and sorrow to the residents of Benares.

Death of Swami Bhaskaranand at Benares.

ALLAHABAD:
22nd *August*, 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 23rd August 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDÚ.					
	Monthly.					
1	Gaur Káyasth ...	Allahabad ...	Munshi Shiva Prasád	For August ...	17th August ...	...
2	Vaishya Hitkárí ...	Meerut ...	Rám Swarúp ...	„ „ ...	18th „ ...	1,000 copies.
	Twice a month.					
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th August ...	22nd August ...	...
4	Sharárah ...	Moradabad ...	M. Fazl Muhammad	7th and 21st July ...	17th „ ...	72 copies.
	Thrice a month.					
5	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	20th August ...	23rd August ...	700 „
6	Mufíd-i-Ám	Agra ...	Qádir Alí Khán ...	10th „ ...	17th „ ...	45 „
	Weekly.					
7	Agra Akhbár	Agra ...	Abdul Rahím ...	14th August ...	17th August ...	160 copies.
8	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	15th „ ...	20th „ ...	200 „
9	Ál Bashír	Etáwah ...	Muhammad Bashír...	14th „ ...	19th „ ...	325 „
10	Anís-i-Hind	Meerut ...	Banársi Dás ...	9th & 16th August...	19th & 23rd August	700 „
11	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	12th & 19th „ ...	17th & 23rd „ ...	500 „
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	15th August ...	19th August ...	467 „
13	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád.	5th & 12th August	20th „ ...	175 „
14	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	21st August ...	23rd „ ...	245 „
15	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarúp	16th „ ...	20th „ ...	...
16	Hindustání	Lucknow ...	Gangá Prasád Varmá	„ „ ...	18th „ ...	600 copies.
17	Jám-i-Jamshed ...	Moradabad ...	Abdul Alí ...	13th „ ...	„ „ ...	50 „
18	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	16th „ ...	19th „ ...	500 „
19	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	20th „ ...	275 „
20	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	14th „ ...	17th „ ...	350 „
21	Naiyar-i-Azam	Moradabad ...	Ibn Alí ...	19th „ ...	23rd „ ...	300 „
22	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	19th „ ...	300 „
23	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	15th „ ...	19th „ ...	70 „
24	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-dín.	16th „ ...	„ „ ...	300 „
25	Oudh Punch	Lucknow ...	Sajjád Husain ...	17th „ ...	23rd „ ...	500 „
26	Police News	Meerut ...	Maulvi Abul Hasan	16th „ ...	19th „ ...	400 „
27	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khán.	14th „ ...	17th „ ...	...
28	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	8th „ ...	„ „ ...	350 copies.
29	Rohilkhand Gazette ...	Bareilly ...	Abdul Azíz ...	16th „ ...	19th „ ...	325 „
30	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	„ „ ...	20th „ ...	200 „
31	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	„ „ ...	„ „ ...	150 „
32	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	20th „ ...	22nd „ ...	400 „
33	Vernacular Advertiser ...	Lucknow ...	Bábú Rámjí Dás Bhárgava.	7th „ ...	17th „ ...	500 „
	Twice a week.					
34	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th „ ...	20th „ ...	400 copies.

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Daily.					
35	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	16th, 17th, 18th, 19th, 21st & 22nd August.	17th, 18th, 19th, 20th 22nd & 23rd August.	526 copies.
	HINDÍ.					
	Monthly.					
36	Chaturvedi Patriká ...	Agra ...	Hírá Lál ...	For August ...	22nd August ...	350 copies.
37	Jaini	Allahabad ...	Manohar Lál ...	„ „ ...	20th „ ...	300 „
38	Rájput	Agra ...	Hanuwant Singh ...	„ July ...	17th „ ...	1,000 „
39	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiya Lál	„ „ ...	„ „ ...	600
	Weekly.					
40	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	19th August ...	20th August ...	210 copies.
41	Arya Mitra	Moradabad ...	Bhawáni Singh ...	16th „ ...	19th „ ...	280 „
42	Bhárat Jíwan	Benares ...	Rám Krishna ...	14th „ ...	17th „ ...	1,500 „
43	Prayág Samáchár ...	Allahabad ...	Ram Gopál ...	17th „ ...	20th „ ...	800 „
	Daily.					
44	Hindustán	Kalakankar (Partábgarh).	Pandit Bachnesh Misra.	15th, 16th, 17th, 18th, 19th, 20th & 22nd August.	16th, 17th, 19th, 20th 22nd & 23rd August.	214 copies.
	HINDÍ-URDÚ.					
	Weekly.					
4	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál ...	16th August ...	19th August ...	200 copies.
	BENGALI.					
	Monthly.					
46	Shri Gaureshwar Vaishnava ...	Brindaban (Muttra).	Bábú Lalit Mohan Goswami.	For July ...	22nd August ...	...

I.—Political and Foreign.

Shahna-i-Hind, 16th August 1899.

Amir of Kabul.

1. The *Shahna-i-Hind* (Meerut), of the 16th August, says that the Amir of Kabul is a very wise and shrewd prince who is respected for his sagacity and foresight even by Europeans. He has always made a point of improving the efficiency of his army, and has been equipping it with modern arms of precision. Lately four powerful guns have been turned out at Kabul and 29 tons of cartridges for Martini Henry-rifles, and 6 lakhs of cartridges for Lee Metford rifles were purchased only last month. It is believed that his object is to settle scores with the hostile *jirgas*. It is a matter of great satisfaction that he has recently directed his envoy at Calcutta to arrange for the translation of English works of science and art into Persian. All honour is due to His Highness, who has in less than a score of years established a strong Government in Afghanistan and turned hordes of wild people into good citizens, traders and soldiers. It is the earnest prayer of every true Musalman that God may long protect His Highness from the hostile designs of his enemies and from misfortunes. It is highly desirable that Persia and Morocco, which are in such a backward condition, should make similar progress.

Agra Akhbár, 14th August 1899.

Porte's objection to the Anglo-French Nile Convention.

2. The *Agra Akhbár* (Agra), of the 14th August, says that after all the Porte has sent formal despatches to both England and France, objecting to the (Nile ?) Convention into which these two Powers have entered regarding (their respective jurisdictions in) the Soudan, and also publishes a translation of the despatch which the Sultan simultaneously sent to the Khedive in which he lays claim to the country lying beyond Tripolis, and informs His Highness that he has already despatched a Turkish force to protect that territory and asks him also to do the same at once.

Naiyar-i-Azam, 19th August 1899.

Khedive's approaching visit to the Sultan of Turkey.

3. The *Naiyar-i-Azam* (Moradabad), of the 19th August, says that the Khedive's approaching visit to the Sultan of Turkey must have some object in view. He will also visit the principal countries of Europe and inform his friends of his difficulties and sufferings. The British Government is opposed to his European tour, but is at a loss how to prevent it. Probably he will discuss the Anglo-French treaty regarding Bahr-el-Ghezal, and ascertain the wishes of the Sultán *re* the troops despatched by His Majesty to the frontiers of Egypt. The interview between the Sultán and the Khedive is viewed with anxiety at the European capitals. But there is really no ground for apprehension, as the Sultán is cautious and considerate to a fault, and never acts on the spur of the moment.

Hindustan, 16th August 1899.

Lord Curzon's frontier policy.

4. *Hindustan* (Kálákankar), of the 16th August, referring to the measures which His Excellency the Viceroy in Council has decided to adopt with the approval of the Secretary of State, with a view to maintaining peace and order on the North-West Frontier, observes that Lord Curzon's policy will find favour both with the people in India and the frontier tribes. The relief of large bodies of regular troops, located on the frontier at a heavy cost, will be welcomed by the tax-payer; and the enlistment of tribal militia will be viewed with satisfaction by tribesmen. Lord Curzon has established direct telegraphic communication between the principal stations on the frontier and the headquarters of the Supreme and the Local Governments and of the Panjáb Command *viâ* Rawalpindi and Murree. This is a move in the right direction.

Anjuman-i-Hind, 12th August 1899.

Contrast between the administration of justice in Afghanistan and Nepal on one side and India under British Government on the other.

5. The *Anjuman-i-Hind* (Lucknow), of the 12th August, referring to the severe and deterrent punishments inflicted on criminals in Kabul and Nepal, which incapacitate them from repeating the offences, of which they are found guilty once, approvingly notices the manner in which the laws of "our" civilized and parental British Government deal leniently with offenders, affording them opportunities for mending their ways, if they are so minded.

SHAHNA I-HIND, 16th August 1899.

Lord George Hamilton on the popularity of British rule in India.

6. The *Shahna-i-Hind* (Meerut), of the 16th August, referring to Lord George Hamilton's declaration that British rule can never be popular in India, observes that Englishmen who come all the way from England and conduct the affairs of this country with industry and zeal, and military officers among whom are killed in the frontier wars, have every right to benefit by this country. The enjoyment of *Pax Britannica* is the greatest benefit bestowed by British rule on India. Men who experienced the hardships of 1857 and know what anarchy means, are best able to appreciate the blessings of peace. Of course the dregs of society, who do not like to turn an honest penny, long for anarchy and change of rule, in order that they may have opportunities for committing robbery and plunder and exterminating the aristocracy. There is no Government on the face of the earth at the present day which has been able to please every class of people, nor was there any such Government in the past within historical times. Germany has got her Socialists; Italy and France their Anarchists, and Russia her Nihilists: but robbers and plunderers have never been able to destroy a kingdom. It is the educated malcontents who are to be dreaded. Fortunately India is free from such people. It is true that a handful of political agitators have lately sprung up, but they are quite powerless, and appeal to Government for grant of privileges just as a child does to its mother for milk, though the Anglo-Indians, green with jealousy, represent them to be a powerful and dangerous body of men, and make a mountain of a molehill. Government should, however, keep an eye on these persons. Lord George Hamilton's declaration that British rule can never be popular in India is calculated to cause despair and damp the spirits of the educated natives who are exerting themselves to increase the popularity of British rule. But evidently His Lordship does not attach any great importance to this fact, because he rightly thinks that the goodwill of the higher classes is all that is necessary: the attitude of the tag-rag and bob-tail being of little consequence. The Anglo-Indian newspapers, which are expected to be well informed and to be able to read between the lines, should be ashamed of themselves in making so much of the Secretary of State's allegation in question.

LIBERAL, 16th August 1899.

The same.

7. The *Liberal* (Azamgarh), of the 16th August, in discussing Lord George Hamilton's observation "our Government in India can never be popular," refers to the articles of the *Pioneer* and the Lucknow *Advocate* on the subject, and says that His Lordship has very probably picked up this idea from the speeches which Congressists deliver at their annual meetings, making political demands which savour of a rebellious spirit. The further remark of His Lordship that the British Government should not sacrifice Indian interests to those of England, is perfectly just, and special care should be taken to avoid doing this, otherwise if India is sent to the wall, even in important matters, and the Congressists continue to make their (inflammatory) speeches from year to year, discontent is likely to filter down to the masses as well, which will be dangerous. It is, however, absurd to attempt to force Government to fulfil the promises and pledges it has made to natives. Can anybody (sincerely) urge that the British Government should rule over India for the sole benefit of the natives, and derive no benefit for its own country? Certainly not. It is true that the British Government made certain promises to natives, but this was done as a matter of expediency, and it is not "ours" to blame Government for not carrying them out (at "our" bidding). Government cannot, however, be shown to have broken any lawful (legitimate) pledge. The fact is that natives are not yet fit for high administrative offices: even those natives who have been given appointments in the Civil Service have not, with the exception of one or two, given entire satisfaction. All that Government is called upon to do is to see that Indian interests are not altogether sacrificed in any matter, and it has nothing to fear on the score of the people's dissatisfaction. When the British nation took the reins of the Indian Government into their hands, India was torn with internecine quarrels and dissensions so that the peace and order which they succeeded in establishing in the country, and the manifold blessings which they subsequently conferred on "us," have struck deep root in "our" hearts, and gratitude to them has become, so to speak, hereditary in "us." Such incidents as the annexation of Oudh and the deportation of the last king of

Oudh ; the detention of Bahadur Shah in Rangoon ; the permanent occupation of the Berars ; the annexation of Manipur ; the deposition of the Maharaja of Jhallawar ; the enforcement of severe plague rules ; the exile of the Natu brothers ; the levy of fresh taxes ; the prohibition of Mecca pilgrims from embarking at Bombay and Karachi, &c. ; and so forth, did not induce the people to complain against Government, though, according to popular opinion, they should have caused much excitement. The speeches of the Congressists are shallow, and need not be accepted, and the writer would emphatically assert that the British Government *must be* and *is* popular in India.

OUDH AKBBÁR. 21st August 1899.

Queen's speech at the close of Parliament.

8. The *Oudh Akhbár* (Lucknow), of the 21st August, giving the substance of the Queen's speech at the close of the Parliamentary session on the 9th idem, observes that the whole of this country is extremely thankful to Her Majesty for her kind and sympathetic reference to it. Adverting to the insufficiency of rainfall in Western and Central India, Her Majesty said "fears are entertained as to the prospects of the harvests in those regions. My officers are carefully watching the situation, and timely precautions to meet any scarcity, should it occur, will be adopted." Owing to Her Majesty's genuine sympathy and benevolence for her subjects her speech was followed by showers of rain at many places, which has greatly improved the prospects. The Almighty is ready to meet half way the prayers of tender-hearted and sympathetic rulers. It is the earnest prayer of natives that God may long keep her in health and strength, so that she may be able to improve their mental, moral and material condition, levelling it up to that of her British subjects.

SHARÁRAH, 7th and 21st July 1899.

Munshi Aziz Ahmadon manliness or bravery.

9. The *Sharárah* (Moradabad), in its combined issue dated the 7th and 21st July, publishes a letter from Munshi Aziz Ahmad at Glasgow, who, in a paragraph headed "Manliness" in the letter, says that manliness or bravery is, so to speak, the very essence of man, the principal cause of his greatness and a leading trait in his character. No person who does not possess it can lay claim to greatness. It is this very quality which has enabled heroes to sell their lives dearly and to sacrifice their lives and property in protecting their country and nation from any calamity or in rescuing them from an enemy. The writer does not mean that bravery consists only in a person's sacrificing his life on behalf of his country and nation. But he can show his bravery in a thousand and one ways. It is bravery to rescue one animal from the clutches of another. Indeed it is small acts of bravery (*lit.* mercy) like these which lead to the achievement of great feats.

LIBERAL, 16th August 1899.

Munshi Aziz Ahmad on the Hyderabad Contingent and the Berars.

10. The *Liberal* (Azamgarh), of the 16th August, publishes a letter from Munshi Aziz Ahmad at Glasgow, in which he, referring to the articles of the *Pioneer* on the subject, expresses joy to find Government making over to the Nizam 18½ lakhs of rupees as surplus revenues of the Berars for the year ending 31st March last. The time has come when Government should overhaul the administrative and military expenditure in the Berars. Justice demands it ; and any postponement of the consideration of the question will involve heavy losses to a sincere and devoted ally of England, which "our" kind Government, the writer hopes, will not tolerate. The *Pioneer* has ably discussed the question for the last two years, and there is no doubt that, as it says, the Berars are not administered with due regard to economy, which, according to the (Madras) *Hindu*, is not likely to be enforced as long as the British Government at home is anxious to provide berths for such relatives of British peers in the Berars who are incapable of earning their livelihood elsewhere. The Hyderabad Contingent forms a heavy charge on the revenues of the Berars, which is altogether useless at the present time. It is a matter for surprise that Government should still maintain this needless force, which was established at a time when the political condition of the country was quite different. The force is of little use now, and the sooner it is disbanded the better. It is to be hoped that the British Government will, with its usual justice, take up the question soon.

II.—General Administration.

11. The *Bhárat Jiwan* (Benares), of the 14th August, referring to His Excellency the Viceroy's contemplated tour in Rájputana and Central India next autumn, regrets to say that, as those parts of the country are threatened by famine owing to drought, and the native chiefs will have to incur heavy expenses in according a warm welcome to His Excellency, it would be well if Lord Curzon could see his way to deferring the tour till the return of more prosperous times.

Bhárat Jiwan, 14th August 1899.

His Excellency the Viceroy's contemplated tour in Rájputana and Central India.

12. The *Rahbar* (Moradabad), of the 8th August, regrets that, though the murderers of two Englishmen on the Jubilee night at Poona and their abettors have all been hanged, yet there has been no material change in the policy of Lord Sandhurst, especially in the strong measures adopted against the Natu brothers in connection therewith. In reply to a question recently put in Parliament on the subject, Lord George Hamilton said that the Natu brothers were not in prison, but that a restriction was placed on their freedom, which would be continued until the Bombay Government were satisfied that their release would not endanger the public peace in any way. His Lordship perhaps forgot that the imprisonment of a person and the placing of a restraint on his movements mean virtually one and the same thing. When a Hindu is not allowed to take part in the wedding of his own daughter, what else can he be called but a prisoner? As regards the danger of a breach of the public peace by the release of the Natus, there never has been, nor will there be any such apprehension by their presence at Poona. Lord George himself has admitted that the Natus were not guilty of the murders of the two Englishmen referred to above. His Lordship, after his usual manner, refused to make any answer to a further question put, whether the Natus could, as British subjects, demand a trial or not? It is high time, the writer thinks, that educated natives raised their voice, by holding meetings and memorializing Government, to demand a judicial trial for the Natus so as to clear the last mystery regarding their (suspected) implication in the Poona murders. This mystery is, according to a contemporary, calculated to embitter the relations between the rulers and the ruled, for which the obstinacy, ignorance and incompetency of the (local) authorities are responsible and which a wise ruler like Lord Reay or Sir Antony MacDonnell would have avoided. The writer hopes that better counsels will prevail during the Viceroyalty of Lord Curzon.

Rahbar, 8th August 1899.

The Nátu brothers.

13. The *Árya Mitra* (Moradabad), of the 16th August, in its columns of miscellaneous news, says that hundreds of unlucky niggers are killed almost every day by rampant and intoxicated British soldiers. Such unfortunate outrages are increasing, inasmuch as poor villagers are unable to hold their own against British soldiers in courts and the authorities do not give the subject the attention it deserves. The people will rejoice to learn that "our" popular Lieutenant-Governor, Sir Antony MacDonnell, has issued orders to District Magistrates to hold local inquiries into all cases of assault on natives by Europeans.

Árya Mitra, 16th August 1899.

Orders issued by Sir Antony MacDonnell to District Magistrates to inquire into cases of assault on natives by Europeans.

14. The *Khairkhwáh-i-Ám* (Dehra Dún), of the 16th August, referring to the general belief that, in mixed cases, while natives are severely punished when they are found aggressors, offending Europeans generally escape scot-free or with nominal punishments, observes that the law provides the same punishment for all classes of offenders, but that the difference lies in the procedure of trial. Magistrates and Sessions Judges exercise very limited powers in awarding punishments to European offenders, who in serious cases are tried by a High Court and a jury, the verdict of the latter being final, even if the court should differ from it. Moreover, Europeans are educated persons and can afford to engage the best lawyers for their defence, and the result is that the facts of their cases are so placed before the court and the jury that charges

Khairkhwáh-i-Ám, 16th August 1899.

Causes of difference in the awards made by courts to natives and Europeans in mixed cases.

brought against them are generally found not proven. On the other hand, the case of a native offender is quite different. He, being generally an ignorant person and having no knowledge of law, is not in a position to put his case in the most favourable light. His witnesses too make statements in such a manner as generally leaves an impression of doubt on the mind of the trying officer as to their veracity. He cannot obtain the aid of good counsel, nor is the verdict of the jury in his case held final. These are some of the reasons why accused Europeans are generally dealt with differently from natives by court.

PRAYÍG SAMÁCHÁR, 17th August 1899.

Comments of the *Pioneer* on the appointment of Mr. Justice Chatterjee as an additional member of the Viceroy's Legislative Council.

15. The *Prayág Samáchár* (Allahabad), of the 17th August, quoting the comments of the *Pioneer* on the appointment of Mr. Justice Chatterjee of the Panjáb Chief Court as an additional member of the Viceroy's Legislative Council, observes that it is difficult to understand why the *Pioneer* so much frets and fumes. It need not bleed itself to death, especially as it is fully aware that "his work will be presumably done in the privacy of the Committee." The Government of India knows its business better than the *Pioneer*.

OUDH PUNCH, 17th August 1899.

Cynical comments on the appointment of Europeans as managers of estates of talukdars.

16. The *Oudh Punch* (Lucknow), of the 17th August, publishes a communication from a correspondent at Rae Bareli, who says that one or two Bills have created panic among the talukdárs who are an innocent body of men deserving of much sympathy. With a view to save them from being seized by any evil spirits (which God forbid), the writer would recommend the following charm to them which has proved successful in all States wherever it has been tried :—If a *rais* or talukdár incurs the displeasure of the authorities owing to his hard drinking and other evil habits, he should get hold of an inexperienced (*lit.* wild or loutish) Englishman or half-caste, whose better half is a young handsome girl, or who has young beautiful daughters ; appoint him the manager of his estate on liberal pay and also fix monthly allowances for his wife and daughters ; so that the total emoluments of the manager and his family may amount to fifteen or sixteen hundred rupees a month. The talukdár may then leave the entire management of the estate to the manager, and himself indulge freely in liquor and pin himself to the apron-strings of the ladies above referred to (*lit.* lie down night and day in a drunken state in the refined company of the ladies). In that case he may rest assured that his estate, however badly managed it may be, will never be placed under the management of the Court of Wards, and his wife will be saved a world of trouble in trying to procure its release.

MEHR-I-NIMROZ, 14th August 1899.

Condition of Musalmáns in India at the present time.

17. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 14th August, deploring that neither cultivation of land nor zamindári remains now a profitable business in India, that the greater portion of the trade is in the hands of Government itself, and that indigenous industries have almost all decayed—"we" being dependent for almost all articles of daily use on European manufacturers—says that the only occupation left to the people is public service. But as the Musalmáns who have been a fashionable and open-handed people have become poor with the loss of their political power in the country, they cannot hold their own even in the public service on account of their inability to satisfy the higher and higher educational standards that are prescribed from time to time for various classes of Government posts. Education too is made more and more difficult and costly. Formerly Muhammadans who received Persian and Arabic education and were of good family and position, were freely employed under Government : but those qualifications are at a discount now, English education being a *sine quâ non* for admission into the public service. It is considered that only those men who have received English education, can discharge their duties with honesty and integrity. But the writer thinks that honesty is a natural quality, and has nothing to do with this or that kind of education. Moreover, English education makes the recipients head-strong (self-conceited) and fond of liberty, which is often found dangerous to the State. The Musalmáns have, however, awakened to the requirements of modern times,

and have established their own schools in various places; but the constant raising of educational standards for Government appointments depresses their hearts. It is a pity that with the change of fortune, "our" fellow countrymen, Hindus, have also turned against "us", "we" having now become an eyesore to them! The Musalmáns not only find difficulties in securing high posts under Government, but also fail to readily secure ordinary clerkships, the reason of which is that the head babus or clerks in courts and offices are generally Hindus and they mostly give preference to Hindu candidates over Musalmáns, even if the latter possess equal or higher qualifications than the former. If Government were asked whether Muhammadans held clerkships in Government offices in every district in proportion to the population or not, the writer thinks the answer would be given in the negative.

ALMORA AKHBÁR, 19th August 1899.

Police reform.

18. The *Almora Akhbár*, of the 19th August, says that it would seem that Government has fixed upon the two following methods for improving the tone of the police, *viz.*, the recruitment of the force from a better class and an increase in the rates of pay. But the force is so rotten to the core that the adoption of these two methods cannot be expected to go any great way. The enlistment of men of good family is no new device, but has long been talked of. But what is the test adopted by the police officers who enlist recruits, for finding out such men? It is no easy matter to draw the line. As regards the raising of the scale of salaries, any increase of pay offered by Government is nothing compared with the huge ill-gotten gains of police officials. Indeed Government could have no difficulty in obtaining any number of recruits even if it reduced the salaries. The editor refers to some of the occasions on which the police extort bribes from the people, and then observes that corrupt officials, who have so many opportunities for making hay while the sun shines, cannot be satisfied with the small increase of pay granted by Government. It is no wise policy to raise the salaries of police officials indiscriminately. Such a policy will only defeat the object Government has in view. Promotion should be given only to efficient and conscientious officials. The higher police officials generally act upon the maxim "No conviction, no promotion," which leads unprincipled officials to obtain convictions by any means, fair or foul, to establish their claims to promotion. If Government desires to check police oppression, it should curtail their arbitrary powers which are exercised by them as engines of oppression and extortion, and the police should not be maintained in places like Kumaun where there is no special need for them, nor are they wanted by the people.

ANIS-I-HIND, 16th August 1899.

Condemnation of the police.

19. The *Anis-i-Hind* (Meerut), of the 16th August, says that both Europeans and natives are equally dissatisfied with the police. A correspondent of the Delhi *Morning Post* in commenting upon the letters which have lately appeared in the columns of the *Pioneer* on unrest in India, observes that police tyranny and oppression have passed all bounds. The people dread a sub-inspector of police as an angel of death, and his very face shows that he cuts the throats of the poor and lets off the rich. Police oppression, which is creating discontent among the people, is a disgrace to the Government of India. Such are the ideas of a correspondent of a leading Anglo-Indian paper regarding the police. There can be no denying the fact that the police are a thorn in the side of the people. It is a common practice among them to let off offenders on receipt of bribes and to incriminate innocent persons. The illegal proceedings of the police cannot create disaffection towards Government, as the people are alive to the thousand and one blessings of British rule. They are, however, at a loss to understand why a powerful Government like the British is unable to reform the police. The subject of police reform has more than once engaged the attention of the authorities, but no satisfactory results have followed. It is believed that the subject will again be taken into consideration. If Lord Curzon succeeds in cleansing this Augean stable, His Lordship will build a permanent monument to himself in the hearts of the millions of this country.

THE SAME, 9th August 1899.

Punishment of whipping condemned.

20. The same paper of the 9th August, referring to the Whipping Act Amendment Bill before the Viceroy's Legislative Council, strongly condemns the retention of whipping as a form of punishment, especially as

magisterial powers are generally invested in green, hot-tempered youths, who would, on the slightest provocation, have a person's skin lacerated without any regard for justice or propriety. Though a whipping law may exist in England also, it seems to be seldom enforced there. Moreover, Magistrates in England are far wiser, more judicious and justice-loving than those in India. Sentences of other forms of punishment passed on a person may be revoked on appeal, but not that of whipping, and hence this should either be abolished altogether in India, or at least a provision be made in the law to the effect that a sentence of whipping shall not be carried out at once, but sufficient time allowed for an appeal.

BHÁRAT JIWAN, 14th August 1899.

Impending famine.

21. The *Bhárat Jiwan* (Benares), of the 14th August, says that India which has always been the granary of the world is to be found crying out piteously for grain. She has hardly recovered from the effects of the late terrible famine when she is threatened by another similar calamity of still greater magnitude. It is to be regretted that a country which was once Dixie's land has been reduced to such straits. The people have only themselves to thank for their present miseries. An idea of the impending calamity may be formed from the circumstance that there has been little or no rainfall in the Bombay Presidency, Sind, Gujrat, Cutch, Kathiawar, Rájputana, the Central Provinces, the Pánjab and the Madras Presidency, while Bengal and the North-Western Provinces have had excessive rainfall. Government officials, native chiefs and the people view the situation with great anxiety. The only consolation is that a shrewd, far-sighted and experienced statesman like Lord Curzon is at the helm of the ship of the Indian Empire. His Lordship has given intimation of the impending famine to the Secretary of State, and is already on the *qui vive*. Relief works will be started as soon as they are required. The people should earnestly pray God to avert the visitation which is looming in the distance.

POLICE PAPER, 14th August 1899.

A suggestion to the Government of the United Provinces to order a regular register to be kept of cattle in every village.

22. The *Police Paper* (Raipur, District Farukhabad), of the 14th August, pointing to the special need for the protection and preservation of cattle in India, which is mainly an agricultural country, suggests that as Sir Antony MacDonnell has ordered a census to be taken of cattle in the United Provinces, His Honour had better at the same time direct the patwari or lambardar of every village to open a register in which he should record every head of cattle with a description of the animal and the name of its owner. The keeper of this register should be further required to make a fresh entry of any new cattle subsequently brought into the village, or alter that relating to an animal which has been removed for some lawful purpose, or has died, strayed or been stolen, and immediately inform the police of the station concerned of the same, to enable them to make necessary entries in their general register which they shall keep of the cattle belonging to the villages under their jurisdiction under separate heads of the villages. The police of a station on receiving information regarding the transfer of an animal from one village to another, will communicate it to those of another station. Every owner of an animal shall be provided with an extract from the cattle register containing the description of the animal and its owner's name, so that it may be easily identified in case of theft, &c. Any owner who fails to have an animal in his possession registered, or has a false record made in the cattle register, &c., should be punished with fine. This will of course entail the entertainment of a literate constable at every police station to keep up the cattle register, but it will prove very effective in checking the crimes of cattle-poisoning and lifting; and the editor would request other editors to take up and discuss the expediency of calling upon Government to pass a short Act on the lines suggested above, which he proposes to do after learning the views of his contemporaries.

PRAYÁG SAMÁCHÁR, 17th August 1899.

Condemnation of the wholesale issue of warrants for recovery of water-rate at Allahabad.

23. The *Prayág Samáchár* (Allahabad), of the 17th August, says that municipal administration which was intended to be a blessing has proved a curse, and has even brought British rule into disrepute. The people welcomed the introduction of municipal administration on the ground that their representatives being alive to their wants would be best able

to promote their ease and comfort. The discontinuance of the interference of the police in sanitary matters was viewed by them as a great relief. Their joy knew no bounds when their countrymen were also appointed Honorary Magistrates and their representatives were even admitted to the Legislative Councils. But they have had good reason to exclaim, "Save us from our friends." When the Allahabad water-supply scheme was upon the *tapis*, the residents of Allahabad entered a strong protest against it, pointing out that good wells exist in all parts of the municipality in large numbers. But their protest was not heeded, and water-works were forced on them against their will at a heavy cost. Persons who have standposts at their doors or who have house connections laid on, quietly acquiesced in the levy of the water-rate. But the levy of the water-rate was, and still is, very disagreeable to those residents whose houses are a great way off from the nearest standposts. They filed objections in vain. Again, the Municipal Board has adopted a very summary and high-handed method for realizing the water-rate. It does not serve a notice, but at once issues a warrant against every man-jack. As soon as the constable, armed with a warrant against you, knocks at your door, you must pay the bill then and there in the best way you can, or he will enter your house and distrain any of your property he can lay his hands on! Even the upper ten thousand are not exempt from this treatment. The Municipal Board has thus made itself a terror to the people, and it is time that Sir Antony MacDonnell interfered and came to their rescue.

THE SAME.

Alleged misconduct of water-tax collectors at Allahabad.

24. The same paper complains that a water-tax collector armed with a warrant entered the house of a mahajan (banker) and distrained a metal waterpot. A tax-collector, who of course had a warrant, entered a respectable man's room and seized a picture, 4½ annas being due by him! A tax-collector went to the house of one Bindeshri in Baidantola and found his son, nine years old, standing at the door. The boy told the chaprasi that his father was out and asked him to come next day. The chaprasi demanded immediate payment and said that, in case of default, he would enter the house and distrain metal pots. The boy said that he would not allow him to do so. The chaprasi lost his temper and gave the boy a slap on the face, causing him to fall with an infant he was carrying in his arms. But the chaprasi's wrath was not yet gratified, and he administered the boy two or three more slaps. The wailing and crying of the boy attracted the notice of the women inside the house, who thereupon paid the water-rate.

SHRI GAURESHWAR VAISHNAVA, 27th July 1899.

Shri Govinddeva's ancient temple at Brindaban in the Muttra district.

25. The *Shri Gaureshwar Vaishnava* (Brindaban), of the 27th July, received on the 22nd August, refers to a notice in Sanskrit, Bengali and English published in the year 1302, Bengali era (the current year being 1306), regarding Shri Govinddeva's ancient temple at Brindaban, the notice being printed at the Hare Press, Calcutta, and republishes the Bengali notice in its columns. According to the notice the temple in question was built by Maharaja Man Singh of Jaipur with the approval of the Emperor Akbar, and an idol called Shri Govinddeva was placed in it for worship. When the priests heard of Aurangzeb's visit to Brindaban, they carried away the idol to Jaipur to save it from destruction. Aurangzeb demolished four stories of the temple and turned it into a mosque, desecrating it by killing kine therein, and in other ways. Mr. Growse, the late Collector of Muttra, was struck with the architectural beauty of the temple and found it in a very neglected state. He restored it to its original shape at an expense of Rs. 38,365, of which Rs. 5,000 were contributed by the late Maharaja Ram Singh of Jaipur and the rest by the Government of India. Since then the temple has been in possession of Government. When Aurangzeb died and Muhammadan rule began to decline, the worshippers of Shri Govinddeva made another idol like the one above referred to, placed it in a new temple and began to worship it. Lately it occurred to them that it would be well if they could remove the idol to the old building, which had been desecrated by Aurangzeb, in case Government restored it to them. They therefore referred the matter to the well-known pandits in this country, who pointed out the methods in which the building could be purified and consecrated again according to Hindu Shastras. The names of these pandits are given. It is to be hoped that Government will restore the building to the priests

of Shri Govinddeva, which will be a source of great joy to the whole Hindu population of India.

THE SAME.

A suggestion for the appointment of a Bengali Honorary Magistrate at Brindaban in the Muttra district.

26. The same paper says that lately the leading Bengali residents of Brindaban made an application to the District Magistrate for the appointment of a Bengali Honorary Magistrate there, recommending Babu Harimohan Thakur for the office. The District Magistrate convened a meeting of Bengali residents at the municipal school-house with a view to ascertain their views in the matter. Fifty voters expressed themselves in favour of Babu Sadashiva Mittra, manager of Lala Babu's estate in Muttra, and ten in that of Babu Harimohan Thakur, Manager of the Maharájá of Cossimbazar's estate.

III.—EDUCATION.

HADIYAT-UL-AKHBAR, 16th August 1899.

Need for technical education in India.

27. The *Hadiyat-ul-Akhbár* (Kanth, district Moradabad), of the 16th August, stating that India's increasing poverty is due to the negligence of industrial pursuits by her sons, strongly urges them to take to such pursuits and manufacture their raw materials into beautiful articles as foreigners do for them at present, and thereby ameliorate their condition.

ANIS-I-HIND, 9th August 1899.

A suggestion for adding certain subjects to the course of study in the Police Training School in the United Provinces.

28. The *Anis-i-Hind* (Meerut), of the 9th August, publishes a communication, in which the writer pointing out the importance of the knowledge of medical jurisprudence, detective art and physiognomy to the police, suggests that instruction in these subjects may usefully be given to students in the Police Training School in the United Provinces.

AL BASHIR, 14th August 1899.

The project of the Nadwat-ul-Ulama to establish an Arabic school contrasted with that for raising the Aligarh College to a University.

29. A correspondent of *Al Bashir* (Etáwah)), of the 14th August, referring to the two movements, (1) of the supporters of the Aligarh College to raise it to a university, and (2) of the Nadwat-ul-Ulama to establish an Arabic school for religious education, observes that as higher English education is most indispensable in modern times, and the Aligarh College, if converted into a university, proposes to make adequate arrangements for giving full instruction in Muhammadan religion along with English education, it will be simply waste of money on the part of Muhammadans to subscribe to the Nadwat-ul-Ulama for an unnecessary object, and suggests that they had better give whatever money they can spare to the Aligarh College and thereby help to make it a perfect institution or university.

OUDH AKHBAR, 16th August 1899.

Acute dissensions among the office-bearers, European staff, and certain trustees of the Muhammadan college.

30. The *Oudh Akhbár* (Lucknow), of the 16th August, says that disagreements between the President, Secretary, Assistant Secretary, Principal, Headmaster and other teachers in the Muhammadan College at Aligarh have exceeded all reasonable bounds and threaten to overwhelm the college. The recent outburst of bitter feeling among the Honorary office-bearers, teaching staff and certain trustees of the college is due to a case of flogging (of boys by certain teachers), which was reported to the police, and was even about to be carried to court. The details of the incident, the writer understands, will probably soon be published in pamphlet form. The fact is that the affairs of the college have been going from bad to worse ever since the death of Sir Saiyad Ahmad Khan, though they have been represented to be satisfactory in the rose-coloured reports issued in connection with the Sir Saiyad Ahmad Khan Memorial Fund movement. Personal quarrels should not have been allowed to influence the office-bearers in the college affairs. But their quarrels were of too virulent a type to be suppressed long. The present members (office-bearers) of the college have caused certain trustees, who are men of birth and education and have been staunch supporters of the late Sir Saiyad from the very foundation of the college, to be disgraced at the hands of the European staff of that institution, which is highly reprehensible indeed. What has been the fate of a few trustees to-day may befall others to-morrow. Who will after this be willing to accept a trusteeship of the college? The writer has not forsooth ever heard of a servant or official of any institution ordering

one of its trustees, by telegram, to "immediately cease meddling with the affairs" thereof. The matter referred to above has gone to great lengths, assuming a most unpleasant aspect, and those Muhammadans who are well-wishers of the college, should lose no time in mending matters lest these should shake the college to its very foundations, and thereby bring to naught the life-long labours of the late Sir Saiyad. The editor publishes in another column a communication in which the writer gives the bitter correspondence that has passed between Mr. Beck, the Principal, and Mirza Abid Ali Beg, a trustee, and between the latter and Mohsin-ul-Mulk, the Secretary of the Aligarh College, regarding the incident of the chastisement of certain boys of the college by certain teachers, and the proceedings adopted by Mr. Mahmud, the Life President, Mir Abid Ali Beg, and the Assistant Secretary in reporting the matter to the District Superintendent of Police, and preparing to file a regular criminal suit in the matter. Mr. Beck peremptorily orders Mirza Abid Ali Beg to desist from interfering in the internal affairs of the college, and resign his trusteeship or he will take steps to have his conduct brought to the notice of the trustees. Mohsin-ul-Mulk equally censures the Mirza for his conduct. The Mirza bitterly repudiates the charge, and severely takes Mohsin-ul-Mulk to task for his double dealing, inasmuch as it was he himself who complained of the severity of the teachers concerned in the beating of the boys referred to above, to the Mirza and Mr. Mahmud, telling them that one of the ill-treated boys who was a relative of his own wife had been weeping all day long and threatened to throw himself into a well if he was forced to attend the college again. The Mirza further censures Mohsin-ul-Mulk for his too abject subservience to Mr. Beck, which was against the spirit of the founder of the college. Some of the active trustees had already severed their connection with the college, and if others were also compelled to resign, the institution would come to be managed entirely according to the dictates and principles of Mr. Beck, and thus cease to be a college of the type it was intended to be. Government simply exercises a sort of supervision over the college to see that the objects for which it was established are carried out, and does not desire to take over the college. The writer then appeals to Muhammadans to awaken and see that the labours of the late Sir Saiyad Ahmad Khan and their money invested in the college, are being brought to nothing and thrown away respectively and that the lives and honour of its two sincere well-wishers are being endangered.

IV.—Post Office.

31. *Hindustán* (Kálákankar), of the 15th August, says that it would seem from the *Indian Empire* that the Presidency Postmaster in Calcutta has asked the Postmasters and Inspectors subordinate to him to warn the proprietors of newspapers that the reduced rates of postage fixed for registered newspapers apply only to those copies which are addressed to regular subscribers, but that exchange and specimen copies ought to be sent as book-packets, otherwise they will be charged double the postage. The question is whether the Presidency Postmaster has issued these instructions on his own authority or in accordance with any orders of the Government of India. Exchange copies were exempted from the payment of postage under the system of privileged newspapers introduced by Lord Ripon's Government. Now they are charged quarter-anna postage like other copies. But if the postage is raised to half an anna in accordance with the instructions issued by the Presidency Postmaster, this increase will press heavily on the fourth estate. If his interpretation of the rules regarding registered newspapers is correct, the press should strongly agitate for the amendment of the rules.

Postage on the exchange and the specimen copies of registered newspapers.

Hindustán, 15th August 1899.

V.—Railway.

32. The *Anis-i-Hind* (Meerut) of the 16th August, complains that railway passengers experience great inconvenience owing to unsatisfactory arrangements for the supply of water at Tundla. One Muhammadan and one Hindu water-carrier are not sufficient for the requirements of such a large junction station. The number should at least be doubled.

Unsatisfactory arrangements for the supply of water to passengers at Tundla.

Anis-i-Hind, 16th August 1899.

HINDUSTAN 22nd August 1899.

Suggestions made for the consideration of the Simla Railway Conference.

33. *Hindustan* (Kálákankar) of the 22nd August, referring to some of the questions affecting the public which will engage the attention of the Railway Conference which meets at Simla on the 11th September, expresses approval of those questions, and observes that as the Railway Companies derive the lion's share of their incomes from third class passengers, the companies should provide increased facilities for them. The poorer classes of Hindu pilgrims travel on foot to their distant holy places, such as Jagannath, Setbandha, Rameshwar, &c. If return third class tickets were issued at reduced rates, these pilgrims would travel by railway. Privies should be provided for third class passengers in railway trains, steps taken to protect women from assaults by railway officials, comfortable sheds built at the larger stations for native passengers, and so on. Some special concessions might be made to the agents of merchants who are constantly on the move. The question of checking accidents should also be taken into consideration by the Conference.

ROHILKHAND GAZETTE, 16th August 1899.

Railway station at Rampur.

34. The *Rohilkhand Gazette* (Bareilly), of the 16th August, says that it has been alleged that a watchman carrying 22 seers of wheat, apparently stolen from the goods-shed at the Rampur railway-station, was arrested by the State police at a short distance from the station at night and taken into custody, but that he disappeared by the advent of the dawn. The editor is unable to vouch for the truth of the rumour until it has been confirmed. Again, the editor has received a number of complaints against the station-master, such as the station-master appropriates to his own use the money given by the Rampur state every year for distribution among the station employés, he kills (*i.e.*, injures) his subordinates by the sharp knife of religious prejudice, and so forth. If these complaints be true, the station-master should be ashamed of his misconduct.

VI.—LOCAL AND MISCELLANEOUS.

KHAIRKHWÁH-I-ÁM, 16th August 1899.

Thefts at Dehra Dún.

35. The *Khairkhwáh-i-Ám* (Dehra Dún), of the 16th August, complains that thieves are again abroad at Dehra Dún. It would seem they are armed and come out in batches at night. It was only the other day that they waylaid the Naib-Nazir of the Dehra Dún tahsíl on the parade ground and searched his person, finding only two pice with him. They attacked with a *lathi* certain persons coming out of a temple on the same night on their asking as to who they were. The people think some of these ruffians are outsiders, and commit thefts in league with the bad characters of the town. The people are terror-stricken, and shut themselves up in their houses as soon as it becomes dark. The police strength should be increased: some military policemen, and even Gurkha soldiers, may be requisitioned for patrol duty at night to reassure the frightened people.

DABDABA-I-QAISARI, 12th August 1899.

Resumption of charge of the *Kesari* by Mr. Tilak.

36. The *Dabdaba-i-Qaisari* (Bareilly), of the 12th August, publishes in its editorial columns without acknowledgment a translation of a long paragraph in the *Pioneer*, dated the 24th July, which gives the substance of Mr. Tilak's article in which he announces his resumption of charge of the *Kesari* newspaper and makes comments thereon.

ALLAHABAD:
28*th August* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 35 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 30th August 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Oudh Review ...	Lucknow ...	Rámjí Dás Bhárgava.	For July ...	26th August ...	300 copies.
	Twice a month.					
2	Akhbár-i-Imámiá ...	Lucknow ...	Mir Abid Alí ...	20th August ...	26th August ...	350 copies.
	Thrice a month.					
3	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggú Khán ...	20th August ...	24th August ...	400 copies.
4	Mufíd-i-Ám ...	Agra ...	Qádir Alí Khán ...	„ „ ...	29th „ ...	45 „
	Weekly.					
5	Agra Akhbár	Agra ...	Abdul Rahím ...	21st August ...	25th August ...	160 copies.
6	Al Bashír	Etáwah ...	Muhammad Bashír...	„ „ ...	26th „ ...	325 „
7	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd „ ...	28th „ ...	467 „
8	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husaín Khán.	28th „ ...	30th „ ...	245 „
9	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarup	24th „ ...	29th „ ...	...
10	Hindustání	Lucknow ...	Gangá Prasád Varmá.	23rd „ ...	25th „ ...	600 copies.
11	Jám-i-Jamshed	Moradabad ...	Abdul Alí ...	20th „ ...	„ „ ...	50 „
12	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	21st „ ...	23rd „ ...	300 „
13	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	17th „ ...	25th „ ...	100 „
14	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	24th „ ...	27th „ ...	500 „
15	Liberal	Azamgarh ...	Qudrat Ali Khán...	„ „ ...	28th „ ...	275 „
16	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	21st „ ...	24th „ ...	350 „
17	Naiyar-i-Ázam	Moradabad ...	Ibn Alí ...	26th „ ...	28th „ ...	300 „
18	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	27th „ ...	300 „
19	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	„ „ ...	„ „ ...	70 „
20	Nizám-ul-Mulk ...	Moradabad ...	Munshí Fahím-ud-din.	24th „ ...	28th „ ...	300 „
21	Police News	Meerut ...	Maulvi Abul Hasan	„ „ ...	29th „ ...	400 „
22	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khán.	21st „ ...	25th „ ...	...
23	Rohilkhand Gazette ...	Bareilly ...	Abdul Azíz ...	„ „ ...	28th „ ...	325 „
24	Safír-i-Qaisar	Rae Bareli ...	Pandit Bihárí Lál ...	25th „ ...	27th „ ...	40 „
25	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	24th „ ...	28th „ ...	200 „
26	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	27th „ ...	30th „ ...	400 „
27	Vernacular Advertiser ...	Lucknow ...	Rámji Das Bhárgava	14th „ ...	27th „ ...	500 „
	Twice a week.					
28	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	20th „ ...	24th „ ...	400 copies.
	Daily.					
29	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	23rd, 24th, 25th, 26th, 28th and 29th August.	24th, 25th, 26th, 27th, 29th and 30th August.	526 copies.
	URDU-ENGLISH.					
	Twice a month.					
30	Muhammadan Anglo-Oriental College Magazine.	Aligarh ...	Bábú Durgá Prasád	15th July ...	28th August ...	100 copies.

LIST OF NEWSPAPERS EXAMINED—*(concluded)*.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDI.					
	Monthly.					
31	Rasik Mitra	Cawnpore ...	Manohar Lál Misra	For August ...	27th August ...	500 copies.
	Twice a month.					
32	Jain Gazette	Muttra ...	Munná Lál ...	16th August ...	27th August ...	700 copies.
	Weekly.					
33	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	26th August ...	27th „ ...	210 copies.
34	Árya Mitra	Moradabad ...	Bhawáni Singh ...	24th „ ...	27th „ ...	280 „
35	Bhárat Jíwan	Benares ...	Rám Krishna ...	21st „ ...	25th „ ...	1,500 „
36	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	24th „ ...	28th „ ...	800 „
	Daily.					
37	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	23rd, 24th, 25th, 26th and 27th August.	25th, 26th, 27th, 28th and 29th August.	214 copies.
	HINDI-URDU.					
	Monthly.					
38	Mazhar-uz-Ziráat ...	Meerut ...	Abdul Hakim ...	For August ...	30th August ...	50 copies.
	Weekly.					
39	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál ...	24th August ...	27th August ...	200 copies.
	BENGALI.					
	Monthly.					
40	Shri Gaureshwar Vaishnava...	Brindaban (Muttra.)	Lalit Mohan Goswami.	For August ...	30th August ...	...

I.—Political and Foreign.

Riáz-ul-Akhbár, 20th August 1899.

1. The *Riáz-ul-Akhbár* (Gorakhpur), of the 20th August, in its columns of short miscellaneous news, says that the *Wakíl* thinks that the increase of the garrison in Damascus by 77 new regiments of troops is undoubtedly due to (the re-opening of) the Egyptian question.

Increase of troops in Damascus.

Hadiyat-ul-Akhbár, 24th August 1899.

2. The *Hadiyat-ul-Akhbár* (Kanth, district Moradabad), of the 24th August, reproduces, from a book, some Persian and Urdu verses in the form of love addresses passed between various European and Asiatic countries, with an implied political meaning, translations of some of which are as follows:—

Political relations between certain European and Asiatic countries.

India speaking of England to herself:—Is it (her) advent or a misfortune? (Her) glance is (indicates) one thing and (her) gestures another! Heaven protect me! (My) love who is a stranger (or a foreigner)is coming.

China to England:—You will not enter into any agreement with me after all: you had better restore me my distracted heart.

England to China:—Do not raise the sword so easily (to kill, *i.e.*, disown me), or the world will ask you what has become of your delicacy and tenderness?

Europe to Turkey:—By your head (life), my heart does not care, and has no eagerness to meet you.

Turkey to Europe:—Lay aside your (affected) modesty, bashfulness and shyness, and teach your eyes wantonness: stabbing in the dark is not creditable to you. Strike (me if you can) after putting me on my guard.

Egypt to Turkey:—Who listens to me, my friend! or I would expostulate with my own heart, on one hand, and with my sweet one on the other (*sic*).

Turkey to Egypt:—Well, if my name is (*i.e.*, if I am true to myself), I will again bring you under my control. (If) I am a believer, I will convert you also to Islam.

Mehdi to England:—Cursed be this hard life! My murderer (*i.e.*, love) has thrown down the sword from her hand with shame (disgust at not being able to slay me).

England to Mehdi:—Alas! that my heart-consuming cries should take no effect: my life is in danger here, and there is no impression produced on your heart!

Russia to England:—You will yield to me one day: you may (meanwhile) continue looking down upon me.

England to Russia:—O! You loud-sounding drum with a hollow within!

India to England:—*(Smarting under a new tax)*: Go on shooting arrows after arrows. What fear have you? Whose breast is it, whose heart is it, my soul, (which you shoot at but of me, a helpless being)?

Jámi-ul-Ulúm, 21st August 1899.

3. The *Jámi-ul-Ulúm* (Moradabad), of the 21st August, says that the *Englishman* quotes a passage from Mr. Skrine's "Heart of Asia" to the effect that Englishmen will always remain strangers in India, that British rule will never strike deep root in the land, and that the British throne would fall if the bayonets on which it rests were withdrawn. In commenting upon the above passage, the *Englishman* observes that these words are no insignificant ones, that they have emanated from a man who has invariably been a friend to the natives, but that friendship cannot make one blind to facts. The *Jámi-ul-Ulúm* remarks that the allegation that Mr. Skrine is a friend to natives rests on the *ipse dixit* of the editor of the *Englishman*, who has but lately arrived in this country. Mr. Skrine's words show that British rule has been a failure. Nothing could be a greater indictment against British rule than Mr. Skrine's assertion that it has not been able to obtain a firm footing during the last two hundred years, and that it rests entirely on physical force. The future is also very dark both for the rulers and the ruled. The former are told that their position in this country will never be better than that of exiles; and the latter, that they will always remain a subject people and will be ruled by the sword. It is simply impertinence and impudence on the part of small fry to recommend a policy for the future guidance of nations. If the *Englishman* is convinced that the present system of administration has not been a success, it should recommend a change. Mr. Skrine was not warranted in alleging more than this, that if

Mr. Skrine on British rule in India.

the present system were adhered to, Englishmen would always remain strangers in this country. Some such allegation would not be quite absurd. If the present system has failed, other systems should be tried. But whenever the friends of India recommend any administrative reforms to Parliament, they are only decried. Englishmen who benefit by the present state of things, oppose the introduction of any change on the ground that it may injure their interests. The greatest mistake made by the rulers at the very outset was that they took the entire administration, including the most minute details, into their own hands without availing themselves of the aid or even advice of the people. They themselves appoint even the village chaukidárs. It is almost impossible to conduct the administration in a satisfactory manner with such concentration of power. Again, the English and the native systems of administration are as poles asunder. The British system which has been forced on natives is scientific and methodical but complicated and expensive; while the native system, though not so methodical, is simple and effective. Government should keep the management of the affairs of provinces in its own hands; but should leave the management of village affairs to District Boards and village panchaits. These bodies should be empowered to try both civil and criminal cases, and also given other privileges. If such administrative reforms were introduced, British rule would soon be firmly established in this country. At present some Englishmen are to be found endeavouring to promote friendly relations between the rulers and the ruled; while others, of whom Mr. Skrine is one, are trying to widen the gulf.

Sites for the Congress pavilion and camps at Lucknow.

4. The *Hindustáni* (Lucknow), of the 23rd August, publishing a vernacular translation of the application of the Chairman of the Reception Committee of the Fifteenth National Congress to be held at Lucknow, for the grant of a suitable site for the purpose, and of the reply of the Chief Secretary to the Local Government, observes that the Local Government has agreed to the erection of a Congress pavilion on the Shahmina land, but not to the establishment of a camp for the residence of delegates. The delegates from plague-infected districts are to be accommodated in a separate camp for which a suitable site at a reasonable distance from the city will be selected by the Commissioner in communication with the sanitary officials. Government will have nothing to do with other delegates who will not put up at a Congress camp. "We" are thankful to Sir Antony MacDonnell for the orders passed by His Honour, inasmuch as they will reduce the difficulties of the Reception Committee. The establishment of a separate camp for the delegates from the plague-infected districts will, no doubt, entail great inconveniences on the Committee; but it must cheerfully bear all inconveniences in performing its noble duty. It is to be hoped that the residents of Lucknow will make satisfactory arrangements for the ease and comfort of their guests, so that they may experience no inconvenience, as is the desire of His Honour.

HINDUSTÁNI, 20th August 1899.

National Congress and its opponents.

5. The *Jám-i-Jamshed* (Moradabad), of the 20th August, publishes a letter from a correspondent called the 'Deccan Reporter,' who says that the National Congress has always been accused in some quarters of hostility to Government. Its opponents have lately gone the length of openly advising Government to suppress it with a strong hand. The fact is that, as this great political movement stinks in the nostrils of those rampant Anglo-Indian officials, whose high-handed proceedings it exposes, the sycophants among natives join them in condemning it with a view to gaining their goodwill. The Congressists who draw the attention of Government to its faults and shortcomings are its true friends, inasmuch as they afford it an opportunity for improving the administration and thus increasing its popularity among the people. One of the principal recommendations of the Congress is that educated natives should be more largely employed in the higher ranks of the public service than at present. No unprejudiced person will deny that educated natives, having full sympathy with, and possessing a thorough knowledge of the customs and manners, sentiments and feelings, of their countrymen, are far better fitted for offices of trust and responsibility than foreigners. If Government adopted the recommendation of the Congress it would convince the children of the soil that Englishmen hold India only for their benefit and thereby strengthen the foundation of British rule.

JAM-I-JAMSHED, 20th August 1899.

MUHAMMADAN ANGLO-ORIENTAL COLLEGE MAGAZINE, 15th July 1899.

A lecture on Political Science.

6. The *Muhammadan Anglo-Oriental College Magazine* (Aligarh), of the 15th July, received on the 28th August, publishes part of a lecture on political science, in which, the lecturer, giving on the authority of Bacon's Atlas printed in 1893, and the Statesman's Year Book for 1895, the numerical strength of armies of the Great Powers of Europe, both in time of peace and war, observes that the land forces of England are considerably less than those of the other Great European Powers except Italy. But it is a matter of satisfaction that the British Navy greatly surpasses that of every other Power. British statesmen maintain the British Navy on the principle that it should be equal to the combined navies of any two Great Powers. Every Power has to maintain a number of able politicians for employment as ambassadors in foreign countries. The lecturer refers to the existence of the system of conscription in some European countries, and says that Europe is an armed camp. What prevents the outbreak of a war is the uncertainty as to the ultimate consequences. Should a war break out, it would be a most terrible one which would throw all the previous wars of the world into the shade. Mr. Prithwish Chandar Rai says that no other country on the face of the earth except Austria and Italy, spends such a large percentage of its revenues on the maintenance of its army as the Indian Government, and that the Military charges in England and France amount only to one-fifth of the entire revenue, and are being curtailed every year. The gross revenues of England are £104,000,000 and the expenses of the Army and the Navy £40,000,000; and thus the latter is two-fifths and not one-fifth of the former. Again, the cost of the Civil Service is half that of the land and naval forces in England, whereas in India the expenditure of the Civil Service is 23½ crores, and that of the Army 25½ crores. The cost of the Army and the Navy in France is double that in India. Owing to the steady advance of Russia in Central Asia the Government of India cannot help increasing its army. The British fleet has been doubled during the period 1887 to 1897. At the last session of the National Congress a resolution making ten different proposals was passed, one of those proposals being to the effect that the military charges in India should be curtailed and not increased. In supporting the resolution, Mr. Kali Charan Banarji declared that "we" are ready to help Government with native soldiers, but not with money, and even to sacrifice "our" lives on its behalf, should such a necessity arise. The native troops have afforded repeated proofs of their loyalty and bravery. Government will not receive pecuniary aid! It would have been well if Government had accepted Mr. Kali Charn Banarji's offer, enlisted a regiment of his friends and neighbours under his command as a Colonel, and sent it to the frontier to measure swords with the Afridis. Mr. Rai represents the annual expenditure incurred by India in connection with the maintenance of the Birtish embassies in Persia, Siam, Arabia, &c, as unfair to India and as one of the causes of her poverty! Were India an independent country, would she not keep her envoys in foreign countries?

HINDUSTÁN, 24th August 1899.

Silver coins of Native States.

7. *Hindustán* (Kálákankar), of the 24th August, says that silver coins of Gwalior, Bikaner and other native states largely find their way to British territories, and that persons who receive them by an oversight, have to bear heavy losses, as they are not erceived in Government treasuries. It would be well if a uniform currency were introduced into British territories and native states.

II.—GENERAL ADMINISTRATION.

THE SAME.

Secret Service maintained by the India Office.

8. The same paper, of the 24th August, says that it would seem that the India Office spent Rs. 30,000 on Secret Service last year. It is not known why this Secret Service is maintained, and why the cost of its maintenance has been thrown on the Indian treasury.

THE SAME.

Outrages on natives by British soldiers.

9. The same paper, of the 23rd August, says that those Anglo-Indian officers and those members of Parliament, who are anxious to check outrages on natives by British soldiers, are entitled to public gratitude. It is a matter of

satisfaction that the Local Government and the Military authorities have paid increased attention to the subject of late. His Excellency the Commander-in-Chief has issued some instructions with a view to checking outrages committed by British soldiers while out shooting. The Government of the United Provinces has recently ordered District Magistrates to inquire into all cases of assault by British soldiers on natives. *Hindustán* gives the substance of the speeches made in the House of Lords on the 27th July by Lord Stanley of Alderley, the Earl of Onslow, the Earl of Kimberley and the Marquis of Lansdowne on the subject of outrages, and observes that it is no enemy to Government nor is it one of those native newspapers which are in the habit of finding fault with the system of administration and the proceedings of Government officials in season and out of season. It is a true friend to Government and likes to see the genuine grievances of the people redressed. There can be no denying the fact that British soldiers frequently commit outrages on natives during their shooting excursions owing to their ignorance of the language, customs and manners of the people. Whether the number of such outrages be small or large, it is incumbent on the authorities to take effectual steps to prevent them. The Government of India would do well to adopt the suggestions made by Lord Stanley of Alderley for the purpose.

ALMORA AKHBÁR, 26th August 1899.

Orders issued by Sir Antony MacDonnell with a view to checking outrages by British soldiers on villagers.

10. The *Almora Akhbár*, of the 26th August, referring to the frequent outrages committed by British soldiers on villagers and women and to the orders recently issued by Sir Antony MacDonnell to District Magistrates directing them to inquire into such outrages at once without waiting for the police reports, observes that courts, and not the police, are to blame in such cases. His Honour's orders are sound so far as they go: but they do not go far enough. His Honour should also warn Judges not to allow themselves to be influenced by race feeling in such cases, but to convict and punish the offenders according to their deserts. In that case British soldiers would think twice before shooting peasants or outraging women.

JAMI-UL-ULÚM, 21st August 1899.

Separation of the executive and the judicial functions.

11. The *Jámi-ul-Ulúm* (Moradabad), of the 21st August, says that the desirability of the separation of the executive and the judicial functions has long forced itself on the attention of thoughtful Englishmen. Five years ago the *Englishman* was the first to raise the question. It was eagerly taken up by the *Amrita Bazar Patrika*, which made most startling exposures which amazed both Government and the public. In 1896 Mr. Manmohan Ghose, a leading barrister-at-law of Calcutta, published two pamphlets treating of twenty cases in which Magistrates had abused their powers. Lord Curzon should peruse these pamphlets to gain an insight into the *pros* and *cons* of the problem which has again come to the front. A memorial urging the reform in question and signed by some well known retired Anglo-Indian Judges among others, was lately presented to Lord George Hamilton, who has forwarded it to the Government of India for report. It is a matter of great satisfaction that the heads of the Supreme and the Local Governments at the present time are enlightened and liberal-minded rulers who appreciate educated public opinion. But the proposal will assuredly meet with opposition at the hands of the official hierarchy, who have so long enjoyed the sweets of power. They think that the present system of administration in this country is the best one, despotism being in their opinion indispensable in a foreign country. Are the people satisfied with the present system? Certainly not, otherwise hundreds of native prints whose *raison d'être* is exposure of the high-handed proceedings of Government officials, would have ceased long ago. The sedition law is intended to check the publication of complaints against officials rather than to prevent seditious writings. If the native newspapers were seditious, the people would not take them. Ninety-nine per cent of the readers of such newspapers are gratified to see the officials exposed in the press. Sedition cannot possibly grow on Indian soil. Here sedition means nothing more than criticising the proceedings of officials in strong language. With all the shortcomings of British rule, natives do not want a change of masters. The complaint as to the exercise of tyranny and oppression by officials is a universal one. Only a small proportion of cases of official high-handedness come to light. The training the officials receive in this country

makes them despotic. The contagion has spread even to some native Deputy Magistrates. The separation of the executive and the judicial functions will render abuse of power by officials impossible, and thus lead to an improvement in the character of Anglo-Indian officials. The people do not consider Judges as their parents at present as they should do. Every Anglo-Indian official can judge for himself whether he is animated by the same noble feelings after a few years' residence in this country with which he was when he left the shores of England for the first time. It is the duty of every thoughtful Englishman to support the proposal for the separation of the executive and the judicial functions with a view to promoting the ends of justice and strengthening the foundations of British rule. If Lord Curzon introduces this reform, His Lordship will lay the people under a deep debt of gratitude and greatly increase the popularity of British rule among them.

THE SAME.

Judges and Magistrates in India accused of passing heavy sentences.

12. The same paper says that Judges and Magistrates in this country consider their dealing with offenders with undue severity as a proof of their efficiency and a means of their promotion. Anglo-Indian officers are greatly free from this contagion. But native officers even appear to think that the infliction of heavy punishments on criminals will pave their way to heaven. They fancy that if they relegate their neighbours to "hell" for long terms, the higher authorities will consider them to be just, impartial and even capable of condemning their own fathers and sons to the gallows on the mere charge of stealing an ear of wheat. But they are mistaken. English officers who love justice know very well that they are influenced in their proceedings by a desire to please their superiors and not to dispense justice. Thus, if it is an article of faith with a Judge to punish criminals with undue severity, God protect those criminals who have one or two previous convictions against them. There are instances in which men convicted of stealing an orange or a plantain fruit were sentenced to transportation for life! Lately *Truth* indulged in very trenchant comments on the action of a Judge of the Madras High Court, who had sentenced a man to transportation for life for having stolen a few betel-nuts. But these comments appear to have had little effect on the High Court Judges, as is evident from the case of Narain *alias* Pannu Swami, who has since been sentenced to transportation for life by the Sessions Judge of Trichinopoly for the theft of a few plantain fruits from a garden, the man having been convicted four times previously. In India the Judges are under the impression that the more severe the punishment the more deterrent it is. But the Judges in England hold a different view. They think that an offender should not be driven to despair and recklessness by a heavy sentence, but that he should be just given an idea of prison life to induce him to mend his evil ways. The *Jámí-ul-Ulúm* then refers to the case of two men, who were convicted of stealing some money from a trader's shop and had several convictions against them, were first sentenced by the Judge in Manchester to five and three years' penal servitude, respectively; but the Judge subsequently reduced the sentences to eight months on the ground that if an offender is as severely dealt with for a petty offence as for a more serious one, he will feel inclined to commit the more serious offences. It is to be hoped that the Judges in this country will follow the example of the Manchester Judge and deal with offenders more leniently.

THE SAME.

Starvation of certain prisoners during a railway journey from Moradabad to Fyzabad for two days.

13. The same paper stating, on the authority of the *Akhbár-i-Ám* (Lahore), of the 29th ultimo, that eighty or ninety prisoners, proceeding from Moradabad to Fyzabad under a police escort, had, owing to some mistake, to starve for two days, says that perhaps the police guard were not provided with diet money for the prisoners at Moradabad. But the diet money for twenty-four hours' journey is only one anna per prisoner, which cannot buy more than eight *chattaks* of any food, however cheap, at a railway-station, and hence is quite insufficient to feed him, for in jail a prisoner gets thirty *chattaks* of cooked food, including *dál* and vegetables. Again, one anna will buy a prisoner eight *chattaks* of food on a railway journey, only if the police will lay out the whole amount and not if they keep more than half of it for themselves. As regards the period of two days taken in the journey, to which the *Liberal* (Azamgarh) objects, it takes about twenty hours to travel

from Moradabad to Fyzabad *viâ* Lucknow, but in the case of failure of a relieving police guard at an intermediate station, the prisoners are detained in the local jail or police station until they are provided with a fresh guard. Thus the prisoners in question had probably been fed at Moradabad in the morning, and then had to halt at some intermediate station, before they were railed to their destination, where they again obtained food. The prisoners have so many grievances that it is uphill work for the press to agitate for their redress. In addition to the legal punishment, they are subjected to innumerable miseries, but they dare not ventilate their grievances. It is therefore better not to touch on the subject at all, and leave the whole matter to the will of God. The writer has finished his book called the *Qaid-i-Farang* (imprisonment in a British jail), but has deferred its publication lest its perusal should move even the hearts of the Howard Association, and "our" Lords of Beneficence (*i.e.*, rulers) be greatly annoyed thereby.

14. The *Bhárat Jiwan* (Benares), of the 21st August, says that the same system of education has been introduced by Government into all parts of this country, but that it has not been attended with the same satisfactory results in the United Provinces as in Bombay, Bengal, Madras and the Panjáb. The reason is not far to seek. The inhabitants of Bombay, Bengal, &c. have to learn only one foreign language, *viz.*, English; whereas their unfortunate brethren in the United Provinces have to study *nolens volens* one more foreign language, namely, Persian. And this Persian language is written in a sort of hieroglyphics, which it is no child's play to learn. Even a Shams-ul-Ulama, not accustomed to read Urdu *shikasta*, cannot decipher the papers which emanate from courts and offices. There is neither rhyme nor reason in forcing the use of the language and character of Persians and Afghans on the people in these provinces. The study of two difficult foreign languages tells upon the brains and health of children. The inhabitants of the United Provinces have only their ill-luck to thank for the retention of the use of the Persian character in courts and offices here, which was discontinued in other provinces long ago. It is to be hoped that Sir Antony MacDonnell, who is an incarnation of justice, will redress the grievance.

Condemnation of the use of Persian character in courts and offices in the United Provinces.

BHARAT JIWAN, 21st August 1899.

15. The *Almora Akhbár*, of the 26th August, expresses satisfaction that the High Court has confirmed the sentence of death passed on the dakaits arrested in Jhánsi, saying that dakaits who commit robberies and murders are deserving of no sympathy. The increase in thefts, robberies and dakaitis under British rule is due to the lenient treatment convicts receive in jails. Jail life should be rendered as irksome as possible, so that criminals who have once been within the four walls of a prison would shun it for the rest of their lives.

Increase of crime under British rule.

ALMORA AKHBÁR, 26th August 1899.

16. The *Hadiyat-ul-Akhbár* (Kanth, district Moradabad), of the 24th August, says that the stamp revenue of the Government of India during 1894-95 was over Rs. 4,62,00,000, which shows how largely litigation prevails in this country. The stamp revenue represents but a fraction of the total cost of litigation. Heavy fees have to be paid to vakils, diet money to witnesses, bribes to court officials, &c. Litigation is steadily increasing; and in some quarters Government is considered responsible for this increase; but the charge is unfounded. If the people desire to avoid the ruinous effects of litigation, they should take a leaf out of the book of the Indian wild and criminal tribes, such as Sansias, Loharias, Nats, Kanjars, &c. These people do not take their disputes to courts, but have them settled by their tribal *panchaits*. The leaders of the different classes of the people should encourage the establishment of caste *panchaits*. In that case the people would have justice free, and the decisions of these *panchaits*, which would have correct private knowledge of all disputes, would be far more satisfactory than those of courts.

Increase of litigation.

HADIYAT-UL-AKHBÁR, 24th August 1899.

17. *Hindustán* (Kálákankar), of the 24th August, referring to the increased scales of pensions recently fixed by the Government of India, with the approval of the Secretary of State, for native soldiers and non-commissioned officers, who

Increased scale of pensions for native soldiers and non-commissioned officers.

HINDUSTÁN, 24th August 1899.

are wounded in battles after 15 years' service, observes that the men wounded during the late frontier campaigns will receive pensions on the new scales. The present scales were fixed fifty years ago when living was extremely cheap. The increase has been sanctioned not a day too soon, as the prices of food grains have considerably risen since. The native army ought to be very thankful to the Government for the concession it has been pleased to make.

Al Bashir, 21st August 1899.

Suggestion to Government to enact a law to punish certain fraudulent practices of grain-dealers in the country.

18. *Al Bashír* (Etáwah), of the 21st August, highly commending Government for the promptitude with which it attends to every matter, great or small, and is ready to remedy evils, observes that some persons may be opposed to an increase of laws, but that the laws which have been enacted up to this day were most needed, and that there are some which are still badly wanted ; as, for instance, no law has yet been enacted to exercise wholesome control over grain-dealers, who, as it were, hold in their hands life and death and health and sickness among the people. These persons can, with impunity, mix dust and rubbish with grain, moisten it, give short weight, and above all, raise the prices suddenly whenever there is the slightest deficiency in the rainfall. Lately they suddenly raised the price of wheat to 13 seers a rupee. Although the Indian Penal Code provides punishments for many crimes, it does not interfere with the grain-dealers, and leaves the people at their tender mercies. The trouble and expense of litigation prevent persons from prosecuting grain-dealers for their fraudulent practices. The regulation of the grain market is necessary, as the dearth of grain is attended with an increase of crime. Every wise Government should act upon the principle of free trade, but at the same time it should not allow any class of traders to cheat the people, and grow rich at the expense of the latter. The people will be highly thankful to the authorities if they come to their rescue and put a stop to grain speculations which lead to sudden fluctuations in the prices.

Prayág Samáchár, 4th August 1899.

Issue of warrants for the recovery of water-rate at Allahabad.

19. The *Prayág Samáchár* (Allahabad), of the 24th August, in continuation of the instances of alleged high-handedness exercised in realizing the water-rate at Allahabad, says that Devi Dayal Ojhá's house No. 220 at Badshahimandi was vacated by a tenant on the 7th May last. He reported the matter to the Secretary to the Municipal Board on the 23rd May, and the Circle Inspector personally visited the house and found it vacant ; but still the water-rate was realized from him in advance for the third quarter by the issue of a warrant against him ! One Lala Sundar Lal pays water-rate for house No. 267 at Badshahimandi which belongs to one Meku, ironsmith. On the 17th August Siddiq Ahmad, head-constable, realized Re. 1-1-9 from him as water-rate for a quarter. He had to pay the water-rate over again for the same house and for the same quarter to another head-constable, Fel Ahmad, the following day ! He told Fel Ahmad that he had already paid the water-rate and showed him the receipt ; but Fel Ahmad insisted on payment being made and told him to file an objection if he liked ! What next, and next ?

Al Bashir, 21st August 1899.

Suggestion to Government to permit Muhammadans in or about the courts to offer their *zuhr* or after-noon prayer.

20. *Al Bashír* (Etáwah), of the 21st August, referring to the memorial submitted by the Dacca Musalmáns to the Government of Bengal, protesting against the refusal of the Sessions Judge of Dacca to a Muhammadan assessor to offer his *zuhr* or afternoon prayer, and requesting that the Muhammadans in or about the courts may be permitted to offer their afternoon prayer, remarks that the Muhammadans themselves are to blame in the matter, inasmuch as they have grown so apathetic to their religious devotions that the authorities do not show them any regard. If, however, the Musalmans strictly observe their religious duties, it is impossible that Government should not permit them to do so. The Indian Government encourages every person to perform his religious duties. It had better pass a resolution permitting every Muhammadan, be he an assessor or a legal practitioner, a Government servant or a suitor, to offer his prayer, should he desire to do so. This will take only half an hour or only as much time as the ordinary adjournment for tiffin. It would be still better if

Government were to grant a fixed adjournment for half an hour in all the offices under its control during which a person may take his lunch, offer his prayer or do whatever else he may like. But if this were impossible, those wishing to offer their prayers should be permitted to do so.

21. The *Shri Gaureshwar Vaíshnav* (Brindaban), of the 21st August, says that the appointment of Babu Harimohan Thakur as Honorary Magistrate at Brindaban has afforded great satisfaction to the Bengali residents of that town.

SHRI GAURESHWAR VAISHNAV 21st August 1899.

Appointement of a Bengali Honorary Magistrate at Brindaban, Muttra district.

22. The *Shahna-i-Hind* (Meerut) of the 24th August, complains that some Municipal officials at Meerut are relatives and that some are related even to Municipal Commissioners, and advises the District Magistrate to transfer such officials to other places.

SHAHNA-I-HIND, 24th August 1899.

Nepotism in the Municipal Department at Meerut.

23. The *Rohilkhand Gazette* (Bareilly), of the 24th August, says that Muhammad Husain, a chaprási in the Tilhar tahsíl, was recently deputed to realize revenue instalments from landholders residing in the town of Sháhjahánpur. He received money, gave forged receipts and then absconded. The District Magistrate is inquiring into the matter. It remains to be seen whether the payments made by the landholders to the chaprasi will be considered as payments made to Government, and what explanation the Tahsíldár will give. A similar case occurred in the Pawayan tahsíl three or four years ago, and the Tahsíldár was reduced.

ROHILKHAND GAZETTE, 24th August 1899.

Misappropriation of Government revenue by a chaprási of the Tilhar tahsíl in the Sháhjahánpur district.

24. A local correspondent of the *Almora Akhbár*, of the 26th August, says that formerly all disputes connected with the temple of Jagishwar Adilinga at Dárukánan in the Almora district were settled by Local Agents under the control of the court. This system worked satisfactorily. But since the abolition of that system the management of the temple has greatly suffered. The court has recently referred a suit relating to the temple to five arbitrators, who are Government pensioners and live at Almora. This is as it should be. It would be well if a local sub-committee, consisting of the managers of the temple and of respectable residents of Dárukánan, and a committee composed of respectable residents of Almora, were appointed to look after the management of the temple and the endowments attached to it, the sub-committee being under the control of the committee, and the latter in its turn under that of the court.

ALMORA AKHBÁR, 26th August 1899.

Management of a Hindu temple at Dárukánan in the Almora district.

25. The *Mehr-i-Nimroz* (Bijnor), of the 21st August, says that an association of zamíndárs and talukdárs in the Bijnor district was established in 1897, Kunwar Sheo Nath Singh, barrister-at-law, being its Secretary. It intends to start a journal under the name of *Zamindár*, which will advocate the rights of landholders and publish information useful to them. At Sir Antony MacDonnell's late visit to Bijnor the Association presented an address to His Honour in connection with the Rent Act Amendment Bill. The *Mehr-i-Nimroz* then publishes the letter which the Secretary of the Bijnor Association has recently addressed to the leading landholders in the North-Western Provinces, laying stress on the necessity of establishing a general association for the whole province to watch and protect their interests at the impending modification of the Rent Act and on future similar occasions.

MEHR-I-NIMROZ, 21st August 1899.

A suggestion for the establishment of a general association of landholders and talukdárs in the North-Western Provinces.

III.—LEGISLATION.

26. The *Khairkhwáh-i-Ám* (Dehra Dún), of the 24th August, in commenting upon the North-Western Provinces Rent Act Amendment Bill, highly disapproves of clause (*b*), sub-section (7) of section 3. If a proprietor, who has cultivated a piece of land continuously for twelve years, is for some reason or other not in a position to continue to cultivate it himself, or dies in the interim, leaving minor children, who are unable to themselves continue cultivating the land in question and are consequently obliged to lease it to a tenant, it will cease to be *sír* under the new law. This will

KHAIRKHWÁH-I-ÁM, 24th August 1899.

The North-Western Provinces Rent Act Amendment Bill.

be a great hardship on petty landowners especially, who almost solely depend for their maintenance on their *sír* land, paying Government revenue with the rents they realize from their tenants. According to section 8, rights of occupancy can accrue even in grazing-land and grove-land, and tenants-at-will become occupancy tenants even if they have cultivated different pieces of land for twelve years under the same proprietor. This section, and sections 36 and 37, interfere directly with the proprietary rights of landowners, and give rise to the following questions:—

(1) Do landowners possess rights of ownership in their estates or not? If not, what right have they therein?

(2) What is meant by right of ownership: and whether the provisions of section 8 are adverse to it or not?

(3) A zamíndár is an owner of certain villages: should a tenant who has cultivated different pieces of land in different villages under him for twelve years acquire occupancy rights?

(4) The term of a registered lease for a piece of land held by a tenant for seven years expires. This tenant had cultivated another piece of land for five years previously: will he acquire occupancy rights?

(5) What right, and how and when it can be acquired by a person on another's property?

IV.—Education.

Jami-ul-Ulúm, 21st August 1899.

Aligarh College imbroglio.

27. The *Jami-ul-Ulum* (Moradabad), of the 21st August, refering to the Aligarh College imbroglio, observes that Nawáb Mohsin-ul-Mulk, Secretary, appears to be chiefly to blame. When the students presented a written complaint against the teachers to the Secretary, he made it over to Mr. Saiyad Mahmud, President, whose proceedings in the matter were taken, in consultation with the Secretary or the Assistant Secretary. Mirza Abid Ali Beg was not at Aligarh when the students were flogged by the teachers. He was invited to Aligarh by the Secretary, and it was Maulvi Zain-ul-Abdin, Khan Bahadur, who complained to him of the misconduct of the teachers on his arrival. The Secretary even told him that a boy related to him (Secretary) was so frightened that he would throw himself into a well rather than attend the school. Under these circumstances it is regretted that he should try to shift the blame from his own shoulders on to those of others. Just as his tricks were unsuccessful in Hyderabad, so his proceedings against an old trustee of the college and Government pensioner have failed. The trustees should take a warning from the threat held out to the Mirza by Mr. Beck. The object which Sir Saiyad Ahmad had in view in establishing the college is being defeated, and the reins of the college have been transferred from the hands of the trustees to those of the Principal. The Trustees should conciliate the students and insist upon all the correspondence being withdrawn. Mr. Saiyad Mahmud has withdrawn his son, Saiyad Masaud, from the Aligarh Collegiate School and put him into Government school.

Al Bashir, 21st August 1899.

The same.

28. *Al Bashír* (Etáwah), of the 21st August, referring to the recent dispute among the trustees of the Muhammadan Anglo-Oriental College, Aligarh, in consequence of the punishment of certain schoolboys by their masters, says that it is evident from the Headmaster's letter to Nawáb Mohsin-ul-Mulk that school masters are not authorised to flog boys themselves, but that if the latter were allowed to prefer complaints against the former for trivial reasons, the Headmaster will hardly be able to maintain discipline and perform his duties properly. The same letter also states that there are certain refractory and impudent boys who are constantly leading others into evil ways. At any rate, it is impossible that the masters should have chastised the boys without cause, though the punishment may have been excessive. The boys ought to have reported the matter to the Headmaster. But they went in a body straight to Nawáb Mohsin-ul-Mulk and presented a petition to him, whereupon he directed them to submit it through the Headmaster. But they disobeyed his order, and went to the Hon'ble Saiyad Mahmud. Mirza Abid Ali Beg, trustee, considers that when the boys applied to Nawab Mohsin-ul-Mulk, he ought to have

immediately commenced an inquiry into the matter; and lays great stress on the fact that Nawab Mohsin-ul-Mulk himself was fully convinced of the alleged undue severity exercised by the masters, and had even expressed a desire to check it. But the editor remarks, if the Secretary were to inquire into all complaints against the masters he would hardly get time to attend to more important affairs. Again, if the Secretary expressed a desire to put a stop to further severity on the part of the masters, certainly he did not mean to send them to jail or to institute a criminal prosecution against them. In 1886 there was a general insurrection among the students against Mr. Beck, and they left the boarding house *en masse*, but Sir Saiyad Ahmad stoutly refused to readmit them until they had apologized to Mr. Beck, although certain trustees did not like to insist upon any apology being offered. It is to be regretted that a trivial matter like the recent incident was made so much of, and that certain trustees adopted such an unwise course. Mirza Abid Ali Beg still tries to justify that course; and in the event of its being condemned as unjustifiable, makes Nawab Mohsin-ul-Mulk responsible for it on the ground that if the Nawab had taken the matter up on the complaint of the boys, they would not have gone to Mr. Saiyad Mahmud. In support of his point the Mirza further contends that Nawab Mohsin-ul-Mulk's Assistant Secretary, Saiyad Muhammad Ahmad, took part in the inquiry into the conduct of the masters; but he does not take care to prove whether Saiyad Muhammad Ahmad did so of his own accord or at the instance of Nawab Mohsin-ul-Mulk. If Saiyad Muhammad Ahmad did so of his own accord, he certainly did what he ought not to have done as Assistant Secretary. The editor concurs with the Mirza in thinking that the masters are inexperienced men. They are generally young graduates who have temporarily accepted appointments in the school with a view to qualifying themselves for the bar. But this is a defect which did not originate during the time of Nawab Mohsin-ul-Mulk, although it is one which must be remedied by all means. The letter, which the Mirza addressed to Nawab Mohsin-ul-Mulk, is couched in objectionable language; while, on the other hand, Nawab Mohsin-ul-Mulk's letter to the Mirza does not contain a single harsh term. If trustees and office-bearers are allowed to act in the manner some of them have done in connection with the incident in question, the college will suffer badly. It is true the trustees possess full power as to the management of the college; but they can exercise it jointly or through the Secretary. The editor is glad that the *Hindustáni* is of the same opinion with him, and regrets that he cannot sympathise with the Mirza. Referring to Mr. Beck's letter to the Mirza the editor admits that it contains harsh words, but does not think that Mr. Beck is to blame for them, inasmuch as he is responsible for the good name of the college, and as a Registrar possesses certain powers which the trustees have conferred on him. Why should the trustees themselves do things calculated to injure the college and lead to unpleasant correspondence?

V.—Local and Miscellaneous.

29. The *Shri Gaureshwar Vaishnav* (Brindaban), of the 21st August, complains that for some years past stalls for the sale of fish and meat have been established at Brindaban, though not in the public streets, and advises the residents to forward a memorial to Government praying for the closure of such stalls at a holy place like Brindaban.

Shri Gaureshwar Vaishnav, 21st August 1899.

Sale of fish and meat at Brindaban, Muttra district.

Allahabad:
5th *September* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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	URDÚ.			1899.	1899.	
	Monthly.					
1	Adíb	Firozabad (Agra)	Saiyad Akbar Ali...	For July ...	5th September ...	...
2	Al Islám	Allahabad ...	Hámid Husain ...	„ August ...	„ „ ...	500 copies.
3	Árya Bandhu	Meerut ...	Dr. Rám Chandra	„ „ ...	2nd „ ...	400 „
4	Hamdard-i-Qaum Vaishya ...	Ditto ...	Raghubír Singh ...	„ „ ...	4th „ ...	500 „
5	Maárif ...	Aligarh ...	Wahid-ud-din Salim	„ September ...	3rd „ ...	300 „
	Twice a month.					
6	Akhbár-i-Jáfari ...	Jaunpur ...	Shekh Sher Ali ...	10th & 25th August	1st & 2nd September	...
7	Khurshed-i-Nánpára ...	Nánpára (Bahraich).	Maulvi Yahiyá Alí...	16th August ...	1st September ...	200 copies.
	Thrice a month.					
8	Kanauj Punch ...	Kanauj (Farukhabad.	Bhaggú Khán ...	1st September ...	5th September ...	400 copies.
9	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th August ...	1st „ ...	700 „
10	Mufíd-i-Ám	Agra ...	Qádir Ali Khán ...	1st September ...	6th „ ...	45 „
	Weekly.					
11	Agra Akhbár	Agra ...	Abdul Rahím ...	28th August ...	1st September ...	160 copies.
12	Akhbár-i-Álam	Meerut ...	Abdul Hakím ...	29th „ ...	3rd „ ...	200 „
13	Ál Bashír	Etáwah ...	Muhammad Bashír...	28th „ ...	1st „ ...	325 „
14	Anís-i-Hind	Meerut ...	Banársi Dás ...	23rd „ ...	31st August ...	700 „
15	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	26th August & 2nd September.	30th August & 6th September.	500 „
16	Dabdaba-i-Qaisarí ...	Bareilly ...	Lálá Thákur Prasád.	19th & 26th August	6th September ...	175 „
17	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	4th September ...	„ „ ...	245 „
18	Hadiyat-ul-Akhbár ...	Kanth (Moradabad).	Babu Kishan Sarúp	1st „ ...	„ „ ...	...
19	Hindustání	Lucknow ...	Gangá Prasád Varmá	30th August ...	1st „ ...	600 copies.
20	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	27th „ ...	„ „ ...	50 „
21	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	28th „ ...	30th August ...	300 „
22	Kárnámah	Lucknow ...	Maulví Muhammad Yáqúb.	25th August & 2nd September.	1st & 6th September	100 „
23	Káyasth Hitkárí ...	Agra ...	Ahmad Husain ...	1st September ...	4th September ...	500 „
24	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	5th „ ...	275 „
25	Mehr-i-Nímroz	Bijnor ...	Yád Alí ...	28th August ...	2nd „ ...	350 „
26	Naiyar-i-Azam	Moradabad ...	Ibn Alí ...	5th September ...	6th „ ...	300 „
27	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	31st August ...	4th „ ...	300 „
28	Nasím-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	30th „ ...	„ „ ...	70 „
29	Nizám-ul-Mulk	Moradabad ...	Munshí Fahím-ud-dín.	„ „ ...	2nd „ ...	300 „
30	Oudh Punch	Lucknow ...	Sajjád Husain ...	24th & 31st August	31st August & 6th September.	500 „
31	Police News	Meerut ...	Maulvi Abul Hasan	1st September ...	4th September ...	400 „
32	Police Paper	Raipur (Fatehgarh).	Muhammad Nasir-uz-Zamán Khán.	21st & 28th August	25th & 31st August	...
33	Rahbar	Moradabad ...	Pandit Pratáp Krishna	1st September ...	3rd September ...	350 copies.
34	Rohilkhand Gazette ...	Bareilly ...	Abdul Azíz ...	„ „ ...	4th „ ...	325 „
35	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	„ „ ...	„ „ ...	200 „
36	Surma-i-Rozgár... ...	Agra ...	Itrat Husain ...	23rd & 30th August	31st August & 5th September.	150 „
37	Vernacular Advertiser ...	Lucknow ...	Bábú Rámjí Dás Bhárgava.	21st & 28th „ ...	31st August & 4th September.	500 „

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a week.					
38	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	24th & 28th August & 1st September.	28th August & 1st & 5th September.	400 copies.
	Daily.					
39	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	30th & 31st August & 1st, 2nd, 4th & 5th September.	31st August & 1st, 2nd, 3rd, 5th & 6th September.	526 copies.
	HINDÍ.					
	Monthly.					
40	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	For August ...	1st September ...	125 copies.
41	Kánya Kubj Hitkári ...	Cawnpore ...	Manohar Lál Misra	„ September ...	3rd „ ...	500 „
42	Maheshwari	Hápur (Meerut)	Harsaran Dás ...	„ March, April & May.	1st „ ...	600 „
43	Nátya Patra	Allahabad ...	Dewaki Nandan ...	For September ...	6th „ ...	400 „
	Weekly.					
44	Almora Akhbár	Almora ...	Munshí Sadánand Sanwál.	2nd September ...	4th September ...	210 copies.
45	Arya Mitra	Moradabad ...	Bhawáni Singh ...	1st „ ...	3rd „ ...	280 „
46	Bhárat Jíwan	Benares ...	Rám Krishna ...	28th August ...	1st „ ...	1,500 „
47	Prayág Samáchár ...	Allahabad ...	Ram Gopál ...	31st „ ...	4th „ ...	800 „
	Daily.					
48	Hindustán	Kálákankár (Partábgarh).	Pandit Bachnesh Misra.	30th & 31st August & 1st, 2nd & 3rd September.	1st, 2nd, 3rd, 4th & 5th September.	...

I.—Political and Foreign.

Riáz-ul-Akhbár, 1st September 1899.

1. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st September, says that an outbreak of hostilities in the Transvaal now appears to be inevitable. Arrangements for the conveyance of the Indian Contingent from Bombay have been completed. The Transvaal is no match for England; but it may possibly have the secret support of some other Power. It will have to regret its folly as Greece had to do. According to rumour, the Government of the Transvaal has been collecting arms and ammunition for the last three years. "Our" Government is secretly maturing its plans, and will bring the Transvaal to its senses ere long.

The Transvaal imbroglio.

Oudh Akhbár, 2nd September 1899.

2. The *Oudh Akhbár* (Lucknow), of the 2nd September, says that it would appear from the *Official Messenger* that the efforts made by the Russian Government to encourage the study of the Hindustani language among Russian officers have not proved a failure. Eight officers in Transoxiana, who had studied that language, were lately examined at Askabad. Four of them were declared to have passed the examination, two being granted six months' pay as a reward. The officer who came out first has been ordered to proceed to India to further prosecute his studies.

Study of the Hindustáni language among Russian officers.

Riáz-ul-Akhbár, 1st September 1899.

3. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st September, says that the *Habl-ul-Matin*, on the authority of an Egyptian newspaper, states that a railway is to be constructed between Alexandria and Baghdad *viâ* Basora. A German has also obtained permission from the Porte for the construction of the Enzeli railway. The concord subsisting between Turkey and Germany is conducive to the promotion of the interests of both those countries. But Indian Musalmans view this concord with regret rather than satisfaction. They would be gratified to see cordial friendship restored between Turkey and England. It is to be regretted that they have no ambition to engage in trade. If they had financed the railway schemes in question, they would have made a move in the right direction, and led to an improvement of relations between the British Government and the Porte. The inhabitants of a foreign country (Germany) are trampling under foot "our" just rights. It will be a happy day when John Bull and the Turk will again become inseparable friends like David and Jonathan.

Baghdad Railway scheme.

Bharat Jiwan, 28th August 1899.

4. The *Bhárat Jiwan* (Benares), of the 28th August, giving the substance of Lord Curzon's frontier policy, observes that evidently His Lordship desires to check the enormous expenditure entailed by the frontier fortifications and campaigns, which is a heavy drain on the Indian treasury and renders it difficult to maintain the financial equilibrium. The enlistment of tribal levies is a well-advised measure, and will kill two birds with one stone, inasmuch as it will lead to a curtailment of the public expenditure and check the frequent occurrence of disturbances. His Lordship has laid the people under a deep debt of gratitude by this new departure.

Lord Curzon's frontier policy.

Oudh Punch, 31st August 1899.

5. The *Oudh Punch* (Lucknow), of the 31st August, represents the Indian National Congress as an elephant, holding a report of the services it has already rendered to the public by its trunk, and balancing itself on a number of bottles, marked Selection of a Site, Moderation, Reception Committee, Pecuniary Aid, Public Sympathy, Loyalty to Government, &c. The letter-press is:—The Political Circus to be held at Lucknow during the next Christmas week.

Approaching session of the Indian National Congress at Lucknow.

Anjuman-i-Hind, 26th August 1899.

6. The *Anjuman-i-Hind* (Lucknow), of the 26th August, says that, in his speech during the debate on the sugar countervailing duties, Lord George Hamilton declared that British rule could never be popular in India, and that Government should refrain from doing anything which might give colour to the popular notion that Indian interests are always sacrificed to those of England. The public was startled at His Lordship's declaration. Probably the seditious speeches made at the annual sessions of the National Congress have led the Secretary of State to imagine that British rule will never be popular in India. If such speeches continue to

Popularity of British rule in India.

be made in different parts of the country, there is reason to fear that discontent may be produced in the hearts of the ignorant masses, which may be attended with danger. Nothing could be a better policy than that announced by Lord George Hamilton that Indian interests should not be sacrificed to English interests. It is the height of folly to insist upon the full redemption of pledges like the now historical motto "India for the Indians." Such pledges were given with special objects. However, it must be said to the credit of Government that it has not yet violated any important pledge. Natives are yet very backward and not fit to exercise those privileges which the National Congress demands for them. As it is, few natives who hold offices of trust and responsibility, are able to gain the good will of the people. On the other hand, the children of the soil are highly satisfied with English officers. The editor then points out that British rule is far better than any previous *régime*, and that the people highly appreciate the benefits it has bestowed on them, such as uninterrupted peace, the spread of education and civilization, the establishment of railways, telegraphs, post-offices, dispensaries, &c. The best proof of the loyalty and devotion of natives to the British throne is to be found in the fact that important events, such as the annexation of Oudh, the imprisonment of the late ex-King of Oudh, the confinement of Bahadur Shah at Rangoon, the annexation (*sic*) of Manipur, the deposition of the Maharaja of Jhallawar, the permanent occupation of the Berars, the enforcement of the plague rules, the imprisonment of the Natu brothers, the levy of numerous taxes, the closure of Bombay and Karachi seaports to Mecca pilgrims, &c., calculated to create popular excitement, passed off without causing a flutter. British rule is very popular with natives who are enjoying a thousand and one blessings under it.

II.—General Administration.

British administration of India.

7. The *Hadiyat-ul-Akhbár* (Kanth, district Moradabad), of the 1st September, highly praising the blessings of the British Government, as contrasted with the dreadful state of things under the former rulers of India, says that the greatest boon "we" enjoy under the present *régime* is the liberty of speech. The British Government has further promised, by repeated pledges, to redress any grievances which "we" may have, and duly represent to it. Such being the case, it is "our" own fault if "we" do not take lawful means to bring whatever grievances "we" have still left, to the notice of the authorities, in respectful terms, for redress. It is true that some local officials, who have been accustomed to rule according to their own sweet will, would stand in the way of "our" lawful demands, fearing curtailment of their power: but "we" should not mind them, so long as "we" seek to obtain "our" rights in a constitutional way. If natives are not yet accorded the treatment which the British Government promised them on various occasions, it is not the fault of the British nation, who heartily desire that no injustice should be done to them: but they are not correctly informed of the true state of things in India by Anglo-Indian officials. It is, therefore, "our" incumbent duty to make direct representations to the British people, through "our" associations, regarding the bad treatment "we" receive at the hands of Anglo-Indian officials. It is a pity, indeed, that in certain matters England has not only forgotten its duty to India, but has even failed to fulfil those very pledges which she herself made to natives in most glowing terms on several occasions. The writer then, referring to the terms of the Government of India Act of 1833, the opinions expressed by Mr. Cameron, President of the Indian Law Commission, regarding the administration of India, the Proclamation of 1858, and the proposal of 1868 for reserving one-sixth of the appointments in the Civil Service for natives—says that none of them have been (duly) carried out owing to the interference of certain self-interested and prejudiced Anglo-Indian officials, which fixes a deep stain on the fair name of British justice.

Hadiyat-ul-Akhbár, 1st September 1899.

A suggestion for an extension of Sir Antony MacDonnell's term of office.

8. A correspondent of the *Prayág Samáchár* (Allahabad), of the 31st August, is glad to say that Sir Antony MacDonnell has fully justified the high hopes formed of him by the inhabitants of the United Provinces. His Honour treats Hindus, Muhammadans and Englishmen on equal terms. He is as ready to redress just grievances as to punish the guilty. His famine administration was

Prayag Samáchár, 31st August 1899.

all that could be desired. The arrangements made by him for the audit of municipal accounts are a move in the right direction. He really takes as keen an interest in the welfare of the people as a parent does in that of his children. Under these circumstances it is the earnest prayer of the people to the Viceroy and the Secretary of State, that Sir Antony MacDonnell's term of office may be extended for another five years.

HINDUSTÁN, 30th August 1899.

Supply of new rifles to native soldiers.

9. *Hindustán* (Kálákankar), of the 30th August, says that the *Pioneer* is of opinion that the rifles with which the native troops are armed, being five and twenty years old, should be replaced by more modern ones. The *Civil and Military Gazette* observes that the rifles in question are not so old as the *Pioneer* supposes them to be; but still admits the necessity for the supply of better arms to native soldiers. It suggests that, when new rifles are shortly issued to the British troops, the weapons at present in use may be issued to the native army. But it is difficult to understand why native soldiers should still receive inferior kinds of rifles when they do not yield the palm to British soldiers in loyalty and bravery. In that case they would be at a disadvantage in fighting with Russian or other European soldiers. Again, it is inconvenient to arrange for the supply of various patterns of cartridges to the army in time of war. Under these circumstances Government should supply one uniform rifle to its native and British soldiers.

JAMI-UL-ULÚM, 28th August 1899.

System of trial by jury in India.

10. The *Jámi-ul-Ulúm* (Moradabad), of the 28th August, expressing hope that the memorial regarding the separation of judicial and executive functions in India, which the Secretary of State has sent to Lord Curzon for consideration, will assuredly carry much weight with His Excellency, judging by the names of the influential and distinguished signatories, regrets that criminal cases in which natives are implicated in India are not (finally) decided by jury, while this boon is enjoyed even by a country like Ireland which abounds in Home Rulers and headstrong people. Again, Ireland is in a position to protect her interests because she has some 100 representatives in Parliament, and enjoys the sympathy of a number of Liberal Members: on the other hand, meek India, whose children are not addicted to crime, has neither a single member in Parliament, nor enjoys the system of trial by jury, as it obtains in Ireland. It is due to unwarranted disqualifications under which natives of India have been placed in the matter of trial by jury, that two criminal cases—one from Burdwan and the other from Rajshahye—lately came before (were referred to?) the High Court (for final decision). In both these cases the jurors (who had tried them in the District Sessions) brought in a verdict of acquittal; but the High Court convicted them. The judgments of the High Court in the cases do not show any good grounds on which it thought fit to overrule the jury, a practice rarely resorted to before. The system of trial by jury which does not *practically* exist at present for natives, obtained previously (*sic*). This system was withdrawn just in the same way as the (municipal) elective system is now being taken away at Calcutta. The people are to be deprived of the elective system on the ground that elected members are incompetent and corrupt; while the complaint made against the jury system was that natives are given to acquitting guilty persons. This complaint was quite unjust. An accused native is to be sent to jail for the good of native society. But if respectable jurors, selected from native society to try the accused, are ready to declare the latter not guilty, and to receive him back into their society, they do so to their own injury, if they act unjustly, and must suffer accordingly. But the Presiding Judge, or any other person who is not a member of native society, has no right to take objection to their proceedings. But it cannot be that native jurors will acquit accused persons in the face of conclusive evidence against them. Why should they sympathise with a bad character and receive him back into their society? It is of course possible for native jurors to acquit in cases in which Europeans and natives are concerned. But such cases are not entrusted to native jurors. Hence when native jurors, sitting in judgment on a native accused by a native, pronounce the accused not guilty, the chances are 99 to 1 that the latter is innocent. But it is frequently seen that the presiding officer does not accept the verdict of the jury, but calls it perverse: and what is very strange is that whenever the Judge and the jury disagree, the

former is invariably for conviction and the latter for the acquittal of the accused. God knows what the cause is. It is a well-known principle of Englishmen and their constitution that the benefit of the doubt should always be given to the accused; the law of their country providing many means of escape for the accused: for they hold that it is better that a hundred guilty persons should escape than that one innocent individual be punished. An Englishman is called a civilized being: not because he eats flesh and drinks liquor or because he wears a coat and trousers and struts about whistling, but because he has humanity in him. By progress in civilization is meant improvement in human sympathy: otherwise other animals also eat flesh and drink, and actors on the stage put on gorgeous fine dresses. Can all these be considered civilized? Certainly not. But what strikes the editor is that while the savage, uncivilized native juror should show human sympathy to the accused, and urge his acquittal, the civilized Judge should invariably be for hanging him! The case should, properly speaking, be quite the reverse. Well, natives accused of showing partiality to the accused, expressed their annoyance at the charge, and a Commission was appointed to inquire into the matter, which found the charge false. The editor therefore hopes that Lord Curzon, from his sense of justice and mercy, will restore the jury system, which having been once given, has been withdrawn without any (good) cause.

11. The *Riáz-ul-Akhbár* (Gorakhpur), of the 24th August, publishes a communication in which the writer states that a difficulty having been experienced by the Allahabad High Court in dealing with a certain case of marriage-portion brought before it, the Local Government contemplates legislating to empower a court to reduce the amount of a marriage-portion in decreeing a suit whenever it may deem necessary to do so. But Muhammandan matrimonial laws are not like those of Hindus and Christians. A Muhammadan can divorce his wife without being called upon to assign any reason whatever. He need not necessarily divorce her, but simply abandon her: so that she may not be able to re-marry. Again, in India women are mostly uneducated, and the *parda* system is enforced even more rigorously than the Muhammadan law requires. A set-off against all these disadvantages to which a Muhammadan wife is subject here, is her jointure, by means of which she can prevent her husband from ill-treating her to some extent. If courts were, therefore, empowered to reduce jointures, it would simply be paying no consideration to the miserable life which women lead, and encouraging men to commit still greater excesses on them. When Islam was introduced into Arabia, men treated women like beasts. When Arabs took a dislike to their wives, they simply ceased to live with them, but still kept them in their houses as slaves. Out of sympathy for them, Islam inaugurated the system of divorce; but to prevent it from becoming a still greater evil, the Prophet imposed the system of settling a marriage-portion on women at marriage. Women were thus allowed to name their own marriage-portion before accepting an offer of marriage. In course of time when marriage-portions began to assume very large dimensions, Khalifa Umar sought to check their limits: but an old woman protested against his interference with the right granted to the weaker sex in the Qoran, and he desisted. The writer would not therefore approve of any interference of courts in the matter of the amount of jointure. Besides, if the Muhammadan law be changed in any one matter, it should be generally revised or evil instead of good will spring therefrom. For instance, if courts are allowed to interfere with the amount of jointure, no divorce or marriage with more than one woman too should be permitted without reference to court. When men are free in the matter of divorce and plurality of wives, why should not women also be at liberty to exact what amount of jointure they please from their would-be-husbands? The writer would not, under the circumstances, recommend the extension of powers enjoyed by courts in Oudh in the matter of reducing the amount of jointure, to those in the North-Western Provinces as well. [Muhammad Ali Khan, vakil at Najibabad, writing to the *Mehr-i-Nimorz* (Bijnor), of the 28th August, refers to the abject condition of women in the Middle Ages, when they were regarded as nothing better than mere chattels, and says that the

Question of the propriety of empowering courts in the North-Western Provinces to reduce the amount of jointures settled on Muhammadan women by their husbands in cases they deem it necessary.

RIÁZ-UL-AKHBÁR, 24th August 1899.

noble institution of the jointure was enforced by Islam to ameliorate their condition, and put a restraint on the high-handedness and cruelty of husbands. According to the Muhammadan religion, the jointure once settled, cannot be interfered with except with the consent of the parties to the contract. Hence to invest courts with the power of tampering with jointure in cases of necessity, will be to interfere with the Muhammadan religion, which Musalmans will assuredly resent. Hardships may arise in satisfying the jointure demand of a wife in individual cases: but such cases will be rare, and the religion should not be meddled with to meet the exigencies of such cases. The *Nizám-ul-Mulk* (Moradabad), of the 30th August, while thanking Government for its good intentions in the proposal it has made on the subject in the interest of the Muhammadans themselves, says that the measure will no doubt be looked upon as an infringement of the Islamic law. The settlement of jointure is a religious matter, and no secular power can be invested with any authority to tamper with it. Moreover, when no attempt is made to reduce other liabilities of a deceased person to provide for the maintenance of those he has left behind, why should it be thought necessary to reduce the amount of a jointure settled by a deceased man on one of his wives, to prevent its absorbing his whole property in satisfying it with a view to providing for the maintenance of his children by another wife? If a man is not thrifty, and does not save for his descendants after his death, Government does nothing to make him act otherwise. Hence if in the majority of cases Government will not interfere with a father's expenditure, contraction of debts, &c., for the benefit of his children, there is no reason why it should seek only to empower courts to reduce jointure—a contract made by a man in favour of a woman—for the benefit of his particular survivors. Government has undertaken the duty of preserving the estates of talukdars and other *raises* intact, as far as possible, but it is equally bound not to interfere with their religion.]

RAHBÁR, 1st September 1899.

A native woman wounded by a British soldier at Sialkot.

12. The *Rahbár* (Moradabad), of the 1st September, says that some British soldiers recently went out on a shooting excursion from the Sialkot cantonment. About a mile from the cantonment there live a *faqir* and his wife in a village. Seeing a bird sitting on the house near his wife, one of the soldiers at once fired at it without the least hesitation. The woman was wounded in the face, and lies in a precarious state. According to the District Magistrate the mishap is a mere accident! British soldiers never shoot niggers except by accident, and this is the reason why they are invariably acquitted!

POLICE PAPER, 28th August 1899

Need for distinction to be made in the treatment of convicts in prisons according to their position, habits, &c.

13. The *Police Paper* (Raipur, district Farukhabad), of the 28th August, finds fault with the criminal laws in India which permit all native accused persons to be treated in the same way without the least regard to their position, character, &c. This is a source of great annoyance to the people, and "its poisonous effect" is slowly spreading in the country, which is highly injurious to Government. Some distinctions must certainly be made between men of different classes. It is done so even in England, where sovereigns cannot be condemned to death for any crime, however heinous. In India too a European convict is neither obliged to lodge nor to board with native convicts. Why, he is kept in jail in such a style that an ordinary native would never like to leave it were he treated in that way. This is as it should be. But it is very odd that no distinction should be made in the treatment of various classes of native convicts. The authorities are greatly to blame in this respect. They are free to keep native convicts in a higher social scale apart from the lower class ones. Similarly, less severe work may be exacted from one class of convicts than from another, acccording to their respective position, habits, &c.

THE SAMP, 21st August 1899.

Alleged ill-treatment of subordinate police officials by District Superintendents of Police.

14. The same paper, of the 21st August, in an article headed "Difficulties of the Police," says that when a general clamour was raised against the Police, Government appointed the Police Reform Committee to ascertain the causes of the unsatisfactory condition of the force, and to make recommendations with a view to improving it. The Committee made a

thorough inquiry and suggested some very reasonable reforms : as, for instance, the recruitment of the force from respectable classes, the raising of the scales of salaries, the establishment of the Police Training School, &c. Government met the Committee half way and at once made a point of introducing the reforms suggested. But it is to be regretted that these reforms do not seem to have been attended with very satisfactory results. The reason is not far to seek. Government ordered the enlistment of respectable and educated persons: but it did not at the same time warn the higher police officials to treat such persons as gentlemen. This unfortunate omission has greatly defeated the objects which the reform scheme had in view. Considering the force to be rotten to the core, higher police officials have thought it necessary to rule over their subordinates with a rod of iron. The treatment accorded to subordinate police officials by their superiors is intolerable and deters gentlemen from entering the force. A few instances will best show what that treatment is like. Sub-Inspectors are responsible officials, but their superiors address them in more contemptuous language than officials in other departments do even chaprásis. It would seem that a District Superintendent of Police ordered the native police officials to wear turbans (*safas*) of a particular shape. When he went to inspect a police-station, and all the constables, chaukidárs and a large crowd of spectators were assembled on the occasion, he lost his temper at not finding the sub-inspector's turban tied exactly in the prescribed pattern: the sub-inspector with all his efforts having failed to adjust his turban in that form. The Superintendent struck him on the head with his whip, which knocked off his turban and caused it to fall some 20 paces from him. Another Superintendent ordered police officials to be called by the designations fixed by the Inspector-General. A constable attached to the city police-station, who had occasion to wait on the Superintendent, happened to style the sub-inspector in charge of that station Kotwal. The Superintendent was highly annoyed and sent for the sub-inspector and asked him why he had not warned his subordinates to call him sub-inspector. He replied that he had done so, and that it was a slip of the tongue on the part of the constable that he called him Kotwal. But the Superintendent was not satisfied, and ordered both the sub-inspector and the constable to be drilled! It was not a very edifying spectacle to see them double marching side by side at mid-day in the presence of large crowds of people. This was not all. The Superintendent ordered a constable to unbutton the coat of the sub-inspector every half an hour to see if he had perspired. Here are the vagaries of another Superintendent. He issued orders to the effect that no police official, while wearing his uniform, should carry anything which was not part of the uniform. A sub-inspector waited on him and was ordered to return to his station. He went over to the police lines and thence proceeded to an *ekka* with his bedding under his arm and other luggage in his hand. The Superintendent saw him from a distance and ordered him to be drilled in that state for 15 days. The editor could give any number of instances of such vagaries on the part of Superintendents. Respectable persons exercise a strict control over their sons ; and if a boy happens to err, his parents at once warn him and exhort him not to become the skeleton in the family. Men brought up in this way are very chary regarding the good reputation of their parents, and a single word of warning has the same effect on them as flogging has on low-born people. If they are insulted, they throw up their appointments or commit a rash act under provocation. If they once pocket the insult, they sink down to the level of corrupt and unprincipled officials. Under these circumstances, Government cannot too strongly impress upon District Superintendents the necessity for treating their subordinates, especially those belonging to the respectable classes, with consideration.

15. The *Police News* (Meerut), of the 1st September, says that the complaint of the investigating police officials as to the non-supply to them of full vernacular translations of the doctors' reports in criminal cases has not yet been removed, which places them at a great disadvantage. They receive very brief abstracts of such reports from the office of the District Superintendent of Police ; but these abstracts do not give them all the information they require. A full and correct translation should be furnished, so that they may be able to collect the required evidence.

POLICE NEWS, 1st September 1899.

A suggestion for the supply of a full vernacular translation of doctors' reports in criminal cases to the police investigating officials.

HINDUSTÁNI. 30th August 1899.

16. The *Hindustáni* (Lucknow), of the 30th August, adverting to the Government resolution on the Cawnpore municipal affairs, observes that Pandit Sidh Gopal Misra's friends are inclined to view it with disappointment. But they should be satisfied with the results attained when both the Municipal Commissioners and the local officials were opposed to him. If in the face of such opposition Government has admitted that the Municipal administration was marked with serious defects, the Pandit has rendered important services to the tax-payer, which will be appreciated by posterity, if not by the present Municipal Commissioners. Men who attempt to promote the interests of their country are assuredly decried as rebels and sedition-mongers, and Pandit Sidh Gopal Misra has proved no exception to the rule. If he has been the cause of reducing the opportunities for fraud or embezzlement, of leading to the accounts being more carefully checked, and of preventing the misappropriation of municipal materials, he has done yeoman's work. The native Municipal Commissioners in Calcutta are accused of mismanaging affairs and making an improper use of municipal funds. The District Magistrate, the Joint Magistrate, the Deputy Collector and the Tahsíldár occupy seats on the Cawnpore Municipal Board; but they all failed to check frauds, embezzlements and extravagance, and sent up rose-coloured reports year after year. It is to be hoped that the tax-payers in Cawnpore will assemble in large numbers, condemn the persons who are responsible for the waste of municipal funds, and express their gratitude to Pandit Sidh Gopal Misra, who will save the Municipal Board twenty or twenty-five thousand rupees a year.

Government Resolution on Cawnpore municipal affairs.

MEHR-I-NIMROZ, 28th August 1899.

17. A correspondent of the *Mehr-i-Nimroz* (Bijnor), of the 28th August, says that the number of Muhammadans, compared with Hindus, employed in the public offices is even less than 1 to 10. This is due to the backwardness of Muhammadans in education: so that unless Government provides for them especial educational facilities, such as reduction in tuition fees and grant of scholarships and prompt bestowal of Government posts on those educated among them, there is no prospect for them to ameliorate their condition, and as time passes on they will find it more and more difficult to retain even that proportion of Government posts among them which they do now.

Suggestion to grant special concessions to Musalmans in the matter of education and employment in public service.

HINDUSTAN, 3rd September 1899.

18. *Hindustán* (Kálákankar), of the 3rd September, referring to the fact that during the late famine of 1897 some generous persons opened stalls in Bombay and the United Provinces for the supply of grain at lower than the market rates, is at issue with Lord Sandhurst, who expressed disapproval of this form of relief on the ground that such stalls cannot compete with private traders on fair terms, and that such relief must cause some inconvenience. *Hindustán* quotes the opinions of Mr. R. H. Craddock and of the late Famine Commission, who commended the relief in question, which reached those persons of limited means who, owing to social restrictions, could not resort to relief works nor could they accept charity from Government or any private persons; and urges that the authorities should also make honourable mention of gentlemen who render such relief in their famine reports and recommend them for conferment of titles.

Establishment of stalls for the supply of cheap grain during famine.

ROHILKHAND GAZETTE, 1st September 1899.

19. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 1st September, bitterly complains that grain-dealers freely mix dust, gravel, &c., with food grains, moisten them, and give short weight. They also wilfully raise the prices of grains as they please, freely indulging in grain speculations, which are nothing short of gambling. Government had better legislate to stop these fraudulent practices of grain-dealers. As regards the exportation of grain, Government is averse to stopping it, pursuing, as it does, the free trade policy. But the writer hears that some native states do not permit the export of grain from their territories. Such a policy saves other places from suffering from scarcity along with famine-affected areas.

Complaints against grain-dealers at Bareilly.

ARYA MITRA, 1st September 1899.

20. The *Árya Mitra* (Moradabad), of the 1st September, publishes a communication from a correspondent at Kota in the Naini Tal district, who complains that the forest laws have proved very injurious to the agricultural classes.

Working of the forest rules in Naini Tal.

Cultivators are in constant need of wood, but now they have to pay very dearly for it. Forests extend to the boundaries of villages, and are not protected by any kind of fencing, nor are they guarded by chaukidárs. If any village cattle happen to approach a forest and offend against any forest rules, they are at once seized and impounded. Many cultivators keep no cattle in consequence; while others who have any animals make a point of gaining the goodwill of forest rangers and patrols. It is to be hoped that Sir Antony MacDonnell will inquire into the matter and redress the grievances of the peasantry.

21. The *Almora Akhbár*, of the 2nd September, says that the Janmáshtami or the Dôl fair has been held at Almora with great *éclat* for several hundreds of years since the foundation of that town. But it is to be regretted that the day of the late Janmáshtami (28th August 1899) was not celebrated in the usual way, and the City Magistate who visited the town on that day was surprised at the absence of all celebrations and rejoicings. It is believed that he asked some persons what the matter was, but that nobody had the courage to tell the truth. The District Officers should inquire into the matter and remove the causes which led to the suspension of an old religious fair. It is no wise policy to interfere with the rejoicings of the people.

ALMORA AKHAÁR, 2nd September 1899.

Suspension of the Janmashtami fair at Almora.

22. The *Devanágari Gazette* (Meerut), of the 25th August, says that two orphan girls, one of whom is a Muhammadan and the other a Brahman, have been sent by the police to the Magistrate. A Musalman has applied for the Brahman girl being made over to him. She should be made over to a Hindu.

DEVANÁGARI GAZETTE, 25th August 1899.

Two orphan girls at Meerut.

23. *Hindustán* (Kálákankar), of the 31st August, says that at the instance of Dr. Sharat Chandar Malik and other native doctors, a medical association in England has passed a resolution urging that quacks and charlatans should be prohibited from practising in India. The resolution is a very reasonable one and should be given effect to by all means. But of course the well-known *hakims* and *vaidyas*, who, though holding no diplomas, are not inferior to doctors in their knowledge of medicine, should not be interfered with.

HINDUSTAN, 31st August 1899.

Medical quacks in India.

24. *Al Bashir* (Moradabad) of the 28th August, referring to the Poor-laws in England, suggests that similar laws should be passed in India, in order to put down professional beggary, and prevent thieves from committing thefts under the disguise of beggars. An enhancement may be made in octroi by municipalities to provide a poor-house in every town, where those really weak and disabled may be provided with food (gratis).

AL BASHIR, 28th August 1899.

Suggestion to introduce English Poor-laws in India.

25. The *Oudh Akhbár* (Lucknow), of the 5th September, says that some natives of India hold appointments on handsome salaries at Constantinople, as a list of their names published in certain newspapers, shows. If other learned natives who live in indigence in this country, and those who return from England as barristers-at-law and (miserably) live upon litigation, similarly sought their fortune in Constantinople, Tehran, Africa and America, they would become well-to-do men and their country rich like others in a short time.

OUDH AKHBÁR, 5th September 1899.

Suggestion to educated natives of India in want of good employment to seek their fortune in Constantinople, Tehran, &c.

26. The same paper states that just as the people of other civilized countries have established "welcome societies" in their midst for rendering aid to foreigners who may visit them for the purposes of education or travelling, so have the Japanese done. This is the result of the Western education the Japanese have received. They are willing to give every kind of education to the natives of India who may go to their country for the purpose, with the least reserve or stinginess. They also desire to establish commercial relations with India. Natives would do well to take advantage of the advances Japanese make to them. The Japanese have also much affinity with

THE SAME.

Suggestion to the natives of India to accept the proferred advances of Japan.

them in their mode of life and religion, and hence the latter will not find anything to shock their religious feelings in Japan.

III.—Legislation.

Anis-i-Hind, 23rd August 1899.

Revised North-Western Provinces Rent Act Amendment Bill.

27. The *Anis-i-Hind* (Meerut) of the 23rd August, says that the draft of the North-Western Provinces Rent Act Amendment Bill which was originally published by Government to ascertain the views of landholders has been withdrawn, the majority of them being opposed to it. A revised draft Bill has been prepared and forwarded to the Board of Revenue with instructions to obtain the opinions of selected Collectors and landholders. The revised Bill appears to be no less objectionable than the original one. It remains to be seen how it is received by the public.

IV.—Education.

Al Bashir, 18th August 1899.

The Aligarh College imbroglio.

28. *Al Bashír* (Etáwah), of the 28th August, is glad to notice that all newspapers have unanimously condemned the action of certain office-bearers of the Muhammadan College at Aligarh, who reported the late flogging incident in that college to the police, and published the correspondence (passed between them and other officers) in a pamphlet form. The editor also publishes, in another place, a letter from Mirza Abid Ali Beg, a trustee of the college, in which he defends his participation in the proceedings referred to above, by stating that Mohsin-ul-Mulk, the Secretary of the college, himself directed the boys, who had complained of their ill-treatment by the teachers to him, to take the matter to Mr. Mahmud, the Life President of the College Committee ; that Mohsin-ul-Mulk himself, taking two other trustees with him, went to the college to make inquiries into the affair and was stopped by the teachers,on the ground of his proceeding being direct and not through the college higher staff, &c. All this, according to *Al Bashír*, furnishes no justification for the part Mirza Abid Ali has played in the affair. He ought to have considered what bad effect the publication of a pamphlet on the affair would have on the college and the public. Muhammadans, as it is, do not bear a good reputation, and the occurrence of such imbroglios in the Aligarh College will simply lower them still more in the estimation of the public. What has occurred in the college, whether it was due to Mohsin-ul-Mulk or the Mirza, was very shameful indeed, and would that the Mirza was ashamed of his hasty conduct in washing dirty linen in public! The Mirza takes the credit of being a most staunch supporter of the cause of the college, and of having exerted himself much for the late Sir Saiyad Ahmad Khan's Memorial Fund : but he has been nothing more than a carpet-knight, all the fighting being done by Mohsin-ul-Mulk.

Oudh Akhbar, 1st September 1899.

A Muhammadan meeting at Cawnpore regarding the recent Aligarh College imbroglio.

29. The *Oudh Akhbâr* (Lucknow), of the 1st September, publishes a communication, containing the proceedings of a meeting which the Muhammadans held on the 20th ultimo at Cawnpore. This meeting protested against the propriety of Mirza Abid Ali Beg publishing a pamphlet regarding the recent Aligarh College imbroglio, as being too insignificant and commonplace an occurrence, and condemned the language in which the Mirza couched his letter to the Honorary Secretary of the college.

The same.

A meeting lately held at the Aligarh College mosque to offer prayers for the recovery of the late Mr. Beck.

30. Mirza Abid Ali Beg, a trustee of the Muhammadan College at Aligarh, writes a letter to the *Oudh Akhbâr* (Lucknow), of the 4th September, in which he complains that it was not fair on the part of those persons who convened a meeting in the college mosque on the 26th ultimo to offer prayers to God for the recovery of Mr. Beck, who was severely ill at Simla, without inviting all those trustees of the college who were present at Aligarh at the time. Mr. Saiyad Mahmud, Khan Bahadur, Maulvi Saiyad Zain-ul-Abdin Khan, the Hon'ble Nawab Faiyaz Ali Khan, Haji Muhammad Ismail Khan, Saiyad Ashiq Ali and Mirza Abid Ali Beg, are all trustees of the college, and they were present at Aligarh, but not informed of the convening of the prayer meeting. It was absurd to suppose that because there had lately occurred some disagreements between Mr. Beck and certain trustees regarding the college affairs, therefore the latter should not be invited to take part in the prayer-meeting for the former. It is one

thing for the trustees to desire Mr. Beck not to exceed the proper limits of his power, or for Mr. Beck to wish the removal of a trustee from his office, and another for the trustees to pray for his recovery.

AL BASHIR, 28th August 1899.

The *Nadwat-ul-Ulama* and its desire to found an Arabic school.

31. *Al Bashir* (Etáwah), of the 28th August, publishes a communication, in which the writer, contending that Islam does not inculcate monasticism (renunciation of the world) like Christianity, which leads to immorality as may be seen among the inmates of any (Roman Catholic) convent, and gained Christ only 70 followers during his lifetime, and ultimate crucifixion, urges that it is absurd for the *Nadwat-ul-Ulama* to seek to establish an Arabic school for (purely) religious education. Nobody can do without secular education; for he must learn the means of satisfying at least his most necessary natural wants. Moreover, there already exists a good Arabic school at Deoband, and why should the *Nadwat* then take into its head to establish a separate one in its own name? It is downright madness on the part of Musalmans in general to be always hankering after founding new separate institutions, and never thinking of supporting and completing those already existing, which has reduced them so low in the scale of nations.

POLICE NEWS, 1st September 1899.

A suggestion for teaching the art of detection of crime to the students in the Police Training School at Allahabad.

32. The *Police News* (Meerut), of the 1st September, urges that students in the Police Training School should be instructed in books treating of detection of crime. Such instruction will stand them in good stead in after life, though the art of detection can best be learnt only by personal experience. The *Police News* describes the various methods of detection in the shape of a novel for the benefit of its police readers.

V.—RAILWAY.

THE SAME.

Cawnpore-Achnera State Railway.

33. The same paper complains that the mail train does not halt on the Cawnpore-Achnera State Railway from the 1st July last, and that consequently only one train is now open to passengers during 24 hours. Bilhour is a pretty large town, and the residents of the districts of Moradabad, Unao, and Hardoi generally use that station. It is almost needless to say that, when even two trains were insufficient for the requirements of the traffic, one train is *á fortiori* so. The public submitted a memorial on the subject to the District Traffic Superintendent, who has put himself in communication with the District Magistrate. If that memorial leads to no satisfactory results, an appeal should be made to the Local Government, the line being State property.

HINDUSTANI, 30th August 1899.

Supply of water at the Mankapur station on the Bengal and North-Western Railway.

34. The *Hindustáni* (Lucknow,) of the 30th August, says that the administration of the Bengal and North-Western Railway is characterised by undue economy. It would seem that, during the late *Jhula* fair, Ajodhya was visited by several thousand pilgrims; but the railway authorities ran no special train and seated double the fixed maximum number of passengers in each carriage. The inconvenience to passengers from such overcrowding in the hot weather may easily be imagined. Passengers were exposed to still greater inconvenience from the scarcity of water at the Mankapur junction station. As soon as a train leaves that station, the supply of water from the standpost is stopped. As some passengers have to await trains there for several hours, the want of water is a source of great trouble to them. An appeal was made to the Station-Master in vain. It is to be hoped that the District Traffic Superintendent will give his immediate attention to the matter.

VI.—LOCAL AND MISCELLANEOUS.

NÁTYA PATRA, September 1899.

Need for certain local improvements a Bindhachal, Mirzapur district.

35. The *Nátya Patra* (Allahabad), for September, urges that, as Bindhachal in the Mirzapur district is visited by a large number of pilgrims, the Municipal Board should introduce the following reforms:—The lanes in the town being narrow should be lighted better than they are. The lane leading from the temple to the river is uneven and narrow, but it has been provided with only two lamps. It is necessary to light the lanes on dark and cloudy nights even during the bright fortnight. Moreover, latrines and urinals should be constructed near the pakka ghát on the bank of the river and at other suitable places.

ALLAHABAD:
12th *September* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 13th September 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Gaur Káyasth	Allahabad ...	Munshi Shiva Prasád	For September ...	9th September ...	...
	Twice a month.					
2	Khurshed-i-Nánpárá ...	Nánpárá (Bah-)raich.	Maulvi Yahiyá Ali	1st September ...	13th September ...	200 copies.
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	31st August ...	7th „ ...	...
	Thrice a month.					
4	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	10th September ...	13th September ...	700 copies.
5	Khádim-i-Hind ...	Agra ...	Muhammad Farid-ud-Din Khán.	1st „ ...	9th „ ...	...
	Weekly.					
6	Agra Akhbàr	Agra ...	Abdul Rahím ...	7th September ...	10th September ...	160 copies.
7	Akhbàr-i- Alam ...	Meerut ...	Abdul Hakím ...	22nd August & 5th September.	9th & 12th September.	200 „
8	Al Bashír	Etáwah ...	Muhammad Bashír	4th September ...	9th September ...	325 „
9	Anís-i-Hind	Meerut ...	Banársi Dás ...	30th August ...	7th „ ...	700 „
10	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	9th September ...	13th „ ...	500 „
11	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st and 8th September.	„ „ ...	467 „
12	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain Khán ...	11th September ...	„ „ ...	245 „
13	Hindustáni	Lucknow ...	Gangá Prasád Varmá.	6th „ ...	8th „ ...	600 „
14	Jámi-i-Jamshed ...	Moradabad ...	Abdul Ali ...	3rd „ ...	10th „ ...	50 „
15	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	7th „ ...	9th „ ...	300 „
16	Kárnámah	Lucknow ...	Maulvi Muhammad Yúqúb.	10th „ ...	13th „ ...	100 „
17	Káyasth Hilkári ...	Agra ...	Ahmad Husain ...	8th „ ...	11th „ ...	500 „
18	Liberal	Azamgarh ...	Qudrat Ali Khán ...	„ „ ...	12th „ ...	275 „
19	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	7th „ ...	10th „ ...	350 „
20	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	„ „ ...	„ „ ...	300 „
21	Nasim-i-Hind	Fatehpur ...	Alah Bakhsh ...	8th „ ...	11th „ ...	70 „
22	Nizám-ul-Mulk	Moradabad ...	Munshi Fahim-ud-Din.	„ „ ...	„ „ ...	300 „
23	Oudh Punch	Lucknow ...	Sujjád Husain ...	31st August ...	6th „ ...	500 „
24	Police News	Meerut ...	Maulvi Abul Hasan	8th September ...	12th „ ...	400 „
25	Police Paper	Raipur (Farukhabad.)	Muhammad Nasir-uz-Zaman Khán.	4th „ ...	8th „ ...	...
26	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	8th „ ...	11th „ ...	350 copies.
27	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	„ „ ...	12th „ ...	200 „
28	Surmai-Rozgár	Agra ...	Itrat Husain ...	6th „ ...	12th „ ...	150 „
29	Tohfai-Hind	Bijnor ...	Sajjád Husain ...	„ „ ...	8th „ ...	400 „
	Twice a week.					
30	Riázul Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	4th & 8th September	8th & 12th September.	400 copies.
	Daily.					
31	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	6th, 7th, 8th, 9th, 11th & 12th September.	7th, 8th, 9th, 10th, 12th & 13th September.	526 copies.
	HINDÍ.					
	Monthly.					
32	Bhárat Sudashá Pravartak...	Farukhabad ...	Lálá Náráyan Das	For August ...	10th September ...	375 copies.
33	Hindi Pradíp	Allahabad ...	Bálkrishna Bhatt...	„ June & July ...	13th „ ...	200 „
34	Rájput	Agra ...	Hanuwant Singh ...	„ August ...	„ „ ...	1,000 „
35	Ved Prakásh	Meerut ...	Pandit Tulsi Rám ...	„ September ...	8th September ...	700 „

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a month.					
36	Bhárat Prakásh... ...	Moradabad ...	Laltá Prasád ...	31st August ...	7th September ...	177 copies.
	Weekly.					
37	Almora Akhbár... ...	Almora ...	Munshí Sadá Nand Sanwál.	9th September ...	11th September ...	210 copies.
38	Arya Mitra	Moradabad ...	Bhawání Singh ...	8th „ ...	10th „ ...	280 „
39	Bhárat Jíwan	Benares ...	Rám Krishna ...	4th „ ...	7th „ ...	1,500 „
40	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	7th „ ...	13th „ ...	800 copies.
	Daily.					
41	Hindustán	Kalakankar (Partábgarh).	Pandit Bachnesh Misra.	5th, 6th, 7th, 8th, 9th & 10th September.	7th, 8th, 9th, 10th, 11th and 12th September.	214 copies.
	HINDÍ URDÚ.					
	Weekly.					
42	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál...	8th September ...	13th September ...	200 copies.

I.—Political and Foreign.

Almora Akhbár, 9th September 1899.

Lord Curzon's frontier policy.

1. The *Almora Akhbár*, of the 9th September, referring to the new frontier policy, observes that the decision of the Government of India to enlist tribal levies to guard the frontier is a wise one, being based on the diamond-cut-diamond principle. But it is not yet known how far the tribesmen are to be trusted. "Our" Government has spared no pains and expense to gain the goodwill of the Amir of Kabul. Prudence does not recommend the sudden withdrawal of regular troops from the frontier. Mixed garrisons composed of native troops and tribal levies would make the best guardians of the marches, the unflinching loyalty of the former exercising a very beneficial influence over the latter.

Hindustán, 10th September 1899.

The same.

2. *Hindustán* (Kálákankar), of the 10th September, says that it has been alleged that the Government of India is busy framing rules to give effect to Lord Curzon's frontier policy which has lately been announced, and that the introduction of the rules will lead to a reduction of 13 or 14 lakhs of rupees in military expenditure. Since his advent in this country, this will be his Lordship's first praiseworthy act for which the tax-payer will be grateful to him.

The same.

Sir Alfred Lyall's lecture on Russia and England in Asia.

3. The same paper, of the 6th September, referring to a lecture lately delivered by Sir Alfred Lyall at Oxford, says that he observed that the delimitation of the Russian and British frontiers in Central Asia was becoming every day a more and more pressing question, and that the ruler of Afghanistan was anxious to protect his dominions from both Russian and British encroachments, and recommended the maintenance of the independence of Afghanistan. *Hindustán* is not at one with Sir Alfred Lyall. England and Russia are destined to divide the whole of Asia between them; and Western education and civilization cannot spread in Afghanistan until it is brought under the influence of either one of the Powers. Afghanistan should not be allowed to pass into the hands of Russia, as such a measure would be injurious both to Afghanistan and the British Indian Empire.

Jámi-ul-ulum, 7th September 1899.

Contemptuous treatment of natives of India in America.

4. The *Jámi-ul-Ulúm* (Moradabad) of the 7th September, says that natives of India are looked down upon not only in European colonies, but that they are not treated as men even in a free country like America, which is such an advocate of universal brotherhood among mankind. A native of India, who had graduated at the Cambridge University, happened to visit America recently. He settled terms with the proprietress of a hotel for his lodgings there by correspondence. But when he arrived at the hotel and the lady found him to be a native of the "inauspicious country," she at once ordered him to leave the hotel, inasmuch as Americans would object to sitting at the same table with a black man. He protested vehemently but it was all in vain: and he had to leave the hotel, the lady urging that he had not mentioned his nationality in his letters to her. Some English papers are very indignant at the insult offered to a subject of Her Majesty. They contend that a native of India is not a negro that he should be treated with contempt; but that he possesses more learning than Americans. But who pays heed to such clamouring?

Anis-i-Hind, 30th August 1899.

A peculiarly cruel form of punishment accorded to a negro in America for outraging a white woman.

5. The *Anis-i-Hind* (Meerut), of the 30th August, states that a negro was lately put to death in a brutal manner at Georgia, in America, for having outraged and killed a white woman. The offender was first tied to a post, and then cut up limb by limb and burnt alive. His ashes had hardly cooled when the mob fell upon them from all sides collecting his bones to keep them as mementos. This form of punishment was given in that part of the world whose inhabitants stand in the front ranks of civilised and enlightened nations on the face of the earth.

6. The *Bhárat Jiwan* (Benares), of the 4th September, says that probably with a view to putting a spoke in the wheel of the National Congress, some Muhammadan residents of Lucknow forwarded a memorial to Sir Antony MacDonnell protesting against the next session of the Congress being held there, under the pretext that it might lead to an outbreak of plague. But a shrewd Lieutenant-Governor like Sir Antony MacDonnell could not be hoodwinked by such a lame pretext. His Honour has acceded to the request of the Reception Committee, and granted permission for the erection of the Congress pavilion on the Sháhmina ground. But the delegates from the infected areas will be accommodated in a separate camp. It is the earnest prayer of the people that liberal-minded and sympathetic officers like their present Lieutenant-Governor may always rule over them.

BHÁRAT JIWAN, 4th September 1899.

Approaching session of the National Congress at Lucknow.

7. The *Jámi-ul-Ulúm* (Moradabad), of the 7th September, says that the young Nawab of Maler-Kotla, who is prosecuting his studies at Lahore and has completed his eighteenth year of age, has incurred the displeasure of the Punjab Government, and that his installation to the *gaddi* will, it is rumoured, be deferred for four years, simply because he has secretly married a young lady belonging to his own family, in preference to the girl selected for him by the paternal Government. The editor is not yet in possession of full particulars; but in view of the information above referred to he does not think Government is warranted in taking exception to his conduct. In the first place, it is opposed to English ideas to force a girl on a man as his partner in life against his will. Secondly, the girl nominated by the Punjab Government is a daughter of the Nawab of Loharu, who is manager of Maler Kotla, and thus the marriage of the Chief of Maler Kotla with her who is not a member of his family might lead to disputes regarding succession. It will be remembered that the late General Azim-ud-din Khan desired to marry his daughter to the brother of the present Nawab of Rampur. Had the marriage been effected, the General might have attempted to promote the interests of his would-be son-in-law at the expense of His Highness. No wonder the Nawab of Loharu was actuated by similar considerations; but the young Chief and his relatives saw through his scheme. Government is not well advised in interfering in such private matters and in deferring the Chief's installation for four years for no other fault, if a fault it be, than marrying a girl of his own choice.

JÁMI-UL-ULÚM, 7th September 1899.

Nawáb of Maler-Kotla.

8. The *Bhárat Jíwan* (Benares), of the 4th September, says that there is no end to the sufferings of ill-starred natives. This country has always been a prey to cholera. But for the last four years it has been overtaken by a greater scourge in the shape of plague. Most eminent doctors, able to set the Thames on fire, have failed to devise any effectual measures for checking that fell disease. There were signs of abatement more than once, but they were always followed by recrudescence. Bombay and Poona have suffered terribly from the ravages of plague, which is also raging in Karachi, Belgaum, Dharwar, Hyderabad (Sind), Mysore and other places. Rájputana has been threatened again by a terrible famine before it has recovered from the effects of the late one. Wheat already sells at 12 seers a rupee, and people are abandoning their homes in large numbers in search of "fresh woods and pastures new." In Jodhpur, apart from the scarcity of food grains, even water is not available for drinking purposes. There is a little water in the Mahárája's tank called Gulab Sagar, but it is not open to the public. The authorities have issued a proclamation that they will not be responsible for any grain riots if less than 12 seers of wheat is supplied for a rupee. There is no adequate supply of water at the capital for the horses belonging to the State cavalry, and therefore they will be moved to some other place. This is terrible news indeed. Heaven protect the threatened States in Rájputana. Such being the lamentable state of things, the Chiefs in that part of the country cannot be expected to be in a position to afford an enthusiastic welcome to Lord Curzon during his autumnal tour, as they would desire to do. Under these circumstances it would be well if His Lordship could see his way to deferring his tour. It is to

BHÁRAT JÍWAN, 4th September 1899.

Impending famine in Rájputana and Lord Curzon's autumnal tour.

be hoped that His Excellency will encourage the Chiefs to boldly cope with the impending visitation and provide adequate relief for their subjects.

RAIZ-UL-AKHBÁR, 8th September 1899.

Mirza Ghulam Ahmad of Qadian and his teachings, &c.

9. One Nihál Ahmad at Karâ, writing to the *Riáz-ul-Akhbâr* (Gorakhpur), of the 8th September, endeavours to show that the statements of Mirza Ghulam Ahmad of Qadian, as to the wounds of Jesus Christ, caused by crucifixion, having been healed by an ointment which the Mirza calls "Jesus ointment," his advent in Cashmere, and his death and burial in a mohalla at Srinagar, are altogether baseless and absurd. The Mirza has also alleged in a pamphlet that he does not believe in the future birth of any bloody Mahdi, such a belief which prevails among Muhammadans in general being greatly fraught with danger to the British and other Christian Governments. The Mirza has made this declaration simply to please Government, and to raise his own followers in the eyes of the authorities at the expense of the whole body of six crores of Muhammadans in India. His declaration is a mere clap-trap. He further absurdly opines that those Musalmans who regard the Sultan of Turkey as their Khalifa, cannot be truly loyal to the British Government. Political loyalty has nothing to do with religious reverence paid to a Spiritual head. But the Mirza lays claim to be Khalifa, and hence his declaration against the Sultan.

II.—GENERAL ADMINISTRATION.

JAMI-UL-ULUM, 7th September 1899.

Comments on Lord Lansdowne's remarks regarding European outrages on the Natives of India.

10. The *Jámi-ul-Ulúm* (Moradabad) of the 7th September, in an article headed "Outrages on natives," says that when Lord Stanley put a question in the House of Lords regarding outrages of British soldiers on natives in India, his object was not to cast any slur on the Indian Government; but that he simply desired that his countrymen should be informed of the evil, whose existence was undeniable, and causing deep dissatisfaction in India. If anything can create bad blood among natives, it is the reckless murders of their helpless countrymen by British soldiers and civilians which occur periodically. But instead of thanking Lord Stanley for the fine speech in which he brought the matter before Parliament, Lord Onslow expressed irritation at his observations, and denied the growth, and even the existence of the evil. Lord Kimberley supported Lord Onslow, while Lord Lansdowne, in doing the same, went a step further and said that these outrages on natives were revolting to Englishmen. These were no doubt noble words which indicated a noble and sympathetic heart and did well become Lord Lansdowne's position. No native can possibly doubt that every educated and civilized Englishman most severely condemns the oppressions his countrymen practise on natives. But can the editor ask Lord Lansdowne why he did not express his righteous indignation at, and take any steps to put down, the high-handed proceedings of his countrymen towards natives during his Viceroyalty? The evil which, according to him, hardly exists to any large extent in India at present, was greatly rampant during his *régimé*, yet he did nothing to suppress it. The notorious case of O'Hara, who most cruelly murdered a Musalman at Dum-Dum for his inability to supply him and his comrades with toddy they demanded, took place when his Lordship was the Governor General of India. When O'Hara was remonstrated with against what he had done (by one of his comrades), he replied with the greatest indifference: "Never mind! there are plenty of niggers like him." He was arrested, on the information supplied to the authorities by one of his comrades, and was duly tried, convicted and sentenced to death by a (High Court) Judge and a jury. This sentence caused a great sensation among the European community, for no European had ever been hanged before in this country (for the murder of a native). A technical defect in the proceedings of the High Court trial was discovered however, and the convict was tried anew by the same High Court and the same jury, who found him not guilty, and acquitted him! This is an event of 1890. On a Thursday night in January of the same year, a British soldier shot a peon at Mian Mir. The Lahore Anglo-Indian paper, relating the event, said that the peon had laid hold of the soldier's gun, which went off and killed him. But it passes one's comprehension that in such incidents the gun should always go off in a manner to strike the native and never the white man.

Chances being equal, it is strange that not even one white man should be killed in a thousand such incidents. The medical report in the case was to the effect that the shot was fired at the deceased at a distance of at least twenty feet. But the murderer remains untraced up to date. In February of the same year, a British soldier named Nairne with three comrades, went out (shooting) to the village of Bhárak (*sic*), tahsíl Naraingarh, district Umballa. A quarrel occurred between the soldiers and the villagers, and the result was that Nairne was charged with having killed two boys named Biru and Bhaggu, aged 10 and 14 years respectively. Can native boys of such tender age dare fight with British soldiers armed with guns? The accused was charged with causing the deaths of the boys and committed to the sessions. But the result of the trial remains unknown till this day. On the 15th February in 1889 or 1890, one Lieutenant Prescott-De'care (?) went on a shooting excursion to a village named Sangar in Guzerat. He fired at a native boy, who fortunately was not killed. When the villagers remonstrated with the Lieutenant, they, and not the latter, were prosecuted for rioting and sentenced to various terms of imprisonment varying from three to nine months. It is a very good device indeed to prevent natives from complaining against Europeans by punishing the complainants themselves for giving false information. In March, 1890, two British soldiers named Marriot (?) and Benol (?) entered the village of Bhat in the Kapurthala State at night for the purpose of hunting. The villagers, taking them for thieves, tried to seize them. Thereupon one of the soldiers shot one Piru dead, and then both of them decamped. They were afterwards arrested on suspicion, and were to have been tried; but it is not known what ultimately became of them. In April 1890, a British soldier was charged with having killed a native cart-driver and wounding another man, while escorting the luggage of his regiment at Murree; but the result of the trial is not known. Again, according to the *Civil and Military Gazette*, certain British soldiers of the Seaforth Highlanders attacked three natives on the night of the 7th April 1890, in sport, and so severely wounded them that one of them (at once) died, and the other two had to be sent to hospital for treatment. In May 1890, some British soldiers were playing at billiards in a bungalow, which belonged to a Parsi at Poona. One Abdul Husain Bohra requested one of the soldiers, named Folie(?) not to make so much noise, whereupon the soldier struck him a blow, and a coachman, named Dhond, coming to his assistance, was struck by the soldiers with a heavy log of wood and killed. The Cantonment Magistrate who made the preliminary inquiry into the case charged one of the soldiers, Buner (?), with murdering the deceased native and Folie with abetting the offence and committed them to the sessions. These were occurences of a few months and do not include those in which civilians were concerned during the same period. But Lord Lansdowne never expressed his indignation at such unfortunate occurrences. When one Mr. Fuller (*sic*) who had kicked a syce to death was let off with a fine of only Rs. 30, Lord Lytton of course penned an (indignant) minute on the subject. Lord Ripon too expressed his indignation in writing when one Mr. Webb had killed a coolie girl by outraging her. The outrages of Europeans on natives far from doing any good to either race, are injurious to the interests of both; and hence both natives and Europeans should make a common cause to put a stop to the evil as soon as possible. One of the most efficient remedies is to create a (strong) public opinion against the evil both in India and England. The Anglo-Indian newspapers should therefore not only readily publish the cases of European assaults on natives in their columns, but also express their indignation when a miscarriage of justice takes place. It is a pity that the evil flourishes because Anglo-Indians would not do their duty.

11. The *Oudh Akhbár* (Lucknow), of the 12th September, says that Lieutenant-Colonel Cox, the Commanding Officer at Lucknow, has recently issued a station order expressing regret that complaints have again reached him regarding assaults by British soldiers on natives, and republishing Station Order No. 317 of 1899 for the information of British soldiers. Station Order No. 317 complains of such assaults, calls upon commanding officers of regiments

Oudh Akhbár, 12th September 1899.

Assaults on natives by British soldiers at Lucknow.

to impress upon soldiers the necessity of refraining from assaulting natives and to warn them that otherwise the military police will be increased.

ANÍS-I-HIND, 30th August 1899.

A British soldier annoying certain respectable Hindu ladies in Madras.

12. The *Anís-i-Hind* (Meerut), of the 30th August, says that the *Rahbar* states, on the authority of the Madras *Hindu*, that a certain British soldier who had caused annoyance to the ladies of the family of Diwán Bahádur Raghuacharya, was punished simply with extra drill for a week. If the news is correct, it is a pity that so light a punishment should have been inflicted on the soldier for annoying the ladies of such a respectable family, as is done for merely not saluting an officer. Would that full justice were done in such cases, so that they might give no cause for misgivings to the public !

JAMI-UL-ULÚM, th September 1899.

European outrages on natives and a recent order of the Government of India on the subject.

13. The *Jámi-ul-Ulúm* (Moradabad), of the 7th September, referring to the recent order of the Government of India, in the Military Department, requiring commanding officers to report at once by wire to higher authorities any disturbances, affrays, &c., between natives and British or native soldiers, says that this shows that Lord Curzon is determined to check the occurrence of such cases as far as possible. Though this is not the true remedy, yet it will go a long way to check the evil. The true remedy consists in awarding condign punishment to offending British soldiers. Soldiers are invariably acquitted, and this has encouraged them and their comrades in the wicked path. Let one or two offending soldiers be sentenced to capital punishment, or even to a long term of imprisonment as a tentative measure, and the good effect of it on British soldiers, as a body, will at once be visible. The editor begs to say, in a most loyal spirit, that European outrages on natives are producing far-reaching effects in the country. Let British soldiers be severely punished for their misconduct towards natives, and their comrades will assuredly take a warning from their fate, and the natives will be drawn still more closely to their English rulers.

THE SAME.

Contrast between the treatment accorded to native and European convicts in jails in India.

14. The same paper states that the Hon'ble Mr. Samuel Smith lately put a question to the Secretary of State as to whether he would take any practical steps for removing the great hardships which long-term European convicts suffer in India on account of their inability to endure the severities of the weather there (in the plains), and have a prison built on the hills for their benefit. This was a very sympathetic question indeed: and Mr. Smith would have gained his object but for the fact that the Secretary of State already knew that a much larger sum of money is spent in India on European prisoners than is perhaps done in any other country, and because the number of such prisoners in India is so very small that it would not be justifiable to construct a jail for them in the hills. Mr. Smith is perhaps not aware that some European prisoners live more comfortably in Indian jails than they would at their own homes. Every European convict is furnished with two suits of new trousers, coats and shirts cut to fit, and a pair of boots and a cap. He receives a bedstead, worth about Rs. 10 or Rs. 12, with soft-quilted bedding and a white sheet to sleep on. His clothes are washed by native convicts once a week. His food is served in fine Chinaware, which is washed by native prisoners for him. In the hot weather native prisoners pull a *punkhá* for him. No hard work is exacted from him, nor does anybody search his person, though high-placed civilized European officials would not hesitate to carefully search all the parts of a native prisoner's body in the presence of thousands of spectators. As regards food, a European prisoner receives mutton, fresh vegetables, potatoes, eggs, tea, milk, sugarcandy and a loaf every day. Now look at the treatment a native prisoner receives in jail. He is given a piece of very hard *tât* (flax mat to sleep on), a blanket, a pair of very short drawers, hardly concealing the nether parts with decency, and a sleeveless shirt, which is about 31 or 32 inches long, and supplied to all native prisoners, irrespective of the size of their bodies. He is required to wash his clothes on Sundays, and keep them neat and clean. But he is not supplied with soap or other appliances for the purpose. He is,

moreover, allowed a short time only and a small quantity of water, to attend to his washing; and then if his clothes are found dirty or torn, he is thrashed (mercilessly) like a dog. In the hottest part of the year, when one finds oneself suffocated even in the open air, the native prisoner is shut up within his barrack, and is not allowed even to keep a branch of a tree to fan himself with. As regards utensils, he is supplied with only one (iron) *tasla* (trough) and an iron *katora* (large cup); and as he has thus to use these two vessels constantly, they become rusty, as iron chattels do as soon as they come in contact with water. He is, however, required to keep them scrupulously clean. Excepting his dhoti, he is not allowed to keep any piece of cloth with which he might wipe the vessels after he has washed them clean. But if the slightest rust is found on the vessels of a prisoner, he is severely censured. He receives food which even a dog would not touch outside the jail. All the best and fresh vegetables produced in the jail are appropriated by the jail officials to themselves, or given away as presents (to higher officials) and sold in the bazar (by the latter). When vegetables become coarse and unfit for use, they are cut into large chops with hatchets, and boiled without salt, and are served out to native prisoners. A small quantity of salt is no doubt supplied to be used in vegetables, but the supply disappears before it reaches the kitchen. The *arhar* pulse is boiled in almost an unsplit state without salt, and with too large a quantity of water, so that when it is served out to prisoners it is (tasteless) quasi-liquid. The coarsest grain is supplied for the bread of native prisoners; and it is made further worse (by adulteration of earth?) in cooking. In the winter season native prisoners are given an additional blanket-shirt and a blanket (wrapper) each, which can hardly keep them sufficiently warm, and the result is that 75 per cent. of them pass their winter nights sitting on their haunches and heels with their knees stuck together; while European prisoners are provided with fashionable coats of fine Cashmere cloth cut to fit. The climate varies so much in different parts of India that it would not be amiss if different jail rules were made to suit different provinces. But no: a prisoner in Madras, a hot place, and one in Peshwar, a cold place, will both be given two blankets in winter, all the same. In giving the above details, the editor does not mean to say that European soldiers should be severely treated like natives. But he wishes to urge that natives are also, after all, human beings, and they should be regarded as such, and paid due consider ation.

15. The *Oudh Akhbár* (Lucknow), of the 7th September, states that a letter is published in the *Civil and Military Gazette*, in which the writer urges that at the Railway Conference a resolution should be adopted to the effect that no natives should be permitted to travel in first and second class railway carriages together with Europeans, and that *khas tattis* should be provided for the carriages in which Europeans travel during the hot weather. As regards the use of *khas tattis* the *Oudh Akhbár* has no objection to increased comforts being provided for the ruling class in this country. But as regards the other proposal of disallowing natives to sit in the same carriages with Europeans, it would be otherwise than conducive to the interests of both Government and the people. Europeans and natives have seldom occasion to meet and talk so freely as they have while travelling. Europeans, if they are so disposed, can learn a good deal about India and the manners, &c., of her children, from natives while travelling together; and similarly natives can learn much of Western civilisation from Europeans in the same way. There is as much need for cultivation of *rapprochement* between Europeans and natives as there is for improvement of the existing amiability and familiarity between Hindus and Mussalmans at present.

OUDH AKHBAR, 7th September 1899.

Need for *rapprochement* between natives and Europeans in India.

16. The *Hindustani* (Lucknow), of the 6th September, referring to the late debate on the Indian Budget in Parliament, expresses regret that even Sir Henry Fowler, a Liberal, should have so adversely criticised the speech of Sir William Wedderburn, who most disinterestedly advocates the cause of India in that grand assembly. Sir Henry held up the merits of the distinguished men composing the India Council. But who ever denied the merits of the Councillors

HINTUSTANI, 6th September 1899

Debate on the Indian Budget in Parliament.

of the Secretary of State for India? These are gentlemen who held offices in India some time ago, when the state of things in the country was much different from what it is now. Moreover, even those Englishmen who long ruled India did not become well acquainted with the true condition of the people during their terms of office. Such being the case, they cannot, when retired, give any correct information to the Secretary of State about India. Sir Henry, however, contented himself with merely repudiating the statements made by Sir William Wedderburn regarding the increasing poverty of the peasantry, &c., in India; but Lord George Hamilton, instead of denying his statements, used most harsh language towards him. It is a pity that such a high-placed responsible officer as the Secretary of State should have thought fit to adopt such a tone towards a gentleman who gratuitously has been doing his best to keep him correctly informed as to the condition of the natives of India. He charged Sir William with spreading falsehoods in India through the *Indian* newspaper without giving any proofs. Lord George Hamilton's speech and its tenour will simply increase dissatisfaction in India. Every native will consider it very strange that a disinterested gentleman who pleads his cause in Parliament should, far from being honoured for his self-imposed task, be abused in this way. It is no proof of Lord George's statesmanship that he should abuse a member who holds different views from him regarding India. He may consider himself a statesman; but "we" think his tenure of office has been extremely inauspicious for India, which has made, as it were, retrograde progress during his *régime*. God placed him in such a position that he could have given (greater) ease and comforts to the myriads of God's human creatures if he had so desired, and thereby gained their heartfelt good wishes: but he has not only not availed himself of the opportunity, but has even lacerated "our" hearts by abusing "our" true and sincere friends and well-wishers under the impulse of a hasty temper.

HINDUSTÁN, 10th September 1899.

17. *Hindustán* (Kálákankar), of the 10th September, referring to Mr. Caldwell's amendment, and Sir William Wedderburn's speech during the debate on the Indian Budget in Parliament, approves of Sir Henry Fowler's reply, and observes that the Hon'ble Rája Rampal Singh is at one with Sir Henry Fowler in thinking that India should not be made a party question, and has repeatedly given vent to that view both in his Hindi and English *Hindustán*. If it be desired to have the Financial Statement fully discussed, and to obtain redress of the grievances of the people, efforts should be made to have the number of elected members in the Supreme and Provincial Legislative Councils raised to that of nominated members, and to obtain for the Councils the right of dividing on the Budget.

The same.

THE SAME.

18. The same paper says that it would seem that the Director-General of Ordnance has recommended the supply of Enfield rifles to native troops so as to place them on a footing of equality with the forces of the Amir of Kabul in the matter of arms. But according to the *Indian Daily Telegraph*, the Commander-in-Chief is opposed to arming native soldiers with the same weapons as British soldiers on political grounds. If His Excellency does not wish to give the same arms to the former as to the latter, will he also expect an inferior kind of work from the former? What are the political reasons which prevent the issue of good arms to native troops? If the present Commander-in-Chief does not fully rely on their loyalty and bravery, why have Lord Roberts, Sir George White and other high officials declared more than once that they are inferior to no soldiers in the world? Again, if they have inferior arms, how can they fight against the Amir's forces or other armies on equal terms?

Supply of new arms to native troops.

PRAYAG SAMÁCHAR, 7th September 1899.

19. The *Prayág Samáchár* (Allahabad), of the 7th September, says that more than a year has elapsed since the attention of His Honour the Lieutenant-Governor was drawn to the necessity for substituting the Hindi character for the Persian letters in courts and offices in these Provinces. But His Honour has not yet introduced the reform, either because he has many irons in the fire, and has not been able to

Hindi character question.

take up the question for want of time, or because he has not yet completed his inquiries into the subject, or because he is awaiting an opportune time for introducing the change. Be that as it may, the delay is a source of great anxiety to the people. Suspense is torture. The educated and thoughtful classes are, however, convinced that truth will triumph in the end. The introduction of the reform in question, which will lead to the advancement of education and trade by leaps and bounds, will be a new feather in Sir Antony MacDonnell's cap. It will win him greater popularity than even his late famine administration did. When he retires from the service and weighs the comparative merits of his great achievements in the quiet of his home, the change of the court character will stand out in strong relief. It is to be hoped that His Honour will not delay the change any longer and set the doubts of the people at rest.

HINDUSTANI, 6th September 1899.

Last Excise Report of the United Provinces.

20. The *Hindustáni* (Lucknow), of the 6th September, in reviewing the last Excise Report of the United Provinces, regrets to notice that revenue from liquors, especially European liquors and the Sháhjahánpur rum, which are more deleterious than native ones, has steadily been increasing during the last three years, even the famine year not being excepted. Great facilities are provided for the sale of liquors; as many as 375 licenses being issued during the year under report for the purpose. There was some increase in the use of *charas* and *bhang*, but a considerable decrease in the use of *ganja*, because there was much falling-off in its product in the Central Provinces. This shows that if a lesser amount of *ganja* is imported into these Provinces, the people will do without it by having recourse to less intoxicating drugs. Much attention was paid to closing *chandu* dens, and the number of *chandu* smokers decreased. Can the writer infer from this that if Government were to similarly reduce the facilities people have in buying liquor—say, by locating liquor-shops at some distance from the inhabited parts in towns, &c.—just as it has done in the case of *chandu*, the number of drinkers, like *chandu* smokers, too would greatly decrease? This will of course lead to a falling-off in the revenue derived from liquor; but Government will be able to recoup itself from other taxed articles to which people must necessarily have recourse to satisfy their craving, in place of liquor.

LIBERAL, 8th September 1899.

Causes of the unsatisfactory condition of the police.

21. The *Liberal*(Azamgarh), of the 8th September, regrets to say that the Police Force which was intended to be a blessing to the people, threatens to become a curse. Far from attempting to trace offenders, the police first harass the complainants themselves, so much so that police local investigations have come to be looked upon as divine wrath. They frequently abuse their power of keeping suspected persons in custody for 24 hours, ill-treat respectable women, and are responsible for the conviction of thousands of innocent persons rotting in prisons. They confess that the percentage of convictions fixed by Government sometimes obliges them to procure the convictions even of innocent persons. But it can never be the intention of Government that they should have innocent persons punished. Now the question arises, why the condition of the police is so unsatisfactory. The principal cause is the fact that police officials are generally uneducated men. They need not be university graduates, but they ought to be able to understand the law and to write their diaries in good Urdu. How can sub-inspectors who misspell simple words, or cannot even properly sign their own names, be expected to conduct investigations in such a way that Magistrates and vakils may not have occasion to find fault with their proceedings. It is to be regretted that officials who are the guardians of the lives and property of the people, and who make preliminary investigations into all cases of crime, should be so ignorant and uneducated.

POLICE PAPER, 4th September 1899.

Need for kind treatment of their subordinates by higher police officials.

22. The *Police Paper* (Raipur, district Farukhabad), of the 4th September, publishes a letter from Tasadduk Husain Khan, a police sub-inspector, stationed at Barh in the Jhánsi district, in which he, urging that gentle treatment of their subordinates by higher police officials is the best way to make these men honest and do their work efficiently, quotes Messrs. A. W. Richardson and L. B. Goad as the best type of police officials, who know how to deal kindly with their subordinates and thereby make them perform their duties cheerfully and honestly.

AL BASHIR, 14th September 1899.

23. *Al Bashir* (Etáwah), of the 14th September, observes that the condition of India is so changed that food grains have come to sell, as a rule, at higher rates than they did formerly. This rise in prices has increased the wages of the labouring classes by half as much. But the case of the respectable (middle) classes employed in Government service is very deplorable. The salaries they receive in the present day are almost the same as they received twenty years ago. A small increment in their salaries is of course given to peons during a famine ; but that is too small and temporary. If Government servants, who have some 8 or 10 persons dependent on them for their maintenance, and draw small salaries, are to discharge their duties with honesty, they must be given permanent increments in their pay. As prices of food grains have risen at least 50 per cent. and the rupee has depreciated, it is absolutely necessary that Government should raise the salaries of its low-paid (subordinate) employés all round, so that they may not be obliged to make both ends meet by having recourse to illegal gratifications.

Need for permanent increase in the salaries of low-paid Government employés in consideration of the permanent rise in the prices of food grains.

POLICE PAPER, 4thSeptember 1899.

24. The *Police Paper* (Raipur, District Farukhabad), of the 4th September, dwelling upon the great sensitiveness of natives in the matter of honour, and quoting the instance of a native official who retired on pension because he had been struck with a shoe by a ruffian while he was presiding in his court, and did not like to show his face there again, urges that Government should modify the criminal laws, in some respects, out of consideration for the feelings of natives on the subject of honour. It is very mortifying to a respectable native gentleman, accused of an offence, to be treated in the same way in the *chalán* and in the lock-up as any habitual, low-born criminal. It will not interfere with justice if, before a respectable person has been convicted, he is allowed to provide himself with what food, bedding, &c, he pleases in the lock-up at his own expense. Except in cases of extremely serious offences, bail should be made admissible as a rule. Government officials, especially the police, who have occasion to displease many people in the discharge of their duties, should in no case be *cháláned*, locked up or imprisoned together with others likely to annoy them if they find opportunity to do so. Some distinction should also be made in the treatment of convicts of respectable and lower classes in jails ; the same sort of work should not indiscriminately be exacted from them all, but some consideration should be paid to their position, habits, &c.

Suggestion for some modifications in the criminal laws.

POLICE NEWS, 8th September 1899.

25. The *Police News* (Meerut), of the 8th September, expresses the same views on the proposal to empower civil courts in the North-Western Provinces and other provinces to allow the amount of a dower, when, as stipulated for by a Muhammadan, it is found excessive, with reference to the means of the husband and the status of the wife, as did the *Nizám-ul-Mulk* (Moradabad), of the 30th August (*vide* the Selections for week ending the 6th September 1899, paragraph 11, page 472).

Proposal to empower civil courts to reduce the amounts of dowers among Muhammadans when the amounts are excessive.

NASIM-I-AGRA, 7th September 1899.

26. The *Nasim-i-Agra* of the 7th September, says that at Agra a chaukidár was sentenced by a Magistrate to undergo a month's imprisonment and to pay a fine of Rs. 10, and in case of default, to undergo a further term of imprisonment for one month. The fine was paid by him within a month from the date of his conviction, but still he was detained in prison for one month more as if the fine had not been realized.

Alleged illegal detention of a convict in prison at Agra.

PRAYAG SAMÁCHÁR, 7th September 1899.

27. The *Prayág Samáchár* (Allahabad), of the 7th September, in its column of local news, complains that all the lamps in the streets and lanes are not lighted. If there is no immediate improvement in the present arrangements, the editor will be obliged to ask whether the carelessness of the member in charge is due to *dolce far niente* or avarice. The arrangements for the grant of licenses to hackney carriages are not satisfactory. Carriges are to be found with a higher class license than they are fit for. It would be well if an Inspector were appointed to look after such carriages. The

Street-lighting, hackney carriages, and rumour as to embezzlement in the Municipal office, Allahabad.

Municipal administration is nothing if not characterized by laxity and confusion. With the Municipal Commissioners bent on increasing the revenue by hook or by crook, it is difficult to think how the new auditor has been led to suspect that there has been an embezzlement of Rs. 19,000. If the rumour be correct, such an embezzlement will be most astonishing. The very rise of such a suspicion is a disgrace to the Municipal Board.

28. The *Mehr-i-Nimroz* (Bijnor), of the 7th September, states that the mail bags were recently (a second time) plundered on the Jhalu-Haldaur road, district Bijnor, and that the offenders have not yet been traced out. Until those who are deputed to make inquiries into such cases are given a free hand, the safety of the mails will always be endangered.

MEHR-I-NIMROZ, 7th September 1899.

Plunder of mail bags in Bijnor district.

III.—LEGISLATION.

29. *Rájput* (Agra), of the 31st August, regrets to notice that the present unsatisfactory condition of Rájputs differs *toto cœlo* from the prosperity they enjoyed in their palmy days. The descendants of men who owned large estates now find it difficult to keep the wolf from the door. Hundreds of large and thousands of small estates have been ruined during the last twenty years owing to the negligence or extravagance of the owners; and a large number of the remaining ones are heavily involved in debt, and appear to be doomed. The worst of it is that Rájput landholders do not take warning from the fate of their neighbours and brethren, and still continue to court their ruin by launching out in expensive civil or criminal litigation, incurring heavy marriage expenses, sowing their wild oats, and so forth. If Rájputs desire to maintain their position in society and avoid the doom which is looming in the distance, they should mend their ways. They should live within their means, refrain from contracting debts under any circumstances, take to trade, and give education to their sons. When a landlord is sold up, his *sír* land stands him in good stead and affords subsistence to him and his family. Again, if the sons of a small landowner find their income from land, in the shape of rent, inadequate to meet their expenses, they eke it out by increasing the area of their *sír* land. But it is to be deeply regretted that, under the draft Rent Act Amendment Bill, it will be impossible for a landholder to increase his *sír*. Land cultivated by the proprietor continuously for twelve years immediately before the date of the passing of the Bill will be treated as *sír*; but after that date no man will be able to turn any land into *sír*. Will not "our" just Lieutenant-Governor have mercy on small landholders and preserve their *sír* rights intact with a view to saving them from indigence and starvation? The readers will be gratified to hear that the daily *Hindustán* of the 10th August, states, on the authority of the *Madras Mail*, that the Government of India made some recommendations to the Secretary of State as to the release of landholders from debts under certain circumstances, that those recommendations have been accepted by him, and that the Indian Government is preparing a Bill in accordance with them. Such a law is greatly needed in some parts of this country and Lord Curzon is therefore entitled to public gratitude.

RAJPUT, 31st August 1899.

Rent Act Amendment Bill and Rájput landholders.

30. The *Anís-i-Hind* Meerut, of the 30th August, referring to the Whipping Act Amendment Bill before the Viceregal Council, says that Government proposes in this Bill to prescribe whipping for juvenile convicts and those guilty of rioting, in place of imprisonment, so that juvenile offenders may not be demoralized in the company of confirmed criminals, and jails overcrowded. Well, the principle is good, but the great drawback in the punishment of whipping is that it cannot be revoked if a convict is found innocent on appeal. It is therefore highly desirable to provide in the Bill for bail and sufficient time for appeal for a convict sentenced to whipping.

ANÍS-I-HIND, 30th August 1899.

The Whipping Act Amendment Bill.

IV.—EDUCATION.

31. *Hindustán* (Kálákankar), of the 7th September, in reviewing the Hindi Shikshavali, Part III, sold by the Manager of the Merchant Press at Railganj, Cawnpore, at 4 annas a copy, complains that many Hindi books taught in schools

HINDUTÁN, 7th September 1899.

Mistakes in a Hindi book taught in schools in the United Provinces.

are written in incorrect and unidiomatic Hindi. It is a matter of surprise and regret that although the book referred to above has been revised by Pandit Din Dayal Tiwari, Assistant Inspector of Schools, and Babu Sita Ram, B.A., Deputy Collector, it is full of mistakes and other defects, as pointed out by Pandit Mahabir Prasad in his review. There are three mistakes in the title page, which contains not more than 14 or 15 words. It is to be hoped that the Education Department will have the book carefully revised when a new edition is issued.

OUDH AKHBÁR, 12th September 1899.

Donation of Rs. 50,000 promised by the Nawáb of Rámpur to the Aligarh College.

32. A correspondent of the *Oudh Akhbár* (Lucknow) of the 12th September, says that the Nawab of Rámpur promised to raise his subscription to the Aligarh College from Rs. 100 to Rs. 200 a month, and also to contribute Rs. 50,000 for the religious education of Sunni and Shia students, but that the payment of the contribution was deferred for certain reasons. It is rumoured that His Honour the Lieutenant-Governor and the Commissioner of Bareilly have advised His Highness to pay the promised contribution. But His Highness should satisfy himself that the money will not be devoted to purposes other than those for which it is intended.

HINDI PRADIP, 13th September 1899.

An appeal for subscriptions on behalf of the Central Hindu College at Benares.

33. The *Hindi Pradip* (Allahabad) in its combined issue for June and July, received on the 13th September, makes an appeal to well-to-do Hindus for subscriptions on behalf of the Central Hindu College established at Benares, pointing out that it not only aims at giving intellectual education, but also religious and moral instruction and physical training.

RAJPUT, 31st August 1899.

Opening of the Rajput High School at Agra.

34. The *Rajput* (Agra), of the 31st August, gives the proceedings of the opening of the Rajput High School at Agra by the Commissioner on the 28th idem, publishing a Hindi translation of the address presented to the Commissioner, his reply, and other speeches made on the occasion.

V.—LOCAL AND MISCELLANEOUS.

HINDI PRADIP, 13th September 1899.

Opposition of orthodox Hindus to reform.

35. The *Hindi Prádip* (Allahabad), in its combined issue for June and July, received on the 13th September, says that India has lately been exposed to various misfortunes and calamities, such as famines, earthquakes, storms, plague, &c., which are due to the sins of the people and not to the evil intentions of the authorities, as has been alleged not only by the ignorant mob, but by Pandits of the old school. Similarly other misconceptions prevail among old-fashioned Brahmans and other Hindus. The use of pipe-water is considered by them to involve the loss of religion. They are opposed to female education on the ground that it would tend to encourage freedom among women. They do not allow judicial separation between husbands and wives even when they live a cat-and-dog life and commit adultery. They support child-marriage simply because it has long been in vogue. If these and other such evil customs are right and in accordance with religion, why do not Hindus prosper in accordance with the Sanskrit maxim that success attends truth or religion ? The prosperity of the European nations shows that they are walking in the wake of truth and religion. The educated natives of the new school have no doubt some moral courage and are for reform ; but they are condemned as agitators by the authorities and looked down upon as traitors, renegades and "verts" by their own countrymen. They are really the connecting link and interpreters between Government and the people, and but for their good offices the relations between the powers that be and the people would not be so satisfactory as they are.

ANIS-I-HIND, 30th August 1899.

Need for starting iron factories in India for making locomotive engines.

36. The *Anis-i-Hind* (Meerut), of the 30th August, referring to the supply of locomotive engines and other railway materials which have of late been imported into India from America in preference to English articles owing to the fact that the Americans can supply such articles much cheaper and quicker, does not understand why iron factories should not be opened and encouraged in India itself, a country which abounds in iron, and all other railway

materials purchased from them. India at present remits annually to America as much as 25 or 26 lakhs of rupees alone for locomotive engines for its railways. All this money and much more would be saved, if iron factories were opened at the head-quarters of the various railway lines, and Eurasians and natives were trained there in making engines.

37. The *Jámi-ul-Ulúm* (Moradabad), of the 7th September, states that the woman who went about from town to town pretending to make coins mysteriously and scatter them among the people was lately convicted of cheating and sentenced to three months' simple imprisonment in Bengal.

JAMI-UL-ULÚM, 7th September 1899.

A woman pretending mysterious powers found guilty of cheating and punished in Bengal.

38. The *Bhárat Sudasha Pravartak* (Farukhabad), of the 28th August, complains that bad characters are abroad at Lahore and have lately assaulted several Englishmen. Pandit Lekhram, a well-known religious leader, was killed in that town. The authorities should be on the *qui vive*.

BHARAT SUDASHA PRAVARTAK, 28th August 1899.

Bad characters at Lahore.

39. The *Oudh Punch* (Lucknow), of the 31st August, drawing attention to a vernacular book, entitled the Hirz-i-Ján,* published by Hakim Ghulam Nabi, a physician and Municipal Commissioner at Lahore, and sold by him at Rs. 4 a copy, ironically observes that the book gives a lot of useful information for the guidance of men anxious to beget children, and asks persons who desire to read such an interesting book to obtain a copy at once, for fear that the publication of the book, which is somewhat obscene, may be prohibited by Government.

OUDH PUNCH, 31st August 1899.

An obscene book published by Hakim Ghulam Nabi at Lahore.

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* The book is one of a series of obscene publications published in the Panjáb.

ALLAHABAD:
19*th September* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 20th September 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Árya Patra	Bareilly ...	Sheobarat Lál ...	For June, July & August.	17th September ...	500 copies.
2	Tablígh-i-Risálat ...	Meerut ...	Muhammad Fázil ...	For August ...	16th „ ...	200 „
3	Vaishya Hitkári ...	Ditto ...	Rám Swarúp ...	„ September ...	17th „ ...	1,000 „
	Twice a month.					
4	Akhbár-i-Imámia ...	Lucknow ...	Mír Abid Ali ...	5th September ...	15th September ...	350 copies.
5	Sharárah	Moradabad ...	M. Fazl Muhammad	7th & 21st August	„ „ ...	72 „
	Thrice a month.					
6	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	10th September ...	15th September ...	400 copies.
7	Khádim-i-Hind ...	Agra ...	Farid-ud-din Khán	„ „ ...	20th „ ...	250 „
8	Mufíd-i-Ám	Ditto ...	Qádir Ali Khán ...	„ „ ...	17th „ ...	45 „
	Weekly.					
9	Agra Akhbár	Agra ...	Abdul Rahím ...	14th September ...	18th September ...	160 copies.
10	Akhbár-i-Alam ...	Meerut ...	Abdul Hakím ...	12th „ ...	16th „ ...	200 „
11	Al Bashír	Etáwah ...	Muhammad Bashír	11th „ ...	„ „ ...	325 „
12	Anís-i-Hind	Meerut ...	Banársi Dás ...	6th „ ...	14th „ ...	700 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	18th „ ...	20th „ ...	245 „
14	Hadiyat-ul-Akhbár ...	Kanth (Moradabad.)	Bábú Kishan Sarup	8th „ ...	17th „ ...	...
15	Hindustáni	Lucknow ...	Gangá Prasád Varma	13th „ ...	15th „ ...	600 copies.
16	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	10th & 17th September.	20th „ ...	50 „
17	Jám-i-ul-Ulúm	Ditto ...	Ambá Prasád ...	14th September ...	16th „ ...	300 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	„ „ ...	18th „ ...	350 „
19	Naiyar-i-Azam	Moradabad ...	Ibn Ali ...	12th „ ...	14th „ ...	300 „
20	Nasím-i-Agra	Agra ...	Bábú Jamna Dás Biswás.	15th „ ...	18th „ ...	300 „
21	Nizám-ul-Mulk	Moradabad ...	Munshi Fahím-ud-din.	16th „ ...	20th „ ...	300 „
22	Oudh Punch	Lucknow ...	Sajjád Husain ...	7th „ ...	16th „ ...	500 „
23	Police News	Meerut ...	Maulvi Abul Hasan	16th „ ...	20th „ ...	400 „
24	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	11th „ ...	15th „ ...	...
25	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	8th „ ...	14th „ ...	325 copies.
26	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	13th „ ...	16th „ ...	400 „
	Twice a week.					
27	Riáz-ul-Akhbár ...	Gorakhpur ...	Háfiz Nizám Ahmad	12th September ...	17th September ...	400 copies.
	Daily.					
28	Oudh Akhbár	Lucknow ...	Munshí Prayág Nárayan Bhárgava	13th, 14th, 15th, 16th, 18th and 19th September.	14th, 15th, 16th, 17th, 19th and 20th September.	526 copies.
	HINDI.					
	Monthly.					
29	Jaini	Allahabad ...	Manohar Lál ...	For September ...	17th September ...	300 copies.
	Twice a month.					
30	Jain Gazette	Muttra ...	Munná Lál ...	1st September ...	15th September ...	700 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Weekly.					
31	Almora Akhbár ...	Almora ...	Munshí Sadánand Sanwál.	16th September ...	19th September ...	210 copies.
32	Aryá Mitra	Moradabad ...	Bhawání Singh ...	„ „ ...	„ „ ...	280 „
33	Bhárat Jíwan	Benares ...	Ram Krishna ...	11th „ ...	15th „ ...	1,500 „
34	Prayág Samáchár ...	Allahabad ...	Ram Gopál ...	14th „ ...	20th „ ...	800 „
	Daily.					
35	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	12th, 13th, 14th, 15th, 16th & 17th September.	15th, 16th, 17th, 18th & 19th September.	214 copies.
	HINDÍ-URDÚ.					
	Weekly.					
36	Khairkhwá-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál ...	16th September ...	20th September ...	200 copies.
	GURKHÁ.					
	Monthly.					
37	Gurkhá Samáchár ...	Benares ...	Vishwaraj ...	For August ...	16th September ...	500 copies.

I.—Political and Foreign.

JÁM-I-JAMSHED, 17th September 1899.

Turkey and England.

1. The *Jám-i-Jamshed* (Moradabad), of the 17th September, in an article headed "Turkey," says that war is looming in the distance. The movements of the Turkish troops have already commenced. A large army has been despatched for the protection of the seaports in Syria. Twenty-five thousand troops have been located in Damascus and fifty thousand each in Jerusalem and El Arish. The question of Tripoli in Barbary was lately opened; and the Porte addressed the British Government on the subject of Turkish rights in the Soudan; but no reply has yet been vouchsafed by the British Government. Intelligence regarding the advance of Turkish troops towards Egypt was received sometime ago, and therefore England and Turkey are likely to measure swords with each other in Egypt. The writer then refers to the departure of the Khedive from Egypt on a visit to the Sultan, and his warm reception in the island of Rhodes, and observes that the Sultan and the Khedive appear to be on the most cordial terms with each other. The question of the evacuation of Egypt has long hung fire. The Sultan has raised it more than once, but the British Government invariably give him an evasive answer. He then dropped the question, and quietly set about improving his military strength. His prolonged silence has led the public to suppose that he has abandoned his claims to Egypt, and his indifference at the British conquest and occupation of the Soudan has confirmed this idea. The spread of such an idea has enabled him to gain his object. He has thoroughly repaired his old war vessels, built several new large men-of-war and equipped them with powerful guns. Old forts have been repaired and improved, and some new forts built. Enormous quantities of war materials, which should last for years, have been collected. About a lakh and a half of additional troops have been enlisted. When the Sultan had thus improved his army and navy, he indirectly reopened the Egyptian question by asking the Khedive to send reinforcements to the Turkish troops despatched to occupy Tripoli in Barbary. The Egyptian Government replied that, owing to the treaty lately concluded between England and France, no reinforcements could be sent without the permission of the British Government. The Sultan has again addressed the Egyptian Government, pointing out that the treaty in question concerned only England and France, and that the responsibility for the despatch of any reinforcements by Egypt at his instance will rest with him, and not with England or the Egyptian Government. No definite reply has yet been given to the Sultan. The Turkish troops are already in motion, and a struggle between Turkey and England in Egypt is likely to take place ere long. All arrangements have been completed, the issue of final orders being awaited. Moreover, war between England and the Transvaal appears to be inevitable. There is reason to fear that, if England is simultaneously engaged in wars with the Turks and the Boers, and the garrison in India is largely weakened in consequence, Russia and the Amir of Kabul may invade India. Such a fear is not chimerical, as it may appear to be at first sight. Russia is well known for her duplicity. She lately proposed a reduction of the European armaments, and a Conference was held at the Hague to consider her proposal. But the Conference came to naught, as the other European Powers were soon convinced that the proposal was merely intended to be a blind, and that Russia had no desire to check the growth of her own armament. The Amir has long been busy collecting arms and ammunition, and his attitude towards Russia is most friendly. He has allowed her to extend her railway system to Herat, and issued a proclamation directing his subjects to treat Russians courteously. On the other hand, his attitude towards "us" may be inferred, from the fact that he did not permit "us" to construct a railway to Kandahar, and ordered his people to dislodge the rails "we" had already laid. The Amir and Russia appear to have come to a secret understanding regarding India. The late serious disturbances on the frontier were probably due to the instigation of the Amir of Kabul and intended to weaken "our" strength. The late increase of the Russian army in Central Asia strengthens the idea of Russia having hostile designs against India. Be that as it may, "our" British Government is on the *qui vive*, and is fully alive to the designs of its foes. It has strongly fortified the Indian frontier, and has a strong and faithful army and ample stores of arms and ammunition. The Transvaal will only court its ruin by launching out into war with England.

2. The *Oudh Akhbár* (Lucknow), of the 19th September, referring to the military preparations of England against the Transvaal, observes that there is little hope that war will be avoided. President Krüger is an obstinate man, and he has some Germans in his army. No wonder if he is being secretly instigated by Germany and France. It is necessary to teach the Boers a lesson, inasmuch as the forbearance which England showed on previous occasions has been attributed by them to her weakness and has emboldened them. The war will be a costly one and tax the resources of the Empire; but the increase of British prestige, to which it will lead, will be attended with advantages which will compensate for all losses.

OUDH AKHBÁR, 19th September 1899

Impending war with the Transvaal.

3. *Hindustán* (Kálákankar), of the 16th September, referring to the attack recently committed on a British gunner at Dattakhel by a *Ghazi*, who was pursued and shot by a Sikh soldier, observes that outrages by these savage tribesmen will not cease until their country is annexed. It is not wise to enlist these bloodthirsty fanatics as soldiers and to place a handful of British military officers in charge of them. The *Amrita Bazar Patrika* is right in thinking that Lord Curzon's frontier policy will prove more expensive in the long run. Bloodthirsty tribesmen will frequently lay violent hands on British military officers, and the Government of India will have, as often, to despatch punitive expeditions. It would be well if Lord Curzon reconsidered his policy and ordered the garrisons on the frontier to be composed equally of native troops and tribal levies, at least for five years. If tribal levies behave properly during that period, the native troops may gradually be withdrawn. Some native officers may be raised to the rank of commissioned officers and placed in charge of the garrisons in question. According to Professor Seeley, natives have given ample proof of their loyalty since the establishment of British rule.

HINDUSTÁN, 16th September 1899.

Attack on a British gunner at Dattakhel by a Ghazi, and Lord Curzon's frontier policy.

4. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 12th September, referring to the article lately published in the *Pioneer*, recommending the restoration of the Berars either wholly or partially to the Nizam, says that apparently the *Pioneer's* suggestion may be taken to be an actual proposal of the Government of India. Probably the time has arrived for settling the question of restoration of the Berars, which the Nizam's Government has so long been urging: and it is perhaps one of the several important questions Lord Curzon has made up his mind to set at rest once and for all. It will certainly reflect great credit on His Lordship if he restore the Berars to the Nizam, especially when the soil of that province may be said to have become "all gold" (*i.e.*, most fertile).

RIÁZ-UL-AKHBÁR, 12th September 1899.

Question of the restoration of the Berars.

5. The *Akhbár-i-Álam* (Meerut), of the 12th September, referring to the article that appeared in the *Pioneer* of the 11th August last, regarding the dispute between the Sunnis and the Shias in connection with the Jafari mosque at Hyderabad, says that this article appears to have been published in the leading Anglo-Indian paper at the instance of the Shias with a view to inducing the Government of India to bring pressure to bear on the Nizam. The *Shahna-i-Hind* has published an Urdu translation of the article in question, and charges the Nizam with high-handed proceedings on behalf of the Sunnis in the matter, and, repeatedly returning to the subject in its issues, sets up an agitation. The cause of the dispute may be briefly stated thus:—Hundreds of Sunnis live in the neighbourhood of the Jafari mosque, and the Shias added the words "Ali, the Divine Saint" to the formula of their call to prayer, at that mosque, simply to annoy the former. The Sunnis cannot of course tolerate this, as implying Ali's equality with the Prophet Muhammad; nor is it necessary for Shias to use the expression according to their own creed. Under the circumstances, the Nizam was bound to interfere; and for this just action he and his "Police Commissioner" (*Kotwal*) are unjustly blamed. The editor will show in future issues that the Nizam is a ruler with full sovereign powers according to existing treaty stipulations with the Government of India, and will also refute the arguments that have been urged against his action in the matter.

AKHBÁR-I-ÁLAM, 13th September 1899.

Nizam's action in the dispute between the Sunnis and the Shias at Hyderabad in connection with the Jafari mosque.

THE SAME.

6. *Hindustán* (Kálákankar), of the 15th September, observes that the *Pioneer* does not approve of His Excellency's intended tour in the more affected parts of Marwar and Ajmere, and especially advises His Excellency not to visit the Ajmere district. It is true that His Excellency's tour in a province is not so desirable during a famine as in more prosperous times, inasmuch as the local authorities find it difficult to make suitable arrangements for the comfort of the Viceregal party. But as Lord Curzon is a very shrewd and sympathetic ruler, his visit to the affected areas will be useful. Witnessing with his own eyes the sufferings of the poor from the scarcity of food and water, he will realise the difficulties the authorities have in combating a famine, and advise Native Chiefs to provide relief for their subjects and stop emigration from their States.

His Excellency the Viceroy's intended tour in Rájputána.

BHARAT JIWAN, 11th September 1899.

7. The *Bhárat Jiwan* (Benares,) of the 11th September, regrets to say that, in view of the great hardships to which India is exposed at present, she seems to have incurred the Divine wrath. The present famine, which has followed upon the heels of the late one, is more terrible than its predecessors, inasmuch as there are no reserve stocks of fodder and grass, and cattle cannot get even water to drink. In Jodhpur grass is selling at 15 seers a rupee, and the Mahárája has purchased 3½ lakhs of rupees worth of grass in Jhánsi. The *Marwar Gazette* publishes a very gruesome tale. A Rajput jagirdar who lived in Shiva in the Marwar State and had some 200 or 250 cows, left for Malwa with his cattle. He could get no fodder and water for four days, and some of his kine died in consequence. On the way he met some camels carrying *jnar* (Indian millet). He purchased sixty rupees worth of it, and placed it before his cattle which devoured it in no time. Overwhelmed with grief at the sufferings of the animals, he committed suicide by hanging himself from a tree. It appears from the *Rajasthan Samáchár* that thefts and robberies have largely increased in Rájputána. The Mahárája of Jodhpur has sanctioned 14 lakhs of rupees for the relief of the sufferers, and the Mahárája of Bikanir too is up and doing. Rájputána has, it seems, to bear the brunt of the calamities of the inauspicious Sambat year 1956. It is difficult to understand what the secret object of His Excellency the Viceroy is in paying a visit to that part of the country at such a time of distress. The ways of the great are mysterious!

Famine in Rájputána.

HINDUSTÁN, 15th September 1899.

8. A correspondent of *Hindustán* (Kálákankar), of the 15th September, refers, on the authority of the *Marwar Gazette*, to the relief measures adopted by the Jodhpur Darbar. To remove the scarcity of water at the capital, water will be brought from Mandor, a place four miles distant, by means of pipes to the Gulab Sagar tank. Grain will be imported by the Darbar and supplied to the public at lower than the market rates. Officials in the interior of the state have been ordered to send famine-stricken persons, physically strong enough to do any work, to the relief works, where men will receive six pice, women five pice, and boys one anna each a day as wages. Persons not fit for any work are to be sent to the poorhouses, while those among them who are too weak to go to poorhouses are to receive food and clothes at their own houses. Cattle, too, have not been overlooked. Large quantities of grass have been purchased in Jhánsi for their use. The Jodhpur Darbar is entitled to high praise for these relief measures, and it is to be hoped that other Chiefs in Rájputána will follow suit.

Famine relief measures in Jodhpur.

ROHILKHAND GAZETTE, 8th September 1899.

9. The *Rohilkhand Gazette* (Bareilly), of the 8th September, quotes an extract from another newspaper, giving an account of the great extravagance the Nawab of Rámpur indulged in at the celebration of the *Shrawani*, or wet weather fair, he lately held in his Khusru Garden at Rámpur, expending ten or twelve thousand rupees on a pair of shoes he had made for himself for the occasion; a lakh of rupees on a pair of gold chains for his ankles, three or four thousand rupees on the precious dress of every one of his Begams, &c., &c. Some time ago he promised a donation of Rs. 50,000 to a Muhammadan national educational institution, but he has been putting off the payment on various pretexts all this time; while, on the other hand, he does not feel the least scruple in expending public money so recklessly on

Nawab of Rampur's extravagance at a late fair and his unfulfilled promise of a donation to the Muhammadan College at Aligarh.

amusements! When such are the ways of the leaders of poverty-stricken Muhammadans, that community may with good reason be considered to be practically "dead." [The *Jámi-ul-Ulum* (Moradabad), quoting the above account and remarks, says that the extravagance practised at the *Shrawani* fair by the Nawáb was not a hundredth part of the Epicurean revels he periodically indulges in in various forms. The editor refrains from recording his dissipations in the columns of his paper, because he knows that self-interested persons allow only such newspapers to reach His Highness' hand which flatter him. The editor can, however, bring the loose life of the Nawáb to the notice of Government by his writings, but he is afraid lest it should result in bringing about a *régimé* like that of the late General Azim-ud-din Khan, so that some members of the Nawáb's family, and not he himself, might suffer for the exposure of his sensuality.]

10. The *Agra Akhbár*, of the 14th September, publishes a communication in which the writer says that, when in the time of the old John Company, the Government of India entered into an alliance with the Rampur State, the Government of India did not consider it necessary to appoint a separate Political Agent and establish a contingent of troops in that State, as its revenues were not sufficiently large at that time. The Commissioner of Rohilkhand was therefore also made Agent for Rámpur. Sir John Strachey was of opinion that Rámpur should have a separate Agent. Now that the revenues have doubled, relations between the people in Rámpur and British territories have increased owing to the establishment of railway communication, and the administration in the State and the conduct of the Nawáb require to be closely watched. The State should be given a separate Agent. A saving could easily be effected in the extravagant expenditure of the State to meet the cost of an Agency. A report on the administration of the State, a pamphlet exposing the proceedings of the State officials, and a novel showing how women, some of whom belong to respectable families, have been obtained for his harem, how he has surrounded himself with dancing girls from all parts of the country,—are under preparation. These books, when published, will be very interesting to the reader, and lead to an improvement in the affairs of the State. The report will contrast the present administration with that in the time of the late Nawáb Kalb Ali Khan and the Council of Regency; criticise the expenses and the management of the Darbár; show how a crore of rupees was wasted in three years, and point out the defects of the system of farming land revenue which is ruinous to the people and affords officials opportunities for misappropriating lakhs of rupees. The novel has been divided into 24 chapters and is called the "Kanhaiya of Rámpur." The writer gives the contents of the various chapters.

Alleged maladministration in Rampur.

Agra Akhbár, 14th September 1899.

II.—General Administration.

11. A correspondent of the *Anis-i-Hind* (Meerut), of the 6th September, received on the 14th idem, contends that government by continued exercise of pressure or constraint on the people is not advisable: but that after some time a wise ruler as well as a private master should relax his constraint on his subjects or servants respectively, and be in a position to manage with love, candour and mildness. It is a great mistake on the part of the Czar of Russia to still continue to govern his people by coercion, refusing to grant them any kind of liberty.

Alleged inexpediency of government by continued exercise of constraint on the people.

Anis-i-Hind, 6th September 1899.

12. The *Prayág Samáchár* (Allahabad), of the 14th September, says that the Bombay Government is still averse to releasing the Natu Brothers on political grounds. When it was asked if they were in a position to create disturbances which the police and the military could not immediately suppress, it held its tongue. As a neighbouring Raja has been encroaching on their lands, they lately submitted another application for their release; but the Bombay Government replied that it could not interfere in the internal affairs of an estate! It is time that His Excellency the Governor took pity on the unfortunate brothers and set them free.

Natu Brothers.

Prayág Samáchár, 14th September 1899.

TOHFAH-I-HIND, 13th September 1899.

13. The *Tohfah-i-Hind* (Bijnor), of the 13th September, briefly referring to the late agricultural reports of the various localities that have been suffering from drought for some time past, states that the starving people in Ahmadabad prostrate themselves on the roads before grain carts and say that they would prefer to be run over if they could not immediately be supplied with grain. A Rájput actually cut his throat under the pangs of starvation at Ahmadabad. Grain has already gone up to famine prices, and if rain continues to hold off any longer, not only the prospects of autumn, but of spring harvests also will be blighted, and terrible misery will stare people in the face.

Impending famine.

HINDUSTÁNI, 13th September 1899.

14. The *Hindustáni* (Lucknow), of the 13th September, says that there is now no doubt that India has again to face famine after an interval of barely two years. The impending famine may not be as extensive as that of 1896; but it bids fair to be very terrible indeed in Rájputána and Bombay, and its effects will be severely felt in Bengal and the United Provinces also, unless the latter provinces receive good showers in October, and thus ensure good spring harvests, which are more important than the autumn ones. During the last famine the sufferers did not so readily take to rioting as they seem to have done this time in the Deccan. The God-fearing grain dealers in Ahmadabad are to be admired for ceasing to export grain, and the Jains for selling it at a reduced rate to all customers up to a fixed quantity. But these small acts of charity cannot afford relief to lakhs of suffering human beings. Government relief works too have been started; but the respectable middle classes cannot avail themselves of the same. The state of things in Bikanir, where the supply of water is, as a rule, scanty, has become very terrible: water can now be had only for money, and it is feared that in a short time it may not be available at all. Thousands of cattle are being disposed of at nominal prices. While on this subject, a question naturally arises as to why famines occur so frequently in India, and the people begin to feel the pinch of the calamity at the very outset? Mr. Digby, C.I.E, ascribes this to increasing poverty in the country, which, in its turn, is brought about by (1) the decline of native trades (industries), (2) the transfer of both internal and external trades into the hands of foreigners; (3) the expenditure of the entire land revenue of the country in England; and (4) the creation of a class of men (foreigners) in India who are always in quest of (amassing) wealth. It will be difficult to convince Lord George Hamilton that his theory that, because a larger amount of rent is realized from the peasantry (during a year), therefore they are in prosperous circumstances, is absurd, inasmuch as the larger collection might be due to the high-handed proceedings of the collecting agency. However, does it not strike Government that in order to prevent the people from being reduced to starvation so frequently by recurring famines, it should arrange in one way or another to keep a reserve store of grain for a year's consumption in the country? This may interfere with the principle of free trade policy; but the need of the country requires that in years of plenty provision should be made for lean years; and the writer hopes that in a matter involving a question of life and death to natives, Government will not remain transfixed to an economic principle all the same. With a year's supply of food always in store, the people will not at once be involved in distress at the outbreak of famine. The coming misfortune is a visitation of God, of which "our" evil deeds have made "us" fully deserving! it being of course useless for "us" to inquire how far "our" rulers are also responsible for this punishment.

The same.

HINDUSTÁN, 13th September 1899.

15. *Hindustán* (Kálákankar), of the 13th September, referring to the unsatisfactory state of crops in various provinces owing to deficient rainfall, observes that the areas now threatened with famine are nearly as extensive as those affected during 1896-97. The relief operations will not cost less than four crores of rupees, and will thus absorb the surplus of last year.

The same.

AL BASHIR, 11th September 1899.

16. *Al Bashir* (Etáwah), of the 11th September, referring to the impending famine again, observes that, while the people have not yet had time to recover from the disastrous effects of the late famine, they are again face to face

Impending famine and poor respectable classes.

with the same calamity. Government will of course start relief works for suffering humanity. But the respectable classes, whose ancestors were great men, but who are themselves now in straitened circumstances, will not be able to derive any benefit from the same, and suffer quietly. Their misery will be greater under the impending famine than it was during the preceding one, they having parted with what jewellery they had during the latter. The only form in which Government can make its relief reach these classes will be to establish grain stalls all over the affected areas, and sell grain there at reduced prices, the loss being made good from the famine funds. Government should also let its relief works take the form of masonry wells, tanks, and canals, which will prove of permanent benefit to agriculturists, instead of starting *kutcha* works which merely serve the momentary purposes. On the last occasion advances were made to cultivators individually for sinking wells; much of this money was misappropriated by the intermediary agents through whom it was distributed, and a good deal invested in *kutcha* wells, which did not prove of much use. The writer again urges that if the threatening famine overtakes the country, Government will have to take special care of the poor respectable classes, whose condition will be simply unspeakable.

ALMORA AKHBÁR, 16th September 1899.

Official tours in time of famine.

17. The *Almora Akhbár*, of the 16th September, says that persons who are called upon to provide supplies for the camps of officials or visitors, are opposed to official tours, especially during a famine. But such tours are absolutely necessary in times of distress, in order that officials may ascertain the sufferings of the poor and arrange for the supply of relief to them. It is to be regretted that official underlings collect much larger quantites of milk, curds, grass, fuel, &c., than are really required for the camps of the officials, and appropriate the balance to their own use. The simplest means of checking the evil is to order landholders to supply no article without obtaining a receipt for the quantity supplied, a duplicate copy of every such receipt being fowarded to the district officer.

PRAYAG SÁMÁCHAR, 14th September 1899.

Dismissal of Rája Chitpal Singh.

18. The *Prayág Samáchár* (Allahabad), of the 14th September, referring to the decision of Government in the case of Rája Chitpal Singh, thanks Sir Antony MacDonnell for simply removing him from the service and for taking no further action in the matter. Had Sir Auckland Colvin been at the head of the Local Government at the present day, it is difficult to say what the fate of the Rája would have been. It is really a matter of great satisfaction that his honour has been saved.

OUDH AKHBÁR, 13th September 1899.

Question of empowering courts to interfere with excessive amounts of jointures fixed among Muhammadans.

19. One Nihal Ahmad at Karáa, writing to the *Oudh Akhbár* (Lucknow), of the 13th September, highly approves of Sir Antony MacDonnell's proposal for empowering courts to reduce the amounts of jointures in decrees if found excessive. The amounts of jointures have come to be fixed at enormous figures in India; but they are not meant for actual realization. It is very seldom indeed that a suit is filed for realization of a jointure. At the time of a marriage a jointure is proposed by the bride's party quite recklessly, without any regard to the means of the bridegroom, and the latter's party are generally asked to accept it, however excessive the amount, by being reminded that it is not the practice to actually make good such a contract. Jointure is demanded only when there occurs a misunderstanding between a wife and a husband, or the latter dies childless, and his brother and other relatives lay claim to his property, or he has two wives, &c. Even the Prophet Muhammad settled only a small marriage portion on his wives. His dear daughter Fatima too received a marriage portion of a few *dirhems* only. Again, according to the Muhammadan law, a wife is not entitled to more than one-eighth of the inheritance of her husband, and even in the case of the latter dying childless, to more than one-fourth of the same. Hence in inaugurating the system of jointure it could never have been the intention of Islam to allow a wife to absorb the entire property of her husband in satisfaction of her jointure, and leave nothing for his children or other dear relatives. The amount of jointure in India has assumed undue proportions, because the Muhammadans, though no longer a ruling or rich class, continue to name the same large sums for jointure which their forefathers used to do in their palmy days, knowing well that it is a mere fictitious conventionality

which they go through, and that it is unlikely that they will ever be practically called upon to make it good. If inquiries be made as to the number of cases in which jointure was actually paid in any family, it will be found that the practice of actual payment does not obtain at all, save in exceptional circumstances, as referred to above, in which suits are filed for recovery of jointure by wives simply out of spite against the children of their husbands by other wives, &c. The writer, therefore, praising Government for taking up the subject which urgently requires reform, urges that courts should be empowered to interfere with the amounts of jointures which have come to be fixed at enormous sums, contrary to the spirit of the Muhammadan law, and that no thoughtful Musalmans need call it an encroachment on that law. [A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 12th September, contends that the Muhammadans should be rather thankful to Government for its anxiety to save them from utter ruin in certain cases on account of the excessive jointures they recklessly settle on their wives at the time of marriage, and not impute to it any desire of wilfully interfering with their religion. Government proposes that courts should be given discretionary powers to reduce jointures when decrees for the full amounts would reduce a husband, his sons, &c. to beggary. The writer then quotes a case in which a wife taking a dislike to her husband only a short time after the marriage, rushed to court for recovery of her jointure. The husband held an estate worth Rs. 5,000 a year; but this together with all his other property, dwelling-house, furniture, &c. could not satisfy the demand, and the fellow was threatened with imprisonment in satisfaction of the balance, until he agreed to divorce her, and let her marry her new lover, leaving him utterly impoverished and penniless. Do not such cases call for Government interference ?]

HINDUSTÁN, 12th June 1899.

Need for making arrangements for medical treatment of crews in merchant vessels.

20. *Hindustán* (Kálákankar), of the 12th June, concurs with the *Indian Daily Telegraph* as to the necessity for satisfactory arrangements being made for the medical treatment of passengers and crew in every merchant vessel, and urges that a law should be passed rendering it obligatory on the part of ship-owners to attach a skilled surgeon to every ship with a sufficient quantity of medicines and surgical instruments.

OUDH AKHBÁR, 14th September 1899.

A suggestion to Government and the public to provide means of special medical treatment and support for the blind.

21. The *Oudh Akhbár* (Lucknow), of the 14th September, reproduces in its columns an Urdu pamphlet issued by "Nawáb" Ghulam Ahmad Khan, late member of the Gwalior Council of Regency. In this pamphlet the Nawáb, urging at great length as to how blindness is comparatively the most distressing bodily defect a human being can suffer from, states that he has succeeded in inducing Mahárájá Scindia to do something to ameliorate the lot of the blind within his territories, and then makes a strong appeal to the Government of India to arrange for finding out blind persons and provide medical treatment for such of them as are declared curable by experts in the ocular art. As regards the maintenance charge of indigent blind persons, the Nawáb calls upon the general public of India to set apart a portion of the alms they give to other classes of persons for the benefit of the blind, than whom no other class of people can be supposed to be more deserving of charity. The Nawáb would suggest public meetings to be held at different places and practical steps to be taken for the purpose. Lists of both curable and incurable blind persons should first be prepared at every place, and then arrangements made for providing medical treatment for the curable, subsistence for the indigent decrepit incurable, employment for the able-bodied ones, and instruction or training in some art for blind children.

POLICE PAPER, 11th September 1899.

Need for establishment of a provident fund for the native police as already sanctioned for the District and Assistant District Superintendents of Police.

22. The *Police Paper* (Raipur, Farukhabad), of the 11th September, referring to the sanction of the Secretary of State for establishing a provident fund for District Superintendents and Assistant District Superintendents of Police, dwells upon its advantages, and urges that this fund should not be confined to those officers only, but extended to native officials of all ranks in the police force as well. Europeans and their wives are certainly better educated, more judicious, thrifty and provident than

natives and their wives. Hence there is much greater need for establishing a provident fund for native police officials, so that when a native employé is dismissed, resigns or dies, he or his heirs may have the amount of the deductions made from his pay, handed over to him or them as the case may be. Government need not fear that a deduction from the pay of native policemen for the purpose would be misconstrued into any sinister motive. Such a deduction is already made from the pay of native soldiers, and no discontent has ever been expressed on that account. The establishment of a provident fund will therefore be looked upon as a boon rather than any thing else by the native police.

POLICE NEWS, 16th September 1899.

Misbehaviour of a police sub-inspector and a constable at Gursahaiganj, Farukhabad district.

23. The *Police News* (Meerut), of the 16th September, says that corrupt and unprincipled officials are to be found in the Revenue, Judicial, Irrigation, Commissariat and other Departments. There are black sheep in every flock, and the Police are no exception to the rule. But the public is very jealous of the Police and ever ready to proclaim their faults from the housetops. Mrs. Grundy being thus on the *qui vive*, police officials ought to refrain from committing any illegal acts; but black sheep among them will not mend their ways. The *Police News*, on the authority of the *Advocate*, refers to the case of a Government pensioner, who, on his way back from Cawnpore to Farukhabad, halted at Gursahaiganj, where he was arrested by a police constable and taken to the police-station. He was relieved of all his money and falsely charged with the theft of some metal pots. The Deputy Magistrate convicted and sentenced him to three months' imprisonment. On appeal the Sessions Judge acquitted him, and directed the District Magistrate to inquire into the conduct of the police officials concerned. The result is that the constable and the sub-inspector have been committed to the sessions.

OUDH AKHBÁR, 19th September 1899.

Need for increasing the pay of clerks drawing Rs. 10 a month in Revenue Courts.

24. The *Anís-i-Hind* (Meerut), of the 6th September, received on the 14th idem, states that a short time ago, the (North Western Provinces) High Court had the pay of all clerks employed in the civil courts and drawing Rs. 10 a month increased to Rs. 15 (*sic*). But it is not known why the Board of Revenue has not yet thought fit to move in the same direction. A great rise has taken place in the prices of all necessaries of life since the present salaries were fixed, and it is high time that the Board moved Government and had the salaries of clerks drawing Rs. 10 in revenue courts enhanced duly.

ANIS-I-HIND, 6th September 1899.

Levy of the chaukidári tax in Ramnagar, Benares.

25. The *Oudh Akhbár* (Lucknow) of the 19th September, publishes a letter from Kashi Nath, retired tahsíldár, who takes exception to the levy of the chaukidári tax under Act XX of 1856 in Rámnagar, Benares. He says that as Mahárája Mahip Narayan Singh ceded four districts with the exception of a few parganas, to the Government of India in 1794 to meet the cost of administration of those districts, the propriety of levying the chaukidári tax is open to doubt. Moreover, the residents of Ramnagar are generally poor and cannot afford to pay the tax.

PRAYÁG SAMÁCHÁR, 14th September 1899.

Discovery of a serious mistake in the Allahabad municipal office in connection with the ground-rent of a house.

26. The *Prayág Samáchár* (Allahabad), of the 14th September, on the authority of a local correspondent, states that lately when a municipal employé called at a well-known High Court vakil's house with a bill for Rs. 60 as ground-rent, the bill happened to fall into the hands of the vakil. He was surprised that the bill was drawn for Rs. 60, while the annual ground rent was Rs. 160. He at once reported the matter to the Municipal Secretary, who made an inquiry and found that Rs. 60 instead of Rs. 160 a year had been realised for the last seven years by an oversight! The Secretary explained matters to the vakil, who being a very respectable man, at once paid up the arrears in full. It would seem that the Secretary and the Member in charge of the Municipal office do not properly check accounts. In commenting upon the above mistake, the editor expresses surprise that such mistakes should occur when the Municipal Board has a European official (Secretary?) on Rs. 300 or Rs. 400 a month. Poor clerks are generally fined for their own mistakes and also for those of their superiors fathered on them. It remains

to be seen who will be held responsible for the serious mistake above referred to. If a householder makes the least delay in paying the water-rate, the Municipal Commissioners at once issue a warrant against him. But they are quite indifferent to serious mistakes in their office. The Municipal administration is simply admirable !

ROHILKHAND GAZETTE, 8th September 1899.

Need for a cattle-pound and a letter-box on this side of the Dewha river, Bisalpur tahsíl, Pilibhít district.

27. The *Rohilkhand Gazette* (Bareilly), of the 8th September, says that the cattle of the villages lying on this side of the Dewha(?) river, Bisalpur tahsíl, Pilibhít district, commit great ravages in the fields, and suggests that, as the cattle-pound existing at Bisalpur cannot be utilized by the suffering cultivators on account of the intervening river, another cattle-pound may be established on this side of the stream, near the road where stage coaches stand. The villages that will be benefited by the new cattle-pound are some forty or fifty in number, and the writer hopes will supply income enough to support the institution. There is also need for a letter-box on this side of the river.

III.—EDUCATION.

HINDUSTAN, 14th September 1899.

Hindi books taught in schools in the United Provinces.

28. *Hindustán* (Kálákankar), of the 14th September, says that it is almost needless to say that the books taught in schools and colleges play a very important part in forming the character of boys, and that therefore too great care cannot be exercised in selecting such books. A committee was lately appointed to select text-books for schools in Bengal. It is not known what sorts of books have been recommended by that committee. Some time ago several questions were put in the Legislative Council of the United Provinces regarding text-books prescribed for schools, and Government appointed a committee to examine those books. But it is to be regretted that proper Hindi books have not yet been selected for vernacular schools. Pandit Mahabir Prasad Dwivedi's review of Hindi Shikshawali, Part III, shows how full of mistakes that book is. Again, the Hindi course taught in the upper primary classes is open to objection, being calculated to have a bad effect on the moral character of boys. It contains extracts from a number of books, but the selections have not been made with due care. The couplets taken from Bihari's Shatsai are those which treat of love. The author could easily find much better couplets in the book. On the other hand, the course contains couplets extracted from Kabir's Sakhi which are more useful to old men who have one foot in the grave, mendicants and recluses, than to young men on whom the hopes of the country depend. The language of the prose portion, too, in several places is faulty and incorrect. The Director of Public Instruction and the School Text Book Committee should select books which are written in correct and idiomatic Hindi, as spoken at the present day, and treat of subjects calculated to make boys courageous, enterprising and patriotic.

NAIYAR-I-AZAM, 12th September 1899.

A meeting held at Moradabad to express sorrow at Mr. Beck's death.

29. The *Naiyar-i-Azam* (Moradabad), of the 12th September, publishes the proceedings of a meeting held at Moradabad on the 10th idem, by the Muhammadan gentry, to express sorrow at the death of Mr. Beck. Speeches were delivered and verses recited, dwelling upon the services of the deceased gentleman to the Muhammadan College at Aligarh. and his great sympathy with Muhammadans in general ; and at the end a resolution was adopted to wire a message of condolence to Mrs. Beck at Simla.

ÁL BASHÍR, 11th September 1899.

A meeting held at Meerut to express regret at Mr. Beck's death.

30. *Ál Bashír* (Etáwah) of the 11th September, publishes a communication giving an account of a meeting held by the Muhammadans at Meerut, on the 6th idem, in which speeches were made referring to the services of Mr. Beck to the Aligarh College in particular, and to the cause of Muhammadans in political and other matters ; and resolutions passed regretting his untimely death, and inviting subscriptions to establish a memorial in his honour.

31. The *Oudh Akhbár* (Lucknow), of the 19th September, refers to a meeting of the Muhammadan association, called Anjuman-i-Akhwán-us-safa at Sháhjahánpur, held on the 10th idem, which expressed regret at Mr. Beck's premature death and forwarded telegrams to Mrs. Beck and Nawab Mohsin-ul-Mulk, expressing sympathy with them in their bereavement.

OUDH AKHBÁR, 19th September 1899.

A Muhammadan meeting at Sháhjahánpur to express regret at Mr. Beck's death.

IV.—POST OFFICE.

32. The *Rohilkhand Gazette* (Bareilly), of the 8th September, complains that there prevail great laxity and irregularities in the delivery of letters, &c., by the post office at Bisalpur in the Pilibhít district. A subscriber has written to the editor complaining that he received on the 4th September an issue of the *Rohilkhand Gazette* of the 24th August last. This gentleman has had to make similar complaints before. It is the duty of the postman to call daily at the villages in his circle and take the signature of the addressee of a letter, or of the zamindar or headman in his diary in proof of his daily visit. The postman of Bisalpur does nothing of the sort. He does not visit villages for 15 or 20 days together, now and then sending some one's letters in the interval, by the hand of some acquaintance of that person if happening to meet him. But how does he manage to have the signature column in his diary filled up? It must be done by fabrication. The Postmaster-General should attend to the matter.

ROHILKAND GAZETTE, 8th September 1899.

Complaint of great irregularity and delay in the delivery of letters, &c., by the postman attached to Bisalpur post-office, Pilibhít district.

V.—LOCAL AND MISCELLANEOUS.

33. The *Bhárat Jíwan* (Benares), of the 11th September, in its column of local news, complains that rice crops are suffering from want of water, there having been no rainfall for the last two weeks. The sun is very hot and the roads are covered with dust. Why does not Government order streets and roads to be watered, especially when pipe water is so easily available for the purpose? Fever is prevalent in the town. The main pipe lately burst at Chaumuhani covering the neighbouring grounds with water. Citizens, especially those who have foolishly closed the wells in their houses, were much put out owing to the suspension of the supply of pipe water.

BHÁRAT JÍWAN, 11th September 1899.

Local affairs, Benares.

34. The *Prayág Samáchár* (Allahabad), of the 14th September, referring to the local bathing fair lately held at the Deogir tank, Allahabad, complains that persons on their way to the tank and back had to thread their way through Mr. Meyer's conservancy carts to their great inconvenience. Could not the police ask Mr. Meyer to suspend the plying of his carts for a few hours? Muhammadan police constables were placed on duty at the tank. It would be well if Hindu constables were deputed to the fair in the future.

PRAYÁG SAMÁCHÁR, 14th September 1899.

Deogir tank fair at Allahabad.

35. The same paper says that the late sessions of the Bhárat Dharm Mahamandal at Brindaban and Muttra were attended by many learned men and were a great success. The assembly prayed for the protection of Government and its subjects from the evil effects of the Samvat year 1956, and for the prosperity of Government, giving intimation of the offer of the prayer to His Excellency the Viceroy by telegraph. His Excellency has sent a reply to Pandit Dindayal, the General Secretary, thanking the Mahamandal for the offer of the prayer, and expressing sympathy with its aims and objects. The whole of the Hindu population should be gratified to learn that His Excellency has spoken so highly of the movement.

THE SAME.

Late sessions of the Bharat Mahámandal at Brindaban and Muttra.

36. The *Naiyar-i-Ázam* (Moradabad), of the 12th September, reproduces from the Lahore *Sadá-i-Hind*, an article communicated by one Pandit Damodar of Kashmir, at present residing at Lahore. In this article the Pandit refers to the approaching conjunction of seven heavenly bodies in the sign Scorpio on

NAIYAR-I-ÁZAM, 12th September 1899.

Predictions regarding the conjunction of seven heavenly bodies in November next.

the 17th (*sic*) November next, and says that the general effects of this will be deaths among sovereigns and princes; earthquakes; (copious) falls of shooting stars; scanty rainfall and scarcity; outbreak of pestilential diseases in new forms, and fires; wars among the rulers; and civil wars among those living on the Western and Southern Coasts (*sic*). It is, however, not necessary that all these calamities may visit any one place, or that the 17th of November will prove a day of judgment for this world. That day will pass away like any other day; for the effects of such a conjunction of heavenly bodies are felt 2½ years before and 2½ years after the occurrence.

ALLAHABAD:
26*th September* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 39 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 27th September 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Twice a month.					
1	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th September ...	22nd September ...	...
	Thrice a month.					
2	Kanauj Punch	Kanauj (Farukhabad.)	Bhaggú Khan ...	20th September ...	24th September ...	400 copies.
3	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	„ „ ...	22nd „ ...	700 „
	Weekly.					
4	Agra Akhbár	Agra ...	Abdul Rahím ...	21st September ...	26th September ...	160 copies.
5	Akhbár-i-Alam ...	Meerut ...	Abdul Hakím ...	19th „ ...	„ „ ...	200 „
6	Ál Bashír	Etáwah ...	Muhammad Bashír	18th „ ...	23rd „ ...	325 „
7	Anís-i-Hind	Meerut ...	Banársi Dás ...	13th „ ...	„ „ ...	700 „
8	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	16th & 23rd September.	21st & 27th September.	500 „
9	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd September ...	25th September ...	467 „
10	Dabdaba-i-Qaisari ...	Bareilly ...	Lála Thákur Prasád	9th „ ...	24th „ ...	175 „
11	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	25th „ ...	27th „ ...	245 „
12	Hadiyat-ul-Akhbár ...	Kánth (Moradabad.)	Bábú Kishan Sarúp	16th & 24th September.	23rd & 27th September.	...
13	Hindustáni	Lucknow ...	Gangá Prasád Varmá.	20th September ...	22nd September ...	600 copies.
14	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	21st „ ...	23rd „ ...	300 „
15	Kárnámah	Lucknow ...	Maulvi Muhammad Yśqúb.	17th & 25th September.	21st & 27th September.	100 „
16	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	16th September ...	21st September ...	500 „
17	Liberal	Azamgarh ...	Qudrat Ali Khán ...	16th & 24th September.	21st & 27th September.	275 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	21st September ...	25th September ...	350 „
19	Naiyar-i-Azam ...	Moradabad ...	Ibn Ali	19th „ ...	24th „ ...	300 „
20	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	27th „ ...	300 „
21	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	15th „ ...	23rd „ ...	70 „
22	Nizám-ul-Mulk	Moradabad ...	Munshi Fahim-ud-Din.	24th „ ...	27th „ ...	300 „
23	Oudh Punch	Lucknow ...	Sujjád Husain ...	14th & 21st September.	23rd & 27th September.	500 „
24	Police Paper	Raipur (Farukhabad.)	Muhammad Nasir-uz-Zaman Khán.	18th September ...	22nd September ...	...
25	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	16th & 24th September.	21st & 27th September.	350 copies.
26	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	16th September ...	21st September ...	200 „
27	Surmai-Rozgár	Agra ...	Itrat Husain ...	13th „ ...	„ „ ...	150 „
28	Tafrih	Lucknow ...	Rámji Dás Bhárgava.	21st „ ...	27th „ ...	...
29	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	20th „ ...	23rd „ ...	400 copies.
	Twice a week.					
30	Riázul Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th & 20th September.	21st & 24th September.	400 copies.
	Daily.					
31	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	20th, 21st, 22nd, 23rd, 25th & 26th September.	21st, 22nd, 23rd, 24th, 26th & 27th September.	526 copies.
	HINDÍ.					
	Monthly.					
32	Chaturvedi Patrika ...	Agra ...	Hira Lal ...	For September ...	25th September ...	350 copies.
33	Sanádhyopkárak ...	Ditto ...	Ditto ...	„ „ ...	24th „ ...	400 „

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Weekly.					
34	Almora Akhbár... ...	Almora ...	Munshí Sadá Nand Sanwál.	23rd September ...	26th September ...	210 copies.
35	Bhárat Jíwan	Benares ...	Rám Krishna ...	18th „ ...	23rd „ ...	1,500 „
36	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	21st „ ...	27th „ ...	800 „
	Daily.					
37	Hindustán	Kalakankar (Partábgarh).	Pandit Bachnesh Misra.	19th, 20th, 21st, 22nd, 23rd & 24th September.	21st, 22nd, 23rd, 24th, 25th and 26th September.	214 copies.
	HINDÍ-URDÚ.					
	Weekly.					
38	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál...	24th September ...	27th September ...	200 copies.

I.—Political and Foreign.

Jámi-ul-Ulúm, 21st September 1899.

1. The *Jámi-ul-Ulúm* (Moradabad), of the 21st September, publishes a communication from a correspondent who styles himself Punch Bahadur. He says that, in the preceding number of the paper, he stated, on trustworthy authority, that brave Turkish troops had appeared on the frontiers of Tripoli and Egypt in large numbers and spread over the neighbourhood like a flight of locusts. This is ample proof that the Sultan's anger has been aroused, which will be viewed with anxiety throughout the world, and which may cause the blood of his enemies to flow in streams. The anger of a patient man, when once aroused, is something terrible. The Sultan displayed extreme patience and forbearance which encouraged even such weak kingdoms to beard him as he could crush with a single breath. But he is a very sagacious and far-sighted ruler and knows what is what: he never allowed passion to get the better of his reason. His military officers and subjects, highly annoyed at the insults offered him, applied to him for permission to draw the sword. But the Khalifa enjoined patience, and told them that the time was looming in the distance when he would recover all his lost provinces one by one. No wonder if that time has come, because the movements of large bodies of Turkish troops must have some object in view. The Turkish soldier is no braggart or coward: when he once puts his hand to the plough he does not look back. The Turkish troops have quietly occupied the island of Tashewar, which had long been in Egyptian possession, and have expelled all the Egyptian officials. The Porte has issued a proclamation declaring that Egypt had no right to the possession of the island, and requesting her to withdraw all her officials, leaving only a few of them to manage the Jama-i-Azhar endowments. Egypt is non-plussed at the proclamation; and her friend England, who pretends to have great sympathy for her, has held her peace so far. The Turkish army is busy strengthening its position, and has fortified the frontier conterminous with French territory.

Advent of Turkish troops on the frontiers of Tripoli and Egypt.

The same.

2. The same paper publishes another communication from the same correspondent, who prays God to promote the prosperity of Turkey by leaps and bounds, and observes that she has been exerting herself heart and soul in improving her resources. Her efforts have been very successful; and if she is able to maintain the present rate of progress, she will be able, in one or two years, to hold her own against three or four great Powers combined. Moreover, by the grace of God she is winning new friends and allies. Several independent Muhammadan sovereigns have voluntarily acknowledged fealty to the Sublime Porte. On the advent of Turkish troops in Africa, the Sultan of Barambo accorded them a most cordial welcome and forwarded an autograph letter to the Sultan of Turkey, the Khalifa of the Faithful, expressing his fealty and loyalty, placing the lives and property of his subjects, 60 lakhs in number, and his own, at his disposal, and praying to be received into the circle of his "slaves." His example was followed by the Sultan of Wadai, who sent a letter to the Sultan of Turkey, expressing his sympathy and loyalty. He is the ruler of 20 lakh brave people. The Sultan of Turkey has graciously accepted their offers and bestowed the Majidia medal on the Sultan of Wadai. It will be no matter for surprise if other Muhammadan States in the Dark Continent follow suit. They are, no doubt, very small States; but they are so numerous that, if only half of them were combined, they would be able to make it very hot for the European Powers: so far they remained quiet, being not interfered with by others. Now that times have become so critical, and Turkish troops are on the war-path, the Muhammadan States in Africa are likely to cast in their lot with them, such a proceeding being also useful to themselves. The editor observes that their friendship will be put to the test in time of trouble, and that Turkey is not by any means capable of picking quarrels with all her foes at once.

Turkey and the Muhammadan States in Africa.

Al Bashir, 18th September 1899.

3. *Al Bashír* (Etáwah), of the 18th September, expresses surprise that, though the Transvaal acquired autonomy not long ago, she has an empty treasury, and not more than 30 or 35 thousand troops, yet she is ready to measure swords with England. It must be, as the *Bombay*

The Transvaal and suspected combination of certain European Powers against England in the matter of Egypt.

Gazette thinks, that the Transvaal is encouraged by the secret help of some European Power, otherwise she could not, an insignificant Power as she is, possibly venture to present a bold front to a great Power like England. Russia has 28 thousand troops at Port Arthur, and has despatched a fresh force to Turkistan, with a view to preventing an Indian contingent being despatched to Egypt, should complications arise there. The fact is that as France, Germany, and Russia, uniting together, dislodged Japan from China, so they are combined to-day (to turn England out of Egypt). Turkey is also collecting her troops in Syria, she having already amassed 25,000 troops in Damascus and 4,000 in Jerusalem. But, according to the *Bombay Gazette*, England is prepared to meet Russia, Germany, France and Turkey combined to oust her from Egypt.

Troubles of the British Government in Africa and India.

4. *The Liberal* (Azamgarh), of the 16th September, says that "our" Government has, owing to most untoward circumstances, become involved in several troubles simultaneously. The Sultan having protested against the late Anglo-French Convention regarding the Soudan, according to which the frontier borders of Tripoli came under the jurisdiction of France, and addressed Egypt as well on the subject, has sent Turkish troops in large numbers both to Egypt and the Soudan. These troops are now advancing towards the Soudan, and the Muhammadan Powers in Africa are readily making their submission to His Majesty's authority. Military preparations are also being rapidly pushed on in Turkey. The mother of the Khedive of Egypt has for a long time been living in Constantinople; but what strikes one at this juncture is that His Highness, together with his Begam, has also left Cairo. It is reported that he was congratulated, on behalf of the Sultan, in the Rhodes Island by the Governor, with whom he held a long interview during which the exchange of telegraphic messages with Constantinople was kept up. It has not transpired what these congratulations were for. It is stated that the Khedive with his wife will, after a short pleasure trip, land at Constantinople. The Dervishes (in the Soudan) are reported to be again on the war-path. There is a large Muhammadan population in Africa, and when they become engaged in war, they fight with no small zeal. The Turkish military officers have re-assured the brave races inhabiting Africa, and they are ready to act as they are directed. In view of this state of things, the writer is inclined to take the liberty to request the British Government to fulfil its promise as to (the evacuation of) Egypt, when the fire of hostilities is on the point of blazing forth in the Transvaal, whose President obstinately refuses all (*sic*) the privileges demanded. The President perhaps counts on the support of Germany, who is not, however, likely to meddle, though several German ships laden with war materials have reached the Transvaal. It is England's desire for peace or her remissness, that has turned the heads of the Boers, whose one newspaper, the *Organ*, holds out the threat that as soon as hostilities commence, the headquarters of the British colony and its gold mines will at once be blown up. The North-West frontier of India too is far from tranquil. The tribesmen have not ceased to give trouble, and they will assuredly play mischief—if the state of things in Egypt, growing worse, enter into the phase of war—as they did during the late Greco-Turkish war. Russia too has lately advanced her forces towards Afghanistan up to Tashkhend. She has apparently done so in view of the present difficulties of "our" Government. Famine is also again looming in India, and robberies and murders are committed in broad daylight. Plague is still raging, and cholera has recently supervened. Would that God helped "our" Government in her present difficulties and spared Egypt the horrors of a war, otherwise it will lead to much bloodshed and terrible changes in the world.

LIBERAL, 16th September 1899.

Plague administration in Hyderabad.

5. The *Prayág Samáchár* (Allahabad), of the 21st September, says that it would seem that every Englishman of the name of Stevens is opposed to India. Some months ago one Mr. Stevens, a correspondent of the *Daily Mail*, abused the natives of this country. His namesake, a Deputy Plague Officer in Hyderabad, lately accused Mulla Abdul Qayum, Talukdar of Gangawati, of interfering with the operation of plague rules; and the Mulla brought a similar counter-charge against him. The Nizam's Government, after making an inquiry into the matter, issued the following orders:—(1) Dead human bodies should not be examined; (2) women should

PRAYAG SAMÁCHÁR, 21st September 1899.

be exempt from examination; (3) people should not be turned out of their houses until the quarantine (segregation ?) huts are ready; and (4) every (suspected) plague case should be examined before a *panchait* (committee). The above instructions are excellent; and it would be well if the Government of India could see its way to following suit. The plague rules in themselves are not so obnoxious to the people as the way in which they are enforced by officials. If these rules were fully explained to the public, and no officials who are not sympathetic and good-tempered were placed on plague duty, a great deal of opposition to the plague administration would be disarmed.

BHÁRAT JIWAN, 18th September 1899.

His Excellency the Viceroy's intended tour in Rájputána.

6. The *Bhárat Jiwan* (Benares), of the 18th September, says that it would seem that Lord Curzon has directed the Agent to the Governor-General for Rájputána to visit and report on the condition of famine-stricken areas, evidently with a view to deciding whether or no His Excellency should carry out his intention of making a tour in Rájputána. But there is little hope that the Agent will make a true report, of the existing state of affairs, as these officers are accustomed to make rosy reports. However, His Excellency is a very shrewd and far-sighted statesman, and will, it may be hoped, defer his visit to Rájputána to more prosperous times.

AGRA AKHBÁR, 21st September 1899.

Preface to a Novel on Rámpur affairs and the Nawab.

7. The *Agra Akhbár* (Agra), of the 21st September, has been supplied with a copy of the preface to the Novel on Rámpur affairs, to which it referred in a previous issue, and publishes the same in its columns. The Preface opens with a humorous description of the locality of Rámpur. This State occupying table-land in the Rohilkhand Division, resembles the swelling breasts of *Durga Bai. The Kosi river which flows close by, has a smooth surface like the clean chest of *Chanda; its current sounds harmoniously like the deep strains of *Latíf Baí, it winds in its course like the wantonly strutting *Maliká Ján of Delhi; and is deep here and there like the belly of *Hashmat. Before the Musalmans occupied Rámpur, it was a place inhabited by Brahmans of fair complexion, who worshipped their gods and goddesses in temples. These temples were subsequently appropriated by Musalmans for mosques. The late Nawab Kalb Ali Khan greatly improved the town of Rámpur, and hoarded 2½ crores of rupees in his treasury in addition to heaps of gold, silver and precious stones. The late General Azim-ud-din—"may God bless his soul!" wisely invested two crores of the hoarded money in Government promissory notes, and half a crore in the construction of a railway, and thereby increased the State revenues by seven lakhs of rupees a year; otherwise, God knows to what uses all this money would have been put at this time. Besides professional prostitutes, how other women have been procured and dealt with, will be described subsequently, when will also be related the bravery of Nawáb Ján, and an account given of the continency of Púti (?) Begam. The able Minister did his best to gloss over or hush up these matters, but murder will out. The railway-station at Rámpur looks very dreary, and nothing edible—not even gram—is available there. There is no church at Rámpur, where one might enjoy the pure sight of chaste nuns, rather than see professional and clandestine prostitutes collected in the harem of a Muhammadan debauchee. The town is hedged round with a fence of bamboo clumps, which give out disagreeable odours and afford refuge to criminals and a safe place for immoral indulgences. The ordinary dwellings of the people look gloomy and indicate poverty. The present Nawab Hámid Ali Khan, instead of doing anything to improve the town, has demolished a number of his ancestral palaces, and two complete bazárs with 360 shops therein, in the centre of the town, to build a fort there surrounded with walls (for his residence). This will perhaps prove the first fort of its kind, which a ruler ever built by demolishing a town (*sic*). An artesian well is also being constructed in the fort, for which machinery has been imported from Europe. There is a garden called Khusru Bagh on the other side of the town. His Highness has lately taken up his residence in this garden, because he was one night frightened by an apparition in his royal palace! The locality of the garden is not good: bad smells from the clumps of bamboos and stagnant

* All these apparently are mistresses of the present Nawab of Rampur.

pools in the neighbourhood, and gnats making the place unfit for His Highness' residence. Officials and respectable citizens have easy access to the Nawáb here, while merchants are courteously spoken to and promptly admitted by those by whom he is surrounded His special favourites are Khan Bahadur Inait-ul-lah, Mulji and Wazir Khan. At Khusru Garden the night is turned into day: the Nawáb sleeping all day long and enjoying his dusky beauties all night. The garden is illuminated by electric light, an engine working throughout the night, to the great discomfort of those living in the neighbourhood.

II.—General Administration.

8. *Hindustán* (Kálákankar), of the 22nd September, says that the *Phœnix*, published at Karachi, observes that the advent of Sir Antony MacDonnell as Governor in Bombay would be as welcome to the inhabitants of that presidency as a shower of rain is after a prolonged drought, and that they are very anxious to secure him as their Governor, inasmuch as he is a very able and sympathetic ruler.

Hindustán, 22nd September 1899

Praise of Sir Antony MacDonnell by the *Phœnix* of Karachi.

9. The same paper, of the 19th September, says that Lord Sandhurst will shortly lay down the reins of the Bombay Government. In his speech at the late discussion of the budget in his Legislative Council, His Lordship observed that he would not have occasion to preside again at a discussion of the Financial Statement, and expressed regret that he had had to encounter great difficulties during his tenure of office. Plague and famine have given him no breathing time, and distracted the minds of the people; and therefore some of his critics have been led to pick holes in his administration. But an impartial observer, who will try to realize the disadvantages under which Lord Sandhurst has had to labour, cannot help praising him for the unflagging energy with which he has attempted to grapple with the visitation. It is no easy thing for a Governor to gain the goodwill of a people opposed to the operation of the plague rules, and suffering from the continuous scarcity of food grains and fodder for some years past. Although there was a decrease of 58 lakhs of rupees in the provincial revenues owing to the late famine, the Bombay Government spent 25½ lakhs of rupees on the plague operations, 7½ lakhs on an increase of pay to the police and 14 lakhs on education during the last year more than in the preceding year. This reflects no small credit on the liberality of that Government. If there is no abatement in the calamities to which the Bombay Presidency has so long been exposed, the gentleman on whom Lord Sandhurst's mantle will fall will fully appreciate the difficulties with which His Lordship has had to contend.

The same.

Lord Sandhurst's administration.

10. The *Hindustáni* (Lucknow), of the 20th September, giving a very brief history of the Dreyfus case in France, and referring to the great indignation, which the recent decision of the court-martial at Rennes has caused all over Europe and America, observes that the proceedings of the French authorities in this case clearly show that though civilized nations may, in their arrogance, abuse the people of India, calling them corrupt, dishonest, &c., yet they do not themselves show any nobler example (in a moment of trial) and that therefore individual integrity and honesty cannot be said to be confined to any particular nation, nor do they depend on any particular kind of education, but entirely on one's mind. The agitation, which however has been aroused in Europe by the miscarriage of justice to Dreyfus, evidently indicates, at the same time, that European nations are certainly disposed to be just theoretically, and even ready to express their indignation at those who do (an act of) injustice. Hence if "we" have to complain of any acts of injustice (against Government) "we" should submit "our" complaints in England—as for instance the case of the Natu brothers. This case is worse than that of Dreyfus. These Natus are leading members of native society. They have been in prison for the last two years without being accorded any judicial trial, or being even told what they have been charged with in spite of their not repeated requests. Their case has caused dissatisfaction among the natives only, but among Englishmen as well. The Government of Bombay, however, remains obdurate. Had ten natives gone to

Hindustáni, 20th September 1899.

The Dreyfus case and the fate of Natu brothers.

England and appealed to Englishmen as to how it was that while they clamoured so loudly for justice in the case of Dreyfus, they showed no anxiety for justice to the helpless Natus, a pressure would have assuredly been brought to bear on the Indian Government on the subject, and not only the Natus would have been set at large by this time, but that statute too would have been abolished by which Governors are empowered to confine any person they choose on the slightest suspicion (without trial). "We" feel confident, from the disposition of the British public, that if "we" submit "our" particular grievances to them in the manner the Dreyfusards have done, their sense of justice will assuredly be aroused in them. As regards Dreyfus, he cannot but be set free, the whole world being in agitation for him, or a most serious riot would take place in France and her relations with all other Powers would be severed, to the ruin of her grand coming Exhibition. But when such a wrong can be redressed only under such influences and pressure, in a country like France, and a civilized nation (like the French) is ready to swallow a living fly, in spite of the existence of a strong national public opinion, sufferers of lesser wrongs (in less advanced countries,) need not worry themselves much about their own lot.

BHARAT JIWAN, 18th September 1899.

Calamities and difficulties to which India is exposed.

11. The *Bhárat Jiwan* (Benares), of the 18th September, regrets to say that most alarming rumours hail from every quarter of this country. The evil predictions made in connection with the current Samvat year 1956 threaten to be realized. The crops have failed in almost every province owing to deficient, excessive, or untimely rainfall; and several parts of the country are threatened by famine in consequence. Fodder, and even water, are not available for cattle at some places. There is deep and widespread distress in Rájputána and the Deccan. Prices have rapidly risen even in those districts where good crops are expected, owing to heavy exports to the affected areas and the speculations of grain-dealers. If there is no change for the better in the march of events, the pinch of distress will be felt throughout the country. An outbreak of hostilities with the Transvaal is hourly expected, and British troops of all arms in this country have been warned to be ready for immediate departure. The Boers are no match for the puissant British Lion. But still England has to make arrangements on a large scale to be prepared for all contingencies. If Germany, Holland or any other European Power espouses the cause of the Boers, the war may prove a protracted and costly one. Again, the air is thick with rumours of a disquieting nature regarding Afghanistan. According to one rumour a Russian envoy has arrived at Kabul and is trying his best to obtain the Amir's consent to an extension of the Russian railway system in Central Asia to his capital. If His Highness makes the concession, the protection of the frontier will become a source of greater anxiety to the Indian Government. Rumour has found its way to this country to the effect that there is no love lost between the Amir's two sons. If they fall to loggerheads, one-half of the Afghan army will probably range itself with one son and the other half with the other; and if one seeks the help of the British Lion, the other will throw himself into the arms of the Russian Bear. Moreover, it is rumoured that the Amir's nephew, Muhammad Ismail Khan, is again up and doing with a view to harassing His Highness. Both these rumours are said to be groundless. It is devoutly to be wished that they were so. But there can be no denying the fact that the Amir is alienating the hearts of his subjects from him, and it is therefore to be feared that difficulties will assuredly arise in Afghanistan. Prophets have arisen and made most disquieting predictions regarding the current year, as if the existing calamities and the political complications which are looming in the distance were not enough to alarm the people. Under these circumstances all classes of persons should pray to God for the safety of their beloved sovereign, the preservation of the British Empire and their own protection.

HINDUSTAN, 24th September 1899.

Famine.

12. A correspondent of *Hindustan* (Kálákankar), of the 24th September, refers to deficient rainfall in some districts in the Agra, Meerut and Rohilkhand Divisions, to the entire failure of crops in Rájputána, and to the meeting lately held by Mr. Martindale at Ajmere to collect subscriptions for the relief fund, and appeals to wealthy persons te supply grain to the poor at less than the market rates.

13. The *Prayág Samáchár* (Allahabad), of the 21st September, regrets to say that famines have lately followed one another more rapidly than before. The Indian soil which formerly supplied immense stocks of surplus grain to other countries, now finds it difficult to feed its own children. During the late famine Sir Antony MacDonnell and other officers spared no trouble and expense in providing relief for the sufferers: there were reserve stocks of grain, in the country and the people had jewellery and chattels to fall back upon; but still there was great distress among the poorer classes and thousands of persons abandoned their dear children. The present famine threatens to be no less severe. The North-Western Provinces and Oudh have been more fortunate than other provinces in the matter of rainfall. The predictions of the Meteorological Department have not been very correct this year. On the occasion of the late famine the construction of wells, tanks and other irrigation works was recommended. But another famine has overtaken the country before any such works have been undertaken. The fact is that when God Himself is wroth with the inhabitants of this country, any human efforts for their relief cannot go a long way. They should earnestly pray to Him to have mercy on them. There is no hope for their deliverance from their sufferings until the Divine wrath is appeased.

PRAYÁG SAMÁCHÁR, 21st September 1899.

The same.

14. A correspondent of the *Oudh Punch* (Lucknow), of the 21st September, obscurely hints, in the form of a riddle, that troubles are brewing in a certain unnamed zamindari estate on the other side of the Ghagra. This is an estate where (handsome) dowries used to be given at weddings instead of feasts. A disputatious (litigious), selfish woman has the grip of the sword in her hand, and it bids fair to be measured with (other) claimants (*sic*). The authorities should, on making enquiries, take steps to prevent unlawful pressure (force) being used in the matter. If nothing is done (at present), the law courts may have to apply balm afterwards, and the Lords (of the Privy Council in England ?) to mediate.

OUDH PUNCH, 21st September 1899.

Disputes brewing regarding right to a certain zamindari estate on the other side of the Ghagra.

15. The *Hindustáni* (Lucknow), of the 20th September, states that a British soldier shot a pankha coolie dead at Peshawar, and that the (higher) military authorities have punished the Sergeant-Major with imprisonment, because he did not send in any report of the murder to them. The soldier is under trial in the Panjab Chief Court. The Commanding Officer has, on his own part, issued an order to the effect that henceforth no natives shall be allowed to enter the barracks,and the result is that the British soldiers have now to clean out their barracks themselves and cook their own food. If such severities are practised on British soldiers, murders of natives by them will assuredly diminish. But these severities alone will not suffice. The offending soldiers should also be awarded deterrent (judicial) punishments; and not thus that when a native sweeper at Calcutta frightens (*sic*. annoys ?) a European boy by calling him a white monkey, he should be sentenced to two years' imprisonment, while the British soldier, through whose carelessness a syce lost his life, be awarded a fine of only Rs. 25!

HINDUSTÁNI, 20th September 1899.

A coolie murder case at Peshawar.

16. The *Bhárat Jíwan* (Benares), of the 18th September, says that His Excellency the Viceroy is anxious to reform the police. Such an object is as desirable as it is difficult of attainment. The police being the guardians of the lives, property and honour of the people, the latter have to deal more with the former than with any other class of public officials. The duties of the police being so delicate and onerous, the force should be recruited from men who belong to respectable classes, have received a sound intellectual education,bear a good character and are men of good physique. But it is to be regretted that the authorities only look to the physique of recruits. If reform of the police is one of the twelve Herculean labours Lord Curzon has proposed to himself, His Lordship should overhaul the whole force from top to bottom.

BHÁRAT JÍWAN, 18th September 1899.

Police reform.

17. The *Anís-i-Hind* (Meerut), of the 31st September, expressing regret that although certain corrupt officials in the United Provinces were lately punished for their dishonesty, others have not taken a lesson from their fate, and do not still mend their

ANÍS-I-HIND, 13th September 1899.

Need for putting down corruption among officials in the United Provinces.

ways. The editor hopes that Sir Antony MacDonnell will continue to exercise vigilance over the conduct of officials, and not relax his efforts to check bribery which is a source of greater misery to the people than famine or plague.

HINDUSTAN, 20th September 1899.

High rates of interest.

18. *Hindustán* (Kálakankar), of the 20th September, complains that money-lending business has largely increased in this country, and that high rates of interest are charged. According to Sir W. W. Hunter the usual rate of interest for advances on the security of jewelley is 12 per cent. Cultivators who take small loans from village money-lenders have to pay 37½ per cent. as interest, while the rate rises to one anna a rupee a month, *i. e.*, 75 per cent. in case of small advances obtained by poorer persons! Sir W. W. Hunter has not overshot the mark by any means. It is owing to these high rates of interest that lands and jewellery are passing from other classes to money-lenders, and that unlucky poor persons who once happen to have any dealings with the latter can never free themselves from the clutches of these harpies, and become their slaves for life to all practical intents and purposes. The exorbitant rates of interest set creditors and debtors by the ears and lead to ruinious litigation between them. The interest question has become a most pressing one, and it is the duty both of Government and the public to take steps with a view to checking the prevailing high rates of interest.

HINDUSTÁN, 21st September 1899.

Report on coolies in Assam tea-gardens.

19. *Hindustán* (Kálákankar), of the 21st September, referring to the annual report on the Assam tea-garden coolies for 1898, observes that the coolie population fell off by 48·7 per cent., the decrease being due to the fact that poor persons in the United Provinces were slow to emigrate last year owing to cheap food grains, and that a very small number of boys of tender age were enlisted as coolies. It is gratifying to know that there was a reduction in the rate of mortality, as increased attention was paid to the cleanliness of their houses, and coolies were transported by railway and steamers instead of by ordinary roads and native boats. The Assam Government is entitled to public gratitude for taking a keen interest in their health. Another satisfactory feature of the report is that cases of ill-treatment of coolies by their masters were fewer in number than in any previous year.

DABDABA-I-QAISARI, 19th September 1899.

Suggestion to abolish the brokers' profession.

20. The *Dabdaba-i-Qaisari* (Bareilly), of the 19th September, bitterly complains of the blackmail which *dallals* or brokers levy from outsiders in Indian towns in purchasing articles. These brokers force their services on customers against their will, and secretly charge them high commission in connivance with shopkeepers. A law should be passed prohibiting the brokerage system altogether.

PRAYAG SAMACHAR, 20th September 1899.

Secretary to the Allahabad Municipal Board.

21. The *Prayág Samáchár* (Allahabad), of the 21st September, says that the Secretary to the Allahabad Municipal Board is too old, and is not physically strong enough to exercise efficient control over a large office like the Municipal Office. The Board could get two able young natives for half the pay allowed him, and save the other half. Surely the Board has not entered into an agreement with him to retain his services till death. The management of the Municipal Office is not very satisfactory, and therefore the members should also interest themselves in it, and not allow themselves to be influenced by prejudice or partiality.

II.—LEGISLATION.

HINDUSTÁNI, 20th September 1899.

The North-Western Provinces and Oudh Municipalities Acts Amendment Bill.

22. The *Hindustáni* (Lucknow), of the 20th September, in referring to the North-Western Provinces and Oudh Municipalities Acts Amendment Bill with the modifications made by the Select Committee, makes a general observation to the effect that the Bill requires reference to Government even in small matters, and gives greatly increased powers to Municipal Boards in the most petty affairs of the people; so that the general impression left on one's mind after reading the Bill from end to end is that if any Board exercise all the powers the Bill confers upon it, the lives of the people will simply become a burden to them and a great hue-and-cry will be raised. Entering into details, the editor criticises the Bill on the lines of the Lucknow *Advocate* of the 15th and the 19th idem. Exception is taken to those sections empowering Government to reduce the number

of members composing a Municipal Board, by requiring, by notification, the seat of any specified member to be vacated on a prescribed date ; or to require a member to send in his resignation to Government, if unwilling to work. The provisions for impositon of so heavy a fine as Rs. 100 on those residents who may give false information regarding their income with reference to Municipal taxation, are equally open to objection. A chairman elected or appointed should at least have the support of half the members of the Board, and provision should be made for appointing a paid chairman or vice-chairman, in view of the increasing work in municipalities. A person who is appointed chairman must be a member of the Board. Section 39 is not clear. Does it mean that no objection is to be taken to any irregular proceedings of a Board? The punishment of imprisonment provided for sweepers for resigning, absenting, &c. without one month's notice is too severe ; and he should not be required to give more than ten days' or a fortnight's notice. In section 46 a proviso should be made requiring every contract entered into on behalf of a Board to be laid before it for confirmation. In section 51, a Board should not be allowed to acquire more land under the Land Acquisition Act than is actually necessary for a public purpose, and make any profit thereby by subsequent sale. In section 78, a clause should be added to the effect that an offender arrested by the police under the section should be released on furnishing security to the extent of Rs. 50. The operation of section 86 should be limited to such huts and houses only as abut on, or adjoin a public street. All the clauses, especially (3), (4) and (5) of section 87 are extremely severe and will cause much dissatisfaction among the people. Section 90 will press very hard on petty employers.—(*To be continued*).

ANÍS-I-HIND, 13th September 1899.

The North-Western Provinces Rent Act Amendment Bill.

23. The *Anis-i-Hind* (Meerut), of the 13th September, states that the zamindárs' association at Muzaffarnagar have sent in a memorial to Government expressing their opinion on the North-Western Provinces Rent Act Amendment Bill. The leading zamindárs of the districts of Aligarh, Agra, Bulandshahr, Etah, Mainpuri, Muttra, Meerut and Saharanpur, also held a meeting at Aligarh, and unanimously resolved that the amendments proposed in the Bill are useless (to tenants) and injurous to landholders. The zamíndárs of other districts should follow suit and send in their views on the Bill to Government.

IV.—EDUCATION.

SURMA-I-ROZGAR, 13th September 1899.

A meeting held at Bareilly to express regret at Mr. Beck's death.

24. The *Surma-i-Rozgár* (Agra) of the 13th September, publishes a letter giving a brief account of a meeting held by the Muhammadan students of the Bareilly college at the local Muhammadan Boarding House on the 8th idem, at which regret was expressed at Mr. Beck's death and a resolution adopted to wire a message of condolence to Mrs. Beck.

AL BASHIR, 18th September 1899.

Nomination of Mr. Morison as Principal of the Muhammadan College at Aligarh.

25. *Al Bashír* (Etáwah), of the 18th September, is glad to notice that the trustees of the Muhammadan College at Aligarh, have nominated Mr. Morison to be Principal of that college *vice* Mr. Beck, deceased. If Mr. Morison accepts the post, he will to a great extent, compensate the loss which the college has suffered in the death of Mr. Beck. Mr. Morison is a noble-minded European and has great sympathy with Muhammadans. He is an advocate for making religious education compulsory in the proposed Muhammadan University at Aligarh.

V.—LOCAL AND MISCELLANEOUS.

LIBERAL, 24th September 1899.

Astrological predictions regarding the coming month of November and their mischievous effects on the minds of the unthinking.

26. The *Liberal* (Azamgarh), of the 24th September, observes that the various predictions published in newspapers during the past year regarding the coming conjunction of eight heavenly bodies in November next have had most disturbing effects on the minds of villagers, spreading terror everywhere and turning the heads of the people. Lately a foolish person at Delhi publicly proclaimed himself to be the king of that place : on medical examination he was found to be insane. Similarly, three Sikhs (in that town) called upon (certain) Musalmans to adopt their Guru Nanak's religion on pain of death. The Kotwal arrested the Sikhs, and reported the matter to the (District) Magistrate, and they were required to find security in a sum of

Rs. 3 each to keep the peace. There exists also much sensation among the residents at Rangoon in connection with these predictions. The writer called these predictions absurd before; and he is now supported by the *Nizam-ul-Mulk* which says that according to astrology the coming conjunction of the heavenly bodies will not prove calamitous. Newspapers should make a point of giving special prominence to contradictions they may receive about the evil predictions made regarding the above conjunction. Those mischievous and incredible predictions are nothing more than idle pratings of a *chandu* den, and the people should keep their minds at rest in regard to them.

POLICE PAPER, 18th Srptember 1899.

Alleged neglect of sanitation in the district of Farukhabad.

27. The *Police Paper* (Raipur, Farukhabad district), of the 18th September, states that fevers and the breaking out of pimples on the body are extensively rampant in the district of Farukhabad in these days. This is probably due to the most disgraceful insanitary condition of the villages. Heaps of rubbish lie festering and causing nausea to passers-by in the town of Raipur, which may lead to the outbreak of some dangerous disease. The local authorities should attend to necessary sanitary measures in the district.

ALLAHABAD:
3rd October 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 40 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 4th October 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Árya Bandhu	Meerut ...	Dr. Ram Chandra...	For September ...	3rd October ...	400 copies.
2	Árya Samáchár... ...	Ditto ...	Murári Lal ...	For June, July & August.	30th September ...	325 „
3	Hamdard-i-Qaum Vaishya ...	Ditto ...	Raghubir Singh ...	For September ...	4th October ...	500 „
	Twice a month.					
4	Akhbár-i-Imámia ...	Lucknow ...	Mír Abid Ali ...	20th September ...	1st October ...	325 copies.
5	Akhbár-i-Jáfari ...	Jaunpur ...	Shekh Sher Ali ...	25th „ ...	4th „ ...	...
6	Sharárah	Moradabad ...	M. Fazl Muhammad	7th „ ...	29th September ...	72 copies.
	Thrice a month.					
7	Káyasth Conference Gazette	Lucknow ...	Dwárká Prásád ...	30th September ...	2nd October ...	700 copies.
	Weekly.					
8	Agra Akhbár	Agra ...	Abdul Rahím ...	28th September ...	2nd October ...	160 copies.
9	Al Bashír	Etáwah ...	Muhammad Bashír	25th „ ...	1st „ ...	325 „
10	Anís-i-Hind	Meerut ...	Banársi Dás ...	20th & 27th September.	4th „ ...	700 „
11	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	30th September ...	„ „ ...	500 „
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	1st October ...	3rd „ ...	467 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	2nd „ ...	4th „ ...	245 „
14	Hindustáni	Lucknow ...	Gangá Prasád Varmá	27th September ...	29th September ...	600 „
15	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	24th „ ...	„ „ ...	50 „
16	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	28th „ ...	30th „ ...	300 „
17	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	24th „ ...	29th „ ...	500 „
18	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	28th „ ...	2nd October ...	350 „
19	Naiyar-i-Azam	Moradabad ...	Ibn Ali ...	26th „ ...	28th September ...	300 „
20	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	30th „ ...	4th October ...	300 „
21	Nizám-ul-Mulk	Moradabad ...	Munshi Fahím-ud-din.	„ „ ...	2nd „ ...	300 „
22	Police News	Meerut ...	Maulvi Abul Hasan	24th „ ...	28th September ...	400 „
23	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	25th „ ...	30th „ ...	166 „
24	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	16th & 24th September.	4th October ...	325 „
25	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	24th September & 1st October.	29th September & 4th October.	200 „
26	Tafríh	Lucknow ...	Rámji Dás Bhárgava	28th September ...	4th October ...	...
27	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	27th „ ...	1st „ ...	400 „
	Twice a week.					
28	Riáz-ul-Akhbár ...	Gorakhpur ...	Háfiz Nizám Ahmad	24th & 28th September.	28th September & 2nd October.	400 copies.
	Daily.					
29	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava	27th, 28th, 29th & 30th September & 2nd & 3rd October.	28th, 29th & 30th September & 1st, 3rd & 4th October.	526 copies.
	HINDI.					
	Monthly.					
30	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	For September ...	3rd October ...	125 copies.
31	Rasik Mitra	Cawnpore ...	Manohar Lál Misra	„ „ ...	28th September ...	500 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a month.					
32	Jain Gazette	Muttra ...	Munná Lál ...	16th September ...	29th September ...	700 copies.
	Weekly.					
33	Almora Akhbár ...	Almora ...	Munshí Sadánand Sanwál.	30th September ...	2nd October ...	210 copies.
34	Arya Mitra	Moradabad ...	Bhawání Singh ...	24th September and 1st October.	28th September & 4th October.	280 „
35	Bhárat Jíwan	Benares ...	Rám Krishna ...	25th September ...	29th September ...	1,500 „
36	Prayág Samáchár ...	Allahabad ...	Ram Gopál ...	28th „ ...	4th October ...	800 „
37	Vidyá Vinod	Lucknow ...	K. B. Varmá ...	18th & 25th September.	29th September & 4th October.	...
	Daily.					
38	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	26th, 27th, 28th, 29th & 30th September & 1st October.	28th & 30th September & 1st, 2nd & 4th October.	214 copies.
	BENGALI.					
	Monthly.					
39	Shri Gaureshwar Vaishnava...	Brindaban (Muthra).	Lalit Mohan Goswami.	For September ...	2nd October ...	...

I.—Political and Foreign.

Shahna-i-Hind, 1st October 1899.

Turkey and European Powers.

1. The *Shahna-i-Hind* (Meerut), of the 1st October, says that might is right. It opens the eyes of malicious foes, and hides all defects. Before the late Greco-Turkish war the whole European press styled Turkey "The Sick Man", bankrupt, tyrannical and what not; but no sooner she showed how powerfully she could wield the sword than she ceased to be considered the weakest Power (in Europe), until she is to-day regarded not inferior to any. European atheists must now assuredly admit that the affairs of the world are in the hands of some Almighty Being who has created both the ant and the elephant by His same (unequalled) skill. Even the leading English papers, which boast of their truthfulness and civilization, refrain from giving a true review of the present improved state of things in Turkey, but some of them involuntarily refer to her rapid progress. As, for instance, the *Chronicle* lately observed that Turkey was running post-haste in the field of progress in these days, and would soon recover her lost provinces. Though this observation may have been intended to stir up the European Powers, it clearly showed the increasing greatness and strength of Turkey. She is openly making advancement, and her attitude shows that she will sooner or later exert herself to recover her former rights (position). The present policy of Turkey to make herself, as it were, a charming sweetheart, and the great European Powers her rival suitors is highly creditable to her. The Sultan has recently shown that a Power who is on friendly terms with her soon becomes immensely rich. His Majesty has, for instance, made Germany overflow with riches, by giving her commercial contracts in his empire and permission for free export and import. Lately a member of Parliament expressed regret that England had been a great loser by breaking with Turkey. Millions of money that used to be earned annually by Englishmen in that country by trade, now go to Germany. Russia repeatedly tried to (pecuniarily) benefit herself from Turkey, by sheer dint of pressure; but the Sultan has shown her that he would not be brow-beaten by anybody. France now has taken the hint, and making advances to her, conferred her distinctions on certain Turkish officers. It was also lately announced by Reuter that Lord Salisbury gave a most cordial private interview to the Turkish Ambassador (in London). This gives rise to the hope that the former friendly relations may yet be re-established between England and Turkey. In short, Sultan Abdul Hamid Khan does not at the present time seek to induce the European Powers to gain his goodwill by display of military strength but by exciting their greed for gold (to be acquired by Turkish trade).

Devanagri Gazette, 25th September 1899.

Captain Dreyfus's case.

2. The *Devanágari Gazette* (Meerut), of the 25th September, in an article headed "An act of gross injustice and tyranny," gives a brief history of the Dreyfus case, and observes that the decision of the court has created deep indignation throughout Europe. The Emperor of Germany is highly incensed, and there is a general desire to boycott the approaching Paris exhibition. Captain Dreyfus, though only thirty-one years of age, looks as old as sixty. It is to be hoped that he will be released, otherwise there is reason to fear that a terrible war will break out between Germany and France.

Shahna-i-Hind, 1st October 1899.

Question of the restoration of the Berars.

3. The *Shahna-i-Hind* (Meerut) of the 1st October, referring to the question of the restoration of the Berars, says that the flatterers (of the Nizam) may say what they like, but that a dominion once brought under the grip of the British Lion is difficult of release, especially a province like the Berars, which British administration has rendered so prosperous and happy. The revenue of the Berars has become tenfold, and education and civilization have made great strides there. The people have grown attached to the British system of administration and learnt the value of liberty and of the privilege of memorialzing the authorities on important questions; and it is not at all likely that they will consent to be placed under the rule of a native prince. The Nizam's Government has fallen into special disrepute since it has allowed its police to practise oppression on the Shias

in Hyderabad, and, wresting their mosque, has made it over to the Hanafi Sunnis. It is not only in the Berars, but in the whole of India, that people have consequently come to regard the Hyderabad Government as a bigoted administration and hardly fit for men of different creeds to live under. Hence let the Nizam first wipe off the stain of religious prejudice from his Government, and raise its character to that of the British Government before he should desire the restoration of the Berars, the people of which will assuredly protest against the measure under the existing state of things.

ROHILKHAND GAZETTE, 16th September 1899.

Nawab of Rampur.

4. The *Rohilkhand Gazette* (Bareilly), of the 16th September, received on the 4th October, says that the Rampur correspondent of a contemporary has supplied the following particulars regarding the buxom Nawab of that State and his sensual pleasures or orgies :—The Administration Report for 1898, which has lately been published, contains necessary particulars regarding the Darbar and the State. A Begam who lived in the fort at Rampur, and was privy to all the State secrets, went to Bareilly and took up her abode there under the shadow or protection of the Commissioner. His Highness the Nawab has since paid two visits to Bareilly in rapid succession. His Excellency Nawab Muhammad Ishaq Khan, the Prime Minister's term of office expires a few months hence. His Highness Nawab Hámíd Ali Khan bids fair to acquire widespread reputation for voluptuousness. The *Nizám-ul-Mulk*, published at Moradabad, gave an interesting account of the Shrawani fair held at Rampur (*vide* paragraph 5, page 426 of the Selections from Vernacular Newspapers for the week ending the 16th August, 1899). The *Agra Akhbár* made some pertinent comments in this connection, and referred to a report, a pamphlet, and a novel which are shortly to be published (*vide* paragraph 10, page 501 of the Selections from the Vernacular Newspapers for the week ending the 20th September 1899). There has been a large increase in criminal offences this year. His Highness has demolished old palaces built by his forefathers and hundreds of shops in two streets in the heart of the city, and ordered new buildings to be constructed of English architecture. His orders are being promptly carried out. The demolition of the old buildings is generally viewed with deep regret by the people. The Nawab, accompanied by his begams and dancing girls, has shifted to the Khusru Bagh which is surrounded by pools of dirty water and clumps of bamboos, but lighted by electricty! This is a good instance of the Persian proverb as to eating rice with *Olibanum*. The air both inside and outside Rampur is thick with strange rumours regarding the State, of which the less said the better. No wonder if a disclosure of the state of affairs should lead to interesting results. The *Rohilkhand Gazette* observes that the Nawab should mend his ways ere long. If, with all its patience and forbearance, the Government of India takes notice of his improper acts, His Highness will get into trouble. When any native Chiefs grossly misbehave themselves and indulge in sensual pleasures in utter disregard of the troubles of their subjects, the Government is obliged to interfere ; and then an outcry is raised against it throughout the country, accusing it of high-handedness, although Government is in no way to blame.

JAMI-UL-ULUM, 28th September 1899.

Alleged poisoning of the late Nawab of Bahawalpur.

5. The *Jámi-ul-Ulúm* (Moradabad), of the 28th September, publishes a notice dated Adam-wa-Áhun (*sic*), Multan district, 21st idem, sent, under his signature, by Saiyad Mubarak Shah, late Darogha of the Kitchen of the late Nawab of Bahawalpur. In this notice the writer positively asserts that ungrateful nobles and ministers of the State have brought about the death of the late Nawab by deliberately administering poison to him. He possesses full and positive proofs in support of his statement, and will have the crime proved to the hilt (in court). He has given intimation to the Panjáb Government, the Government of India, and the British Parliament, and is ready to substantiate his charge, notwithstanding that ungrateful, influential men are in power in Bahawalpur at present. The editor does not know the writer, and so he can neither vouch for his veracity nor do otherwise. He may be mad, or have been unjustly dismissed from service, and be therefore making a false accusation, or be a perfectly genuine and reliable person.

II.—General Administration.

Jámi-ul-Ulúm, 28th September 1899.

Contrast between the lives led by the natives of India and Englishmen.

6. The *Jámi-ul-Ulúm* (Moradabad), of the 28th September, quoting from Dr. Fairbairn's description of the physiognomy of (the late) Swami Bhaskaranand (of Benares), as to the great resemblance of his face to that of the late Cardinal Manning, the expression of human kindliness in his eyes, &c., observes that the features of a man's face, especially his eyes, are an index to his character indeed. If you look at the eyes of an Englishman, you can at once pronounce them as belonging to a *hekar* (stout and gruff man). At the very sight of him you can swear that his eyes are those of rulers of mankind. In India, nay throughout the whole world, there is only one race that resembles Englishmen in their imperious deportment, and that is the Gurkha. You will find the set purpose (determination) of a bull-dog engraved on the face of a Gurkha in the same way as you will perceive it in that of a British soldier. The editor remembers to have seen, in his childhood, a British soldier who, perhaps a deserter, was roaming about the streets of a town. Not only native residents fled from him with fear, but even the police and the (District) Magistrate avoided him. It appeared from his face that he was altogether an undaunted and fearless man. However, the natives of India have a secret admiration for the Englishman's gruffness (or sternness), and the latter seem to like the eyes of the former expressive of philanthrophy and human sympathy: though outwardly the latter looks down upon the unmanliness (or cowardice) of the former, and these disapprove of the latter's gruffness. Englishmen contend that the natives have nothing of manhood, strong will, power, strength, ambition, &c., in them, and hence they must always remain subservient to them, to which the natives rejoin, that they prefer their unmanliness to theEnglishman's manliness, for their unmanliness enables them to be such creatures as God intended men to be. An Englishman is exceedingly fond of power and authority, and tries his best to acquire them. It is this love of power that has taken him to every corner of the world, and caused his bones to whiten remote regions, enabling him thereby to hold to-day the largest empire on the face of the earth. But British soldiers who fight for the aggrandizement of their empire, or English statesmen whose will is law and who can send a shudder through a man's body by their presence, do not lead a happy, comfortable life. A correspondent of a Bombay newspaper says that he no longer sees Lord Sandhurst cheerful as he found him some time before, the responsibilities of his office having made his condition pitiable. On the other hand, a native who has a quarter of a seer of "rice" to eat, a loving wife and obedient offspring and a peaceful life, does not pray God to save him from trials (temptations ?), for he is not exposed to them at all. If he has no "slaves" (*sic*) to rule over, and no money to provide comforts for himself, he is not, at the same time, troubled by all those difficulties, cares and anxieties by which a monied man in power is surrounded. The surroundings of a conquering race stir up its lower nature, selfishness, prejudices, etc., while those of a native teach him meekness, patience and resignation. If a native assaults an Englishman, every one of the latter's race will be up for retribution. Englishmen euphemistically call it their sense of self-defence, that prompts them to action, but it is really their sense of pride that sets them to act in this way. Pride is, however, not a quality that should be cultivated. On the other hand, if a native is assaulted by an Englishman, he does not lose his head over the affair in the manner in which an Englishman would, in the opposite case do, because natives have not the pride of being a conquering race. All the nations of the world condemn the unmanliness of the natives of India, and they are truly very cowardly. But they lead a peaceful life by their hearths, loving their children, serving their parents and worshipping their God, without any distraction; while European nations, who, lost over head and ears in quest of new comforts, pleasures, &c., pass most restless lives. But whatever a person does is for no other purpose but to secure his ease and comfort, which is denied to Europeans in spite of their great exertions and achievements. "O World! Hankerings after thee do not allow the wisest men peace for a moment. It is a pity indeed!"

7. The *Arya Samáchár* (Meerut), in its joint issue for the months of June and July, publishes an Urdu poem by one Kashi Nath, in which he, referring to the past greatness and civilization of India, and to the reforms in religion by which the late Swami Dayanand sought to raise the degenerate natives of the present day, bitterly mourns that this country, which was once the home of skilful men, is now unfortunately a ruined land. The natives have also had their religion assailed by foreigners (*sic*). "We" are unfortunate and unlucky to-day and "our" words jar on others' ears. "We" are called to-day "savage" and "black" and are treated contemptuously. "Our" Sanskrit language is no longer in vogue, English finding favour everywhere. "O Heaven! is there no end to oppressions practised on us. We are greatly distressed and miserable."

ARYA SAMÁCHÁR, June and July 1899.

Present condition of India.

8. The *Almora Akhbár*, of the 30th September, referring to the Rangoon outrage case, observes that when His Excellency the Viceroy interested himself in the case it was expected that the culprits would not escape scot-free. But the public has been disappointed. Even Johnson, who confessed his guilt, has been let off; and the Judge has thus assuredly out-Heroded Herod. Englishmen, guilty of outraging women and laying violent hands on niggers, have invariably been acquitted; and the Rangoon outrage case has been no exception to the rule. The special feature of this case is that the efforts made by His Excellency the Viceroy himself to bring the offenders to justice have ended in nothing. The fact is that when there is a secret understanding among Judicial officials and other officers not to punish white men in mixed cases, even the head of the Government of India cannot easily influence their minds. There is no hope for an impartial administration of justice in mixed cases until the Judges come to look upon Englishmen and natives impartially. The question is whether such a strong race-feeling exists only under British rule, or whether it also prevailed under the native régime. If it existed in the time of native supremacy, "we" need not blame Englishmen, for "we" are only expiating for the sins of "our" forefathers. If this was not the case, natives should yield to the inevitable with the best grace and console themselves with the thought that they are mortal, and that the Judges will have to suffer for their faults sooner or later. When a native is killed by an Englishman his friends need not give unnecessary trouble to the courts by agitating for a trial. They may rest assured that, if justice is not done them by kings on earth, they will obtain it from the King of kings in the life to come.

ALMORA AKHBÁR, 30th September 1899.

Rangoon outrage case.

9. A correspondent of the *Anis-i-Hind* (Meerut), of the 27th September, referring to the threatened famine, says that Government is still busy making inquiries into agricultural prospects through pargana officials, who are generally prone to send in glowing reports, and has not yet taken practical steps to check the rise that has taken place in the prices of food-grains by leaps and bounds. The supply of food-grains is not scanty in the country, and may suffice not for one, but even for two years' consumption. But grain-dealers wish for scarcity every two or three years: and Government would not press them to be reasonable in raising the prices! The writer also asks zamíndárs to deal leniently with their tenants in a year like the present one, as Government does with themselves.

ANIS-I-HIND, 27th September 1899.

Threatened famine.

10. The *Bhárat Jiwan* (Benares), of the 25th September, says that the terrible famine of 1896 was followed by an abundant and timely rainfall and a consequent good harvest in almost every part of this country. The sufferings of the people thus mostly came to an end, though Government still found it necessary to maintain relief works in some localities. The Financial Minister was jubilant over the bumper harvests reaped in 1898, the recovery of the arrears of land revenue for the preceding year in full, and the public coffers overflowing with bright silver coins. He cut short the help the charitable people in England desired to afford to the poorer classes in this country, and cheerfully brought out his prosperity Budget, little knowing that the castles he had built in the air would fall to the ground ere long. The inhabitants of the Western Presidency, who dreamt of

BHARAT JIWAN, 25th September 1899.

Famine and plague.

plenty and joy, have a rude awakening by the dire spectre of famine. Lord Curzon has lately devised a new frontier policy with a view to curtail the heavy frontier expenditure and afford the tax-payer some relief. But man proposes, God disposes. Before His Lordship has had time to inaugurate his policy, the Transvaal imbroglio has come to a head; and if hostilities break out, there is no knowing when they will end and what expenditure they will involve. News received from Rájputána, which is already in the firm grip of famine, is of a most painful nature, which is enough to make one's flesh creep. Human beings, beasts and birds are equally suffering from thirst as well as starvation. People are flying away from their homes as fast as their legs can carry them. Mothers abandon their children or part with them for a handful of grain or a pot of water! The flash gentry, too, are abroad. The Bombay Presidency is also suffering from famine, there being acute distress in Ahmadabad, where grain riots are the order of the day in consequence. Baroda is threatened, and there is already very severe suffering in Kathiawar, which has led people to emigrate in large numbers. The population of Bombay fell from eight lakhs to about four lakhs owing to plague; but the famine-stricken immigrants have raised it to ten lakhs. There are in Bombay, at the present day, no less than four or five lakhs of poor, homeless persons who aimlessly wander about in search of alms like so many street Arabs. The advent of the cold weather will, it is feared, increase the virulence of the plague. The sufferings of the people from two terrible visitations like famine and plague may easily be imagined. Owing to the ravages of plague, Poona, which was a most lovely place, looks more like a cremation ground than a town, the death-rate being 175 or 200 a day. During the last three years Government has spared no expense and left no stone unturned with a view to checking the ravages of plague; but that mighty demon appears to have little respect for Hygeia, and continues to stalk as boldly as ever in spite of all the sanitary rules enforced by Government in accordance with the dictates of Western science. The people therefore desire that Government need no more bother itself about plague, which they consider to be a scourge from heaven, and leave them to their fate. The Bombay Government should, however, provide relief for famine-stricken persons in the affected areas, and prevent them from spreading all over the country.

HINDUSTÁN, 26th September 1899.

Outbreak of plague in Saran, Behar.

11. *Hindustán* (Kálákankar) of the 26th September, regrets to notice that plague, which has already played havoc in this country, does not show signs of abatement. It is said to have again broken out in Saran in Behar. If this is the case, the local authorities should endeavour to stamp out the disease, otherwise the next Harihar fair, which will be held at Sonepur in the same district, will greatly suffer. During the late outbreak the Commissioner of Patna regularly published reports as to the number of plague cases. It is to be hoped that he will do this again for the information of the public.

VIDYA VINOD, 25th September 1899.

Alleged suicide of Dr. Umesh Chandra Sen at the Chausa plague camp.

12. The *Vidyá Vinod* (Lucknow), of the 25th September, referring to the case of Dr. Umesh Chandra Sen, who was detained at the Chausa plague camp, on his way from Dacca to Benares, and who, according to the letter addressed by the medical officer in charge of the plague camp, to his brother at Benares, committed suicide on the morning of the 29th August, and was burnt the same day, observes that it is difficult to understand why the medical officer had his body burnt at once, and why he did not send for the brother of the deceased by telegraph and await his arrival. The brother of the deceased has made complaints to the Lieutenant-Governors of the United Provinces and Bengal. It is to be hoped that a thorough inquiry will be made with a view to preventing the rise of any doubts in the public mind.

OUDH AKHBAR, 30th September 1899.

Famine relief works in Rájputána.

13. The *Oudh Akhbár* (Lucknow), of the 30th September, referring to relief works started in Rájputána to combat famine there, observes that these works should be in proportion to the intensity of the distress, and of such nature as will increase (permanently) the means of irrigation. *Takavi* advances should also be made, poorhouses started, and monthly rations given to such respectable classes whose members will not do manual work.

14. *Hindustán* (Kálákankar), of the 27th September, says that the *Civil and Military Gazette*, in its leader in the issue of the 15th idem, states that, according to some persons, the poverty or indebtedness of landholders is due, not to a heavy, but a light assessment of land revenue, inasmuch as the large profits they obtain, encourage extravagance and induce money-lenders to make advances to them. Men who consider the Government demand to be light, and the landholders to enjoy large profits, are enemies both to Government and landholders. They are enemies to Government, because they try to deceive it by their misrepresentations regarding a class of people who are most loyal and contribute largely to the Government coffers. They are enemies to landholders, inasmuch as they falsely accuse them of extravagance. The gentlemen who think that land is lightly assessed would do well to study the opinions of some able English Civilians and native politicians, who contend that in no other country are landholders so heavily taxed. The *Hindu*, of the 7th September, refers to a Civilian who, seventy years ago, in the time of the East India Company, urged that the land revenue assessment should be reduced as far as possible, his idea being that the Government demand should not exceed 20 per cent. of the produce, on the ground that landholders cannot do without borrowing when there is a single failure of crops. Two other Civilians have strongly condemned heavy assessments. If the Government demand was considered unduly heavy even in the time of the old John Company, no sensible and unprejudiced person will speak of land being lightly assessed at the present day when the Government demand amounts to 50 per cent. of the produce.

Land revenue assessments.

HINDUSTÁN, 27th September 1899.

15. The *Prayág Samáchár* (Allahabad), of the 28th September referring to the case in which an Englishman at Raniganj, who kicked his khansama, breaking his tooth and was fined Rs. 60 by the Magistrate, observes that the Hon'ble Babu Surendra Nath Banarji drew the attention of the Bengal Government, at the late meeting of the Bengal Legislative Council, to the inadequate punishment inflicted. But the Hon'ble Mr. Bolton replied that the Government did not consider it expedient to interfere! Cases of assault by Europeans on natives are increasiug every day owing to the leniency with which the assailants are dealt with by courts.

Raniganj assault case.

PRAYAG SAMACHAR, 28th September 1899.

16. The *Vidyá Vinod* (Lucknow), of the 25th September, states that lately a native beggar was run over and killed at Allahabad by a carriage driven by two English ladies. When a policeman went up to the ladies, they told him that their syce, and not they, was responsible for the accident, inasmuch as he did not warn the deceased. The policeman desired to take them to the police-station, but they simply gave him their names, and drove home. Had they been natives, the policeman would not have let them off so readily.

A native run over and killed by a carriage driven by two English ladies at Allahabad.

VIDYA VINOD, 25th September 1899.

17. The same paper, of the 18th September, says that when British soldiers lay violent hands on natives, they plead intoxication in their defence. The plea is accepted and they are invariably acquitted. Lately four British soldiers stole a cash-box from a shop at Calcutta, and when placed before the Magistrate, declared that they were drunk at the time; but he did not let them off and sentenced them to six months' rigorous imprisonmenteach. It is to be hoped that Lord Curzon, who has interested himself in the Rangoon outrage case, will take steps to check the evil.

Misbehaviour of British soldiers.

SAME PAPER,

18. The *Almora Akhbár*, of the 30th September, says that police tyranny and oppression have ceased to be a sealed book to Government. The authorities are now fully alive to the defects of the force and desire to remedy them. The people are impatiently awaiting the cleansing of this Augean stable, but there is no knowing when the measure will be a *fait accompli*. In the meantime the authorities will confer a great boon on the public if they put down a crying evil with a strong hand. The torture of persons in police custody calls for immediate redress. It is true that hardened criminals do not, as a rule, confess their guilt until they are subjected to some ill-treatment. But the police also ill-treat persons from ulterior motives.

Police torture.

ALMORA AKHBAR, 30th September 189.

When crime increases in a place and the real offenders are not to be traced, the police arrest some persons guilty or innocent, and extort confessions of guilt from them by torture. Secondly, the police ill-treat well-to-do persons who happen to fall into their hands with a view to levying blackmail. They deal kicks and blows to, and flog their victims. In the cold weather prisoners are stripped naked in the dead of night and made to stand in the open air; chattis of cold water are poured over them; they are caused to be stung by scorpions, and so forth. When they are tortured in this manner, they are obliged to conciliate the police in the best way they can. These practices on the part of the police not only involve cruelty, but also interfere with the administration of justice, inasmuch as the accused, when placed before Magistrates, readily withdraw their statements made before the police, on the ground that they were extorted from them by the police, and thus the police investigation is discredited. In order to check the evil, general permission should be accorded to persons tortured by the police, to present themselves at once before medicial officials, European or Native, for examination. If it be considered necessary to extort further information from a refractory offender who has made a partial confession, the police should flog him in public and not in the inmost recesses of a police-station. Public flogging would deter other persons from committing offences. Moreover, respectable persons should refrain from committing any offences, avoid evil company, and thus give a wide berth to the police.

DEVANAGRI GAZETTE, 25th September 1899

19. The *Devanágari Gazette* (Meerut), of the 25th September, is glad to say that the District Magistate of Meerut has directed his office to issue notices and summonses both in Urdu and Hindi in accordance with the standing orders of the Board of Revenue, these orders having so far been disregarded. The Devanagari Pracharini Sabba of Meerut is very thankful to the District Magistrate for the promulgation of these instructions, and asks persons, who may receive notices or summonses written only in Urdu, to send them to the Sabba so that it may forward them to the District Magistrate.

Instructions given by the District Magistrate of Meerut to his office to issue notices and summonses both in Urdu and Hindi.

THE SAME.

20. The same paper gives a recent instance of the ambiguity of the Urdu character. A person filed a petition before Babu Kedar Nath, Deputy Collector at Meerut, complaining that his partner, *Musammat Durgia bint Ram Sukh Das* (Musammat Durgia, daughter of Ram Sukh Das) had realized rent from his cultivators also, while he had been forced to pay the *whole* of the revenue instalment. The Deputy Collector's muharrir mistook the word *bint* (daughter) for the word *Net*, and thus issued summonses against three persons, *viz.*, Musammat Durgia, Net Ram and Sukh Das! The chaprasi served the summons on Musammat Durgia, wife of Pandit Durga Datta, Amin, resident of muhalla Jattiwara in the city of Meerut, and asked her who Net Ram and Sukh Das, the other defendants, were. She replied that she did not know them. But the chaprasi would not believe her, and an altercation ensued. She sent for her neighbour, Kalian Singh, a teacher in the Devanagari Pathshala, who examined the copy of the plaint (the chaprasi had with him) and found out the mistake. The chaprasi brought the matter to the notice of the Deputy Collector, who took the muharrir to task. But the muharrir of course laid the blame at the door of the Urdu character. Such is the ambiguity of that character.

A recent instance of the ambiguity of the Urdu character.

RASIK MITRA, 25th September 1899

21. The *Rasik Mitra* (Cawnpore), of the 25th September, refers to the case of one Mary Ansel, who had her sister's life insured for about Rs. 400 and then poisoned her with a view to obtaining that amount. She was sentenced to death. A large number of members of Parliament presented a memorial to the Home Secretary praying for mercy on her behalf, on the ground that she was insane. But the memorial was rejected, as her alleged insanity was not supported by medical evidence, and she was hanged. Since then a movement has been set on foot for the abolition of capital punishment, although few persons are hanged, the sentence being generally commuted by Her Majesty. But in India commutations are few and far between, and therefore the abolition of capital punishment is most desirable.

Agitation for the abolition of capital punishment in England.

Maulvi Hidayat Rasul at Bareilly.

22. The *Rohilkhand Gazette* (Bareilly), of the 16th September, received on the 4th October, says that Maulvi Hidayat Rasul, *wáiz* or preacher, who has more than once been convicted of (*lit.* has received certificates for) preaching sedition against Government, has lately been vehemently preaching at Bareilly. His speeches are as enthusiastic and impressive as formerly. He does not spare even a sacred association like the Nadwat-ul-Ulama, and freely sneers at its supporters. He should not do anything of the sort in Rohilkhand, especially at Bareilly, where all classes of Muhammadans have great sympathy with that movement, inasmuch as his denunciation of it is calculated to create excitement among them.

ROHILKHAND GAZETTE, 16th September 1899.

A suggestion to pass an Act prohibiting the location of chandu dens and stalls for smoking ganja and charas within towns.

23. A correspondent of the *Anis-i-Hind* (Meerut), of the 27th September, praising Government for the steps it has taken to put down obscene publications and also songs sung in public streets, urges that chandu dens and stalls where ganja and charas are indulged in, are hot-beds of immorality, lewdness and corruption, where all classes of rogues, thieves, and spoiled offsprings of well-to-do persons meet. As these stalls are generally located in public streets they have the most contaminating effect on the public. A law should be passed prohibiting the location of such stalls and dens in public streets, allowing only one or two of them outside a town. A heavier tax may also be levied from the lessees of such dens and stalls, with a view to discouraging the use of these deleterious drugs.

ANIS-I-HIND, 27th September 1899.

Need for cattle-troughs at Meerut.

24. The *Anis-i-Hind* (Meerut), of the 27th September, says that, owing to the continued dryness of the weather, cattle that are taken out of the town of Meerut to graze find no water to drink for miles, and return home thirsty. Cattle-troughs should therefore be constructed at Meerut and water supplied them by water-pipes, as has been done at Delhi, Agra, and other towns.

THE SAME.

Al Bashir on indecent articles appearing in Urdu newspapers edited by Muhammadans.

25. *Al Bashir* (Etáwah), of the 25th September, reproducing long passages from the *Shahna-i-Hind* (Meerut), and the *Mukhbir-i-Deccan*, in which they abuse each other in very objectionable and indecent language regarding the disputes between the Shias and Sunnis in connection with the *Jáfari* mosque at Hyderabad (Deccan), observes that it is due to this bad habit and want of good manners on the part of editors of Urdu papers, that educated men or civilized societies hesitate to patronize them. If by Urdu elocution and rhetoric is meant what is contained in the passages quoted above, then *Al Bashir* will be the first to recommend that the use of the Urdu language be discontinued in courts and the Hindi language substituted in its place: and if liberty of the press implies the free use of abusive language in public prints, it had also better be taken away. So long as such papers as the *Shahna-i-Hind* and the *Mukhbir-i-Deccan* are circulated among Muhammadans, no national reform or improvement is possible among them. Urdu newspapers are discredited and enjoy an evil reputation because they contain indecent articles, and it is a matter of great regret to *Al Bashir* that such articles should generally be found in papers conducted by Musalmans. That is the very reason why Urdu newspapers edited by Muhammadans have a much smaller circulation than those in the hands of Hindus, while Hindi newspapers as a rule find a much larger number of readers than Urdu ones.

AL BASHIR, 25th September 1899.

III.—LEGISLATION.

North-Western Provinces Rent Act Amendment Bill.

26. The *Prayág Samáchár* (Allahabad), of the 28th September, says that the Rajas of Mursan and Awa attended the meeting held by landholders to protest against the N.-W. P. Rent Act Amendment Bill, which is hanging over their heads like the sword of Democles. Supposing for argument's sake that landholders oppress cultivators, the latter have never appealed to Government for redress. Secondly, the Bill, if passed in its present shape, will set both classes by the ears. In condemnation of the new measure, "H. C. O." goes the length of alleging, in the columns of the *Pioneer*, that it will create discontent among landholders whose conduct has always been characterised by loyalty.

PRAYAG SAMACHAR, 28th September 1899.

VIDYA VINOD, 18th September 1899.

27. The *Vidyá Vinod* (Lucknow), of the 18th September, referring to the Court of Wards Bill, observes that the Court of Wards has so far been most beneficial to Talukdars, but that the public does not fully approve of the Bill, and considers some modifications necessary. Too large powers are given to officials, and it is expedient to limit them. The circumstances under which proprietors are to be considered disqualified to manage should be defined more clearly. Provisions as to claims against a ward, not notified to the Collector within six months, shall be barred by limitation, are open to objection, inasmuch as they will prevent money-lenders from making advances to landholders. The prohibition to adopt without the consent of the Court of Wards is an unnecessary interference with the liberty and religion of landowners. There are also some other provisions which conflict with those of Act I of 1869. It is to be hoped that Government will pay due regard to the sentiments and feelings of the Talukdars, who are well known for their loyalty and devotion to it.

Court of Wards Bill.

HINDUSTANI, 27th September 1899.

28. The *Hindustáni* (Lucknow), of the 27th September, in continuation of its previous comments on the North-Western Provinces and Oudh Municipalities Acts Amendment Bill, observes that the more carefully the provisions of the Bill are examined the clearer it becomes that Government should not hurriedly pass this measure. By amending the existing Municipal Acts, Government seeks to improve the sanitary condition of towns and provide for proper expenditure of municipal funds. To achieve these objects, the measure enacted should be such as will command general approval, and not lead the people to think that it is intended to destroy their liberty, and give municipalities greater opportunities to interfere in their (domestic) affairs. The most serious indictment made against the British Government in general is that it permits interference even in petty affairs, which if left alone, will not cause any administrative defect (nuisance). The Bill in question increases occasions for such improper (unnecessary) interference. In section 102 it would be better to empower the member in charge to inquire into the complaint of a householder against a scavanger, warning him for the first offence and reporting him to the Board for subsequent offences. This will prevent the necessity of the householder appearing before the (District) Magistrate against a scavanger, as provided in the section, which householders will not like to do, preferring to suffer from the neglect of scavangers silently. If the section is not altered as suggested, a householder may at least be empowered to complain either personally or through an agent. Section 105 will prove an engine of great oppression in the hands of young executive officials at the outbreak of plague or any other epidemic, and should therefore be removed altogether. In section 112, the closing of a burning-ground or burial place should not depend on the recommendation of a Civil Surgeon. In smaller municipalities a Civil Surgeon will not be (readily) available. The words newly added by the Select Committee had therefore better be omitted; and a proviso added that before a burning-ground or burial-place is closed another place shall be assigned close to the town. Section 113 should be altered to the effect that a Municipal Board has power to specify routes by which corpses may not be taken. In section 115 a clause should be added that meat stalls may be opened, only by taking out licenses from the Municipal Board for a year or a season. In section 123 it should be made clear that only such dogs wearing a collar will not be destroyed that are really the genuine property of some person, and not such as have been supplied with a collar by anybody out of sheer mercy to protect them from destruction. People who are fond of dogs should keep them chained up and not allow them to stray in the streets. Section 124 places a very heavy responsibility on medical practitioners and the general residents of a town, to inform an appointed officer of the existence of a plague or cholera case in a house. The mohalladar (sweeper) of a mohalla has hitherto performed this duty, and he should be required to continue to do this. Temples and mosques should be exempted from the operation of section 126, so that no inconvenience may be felt in those places in the performance of religious rites when pipe water is not available. Section 124 (128) should apply to the erection of only such houses as abut on a street; its clause (*g*) should be made applicable only to such places where the Lodging House Act is in force; and similarly

The North-Western Provinces and Oudh Municipalities Acts Amendment Bill.

clause (*h*) be so worded that it may not interfere with ordinary places of amusement or recreation, flour-mills or bakeries. Section 132 (131) provides simply for the publication of new rules made by a Board, and does not require the calling for public opinion on them before they are enforced. The latter practice has hitherto been in vogue and should be adhered to. In section 134 the words, "provided they are not situated in the zanana," should be added after the word "privies." The service of 24 hours' notice should also be made necessary before inspection is made of any house without any qualification to that part of it where cattle or horses are located, these animals being accommodated in the interior parts, in the case of small houses. In section 137 a proviso should be added requiring the officer, who is appointed to inspect such places where articles of food are kept and sold, to be recruited from a class whose entrance will not be considered contamination. Section 174 should not apply to performance of religious rites, cermonies, &c. Sections 175 and 176 being intended to improve the morals of the public, should come into force at once in all municipalities. By section 187 a member who is found to have connived at or abetted unlawful means used in his election should be debarred from membership not for ever, but for a fixed time only.

IV.—Post Office.

29. The *Naiyar-i-Azam* (Moradabad), of the 26th September, says that there is a general complaint that a (clerk) in the Moradabad city post office does not treat persons with due courtesy. The official should mend his manners, or the editor will be obliged to recommend him to the Postmaster-General for transfer.

Naiyar i-Azam, 26th September 1899.

Complaint against a clerk in the city post office, Moradabad.

V.—Education.

30. *Hindustán* (Kálákankar), of the 26th September, giving the substance of the Government Resolution on the Annual Report of the Director of Public Instruction in the North Western Provinces and Oudh for the year 1898-99, expresses regret that the students of the Colvin School at Lucknow who appeared at the Entrance and the English Middle examinations were mostly plucked. The sons of talukadars, who board at the school away from their parents and friends, should devote their time and energy to the prosecution of their studies; moreover the school masters should take more interest in their work. It is to be hoped that the school will do better at the next public examinations. The editor thanks the Director of Public Instruction for the advancement of education during the last year, and advises him to remedy the defects, if any, in the working of the Department.

Hindustan, 26th September 1899.

Government Resolution on the Education Report for North-Western Provinces and Oudh for 1898-99.

31. The *Vidyá Vinod* (Lucknow), of the 25th September, says that, if story after story is added to a building which has no strong foundation, it will assuredly collapse. The same is the case with the Allahabad University. It is anxious to adopt the more ambitious schemes of the senior universities and has lately established new examinations in science; but it is neglecting Hindi, the language of the people in these provinces. As long as Latin was the language of the learned in England, education did not make very rapid progress there. But since English has been substituted for Latin, English literature and science have advanced by leaps and bounds. A man can best express his own thoughts and feelings in his mother tongue, and can best understand those of others if expressed in that tongue. But the Allahabad University does not recognize this simple principle. Its ways are mysterious. It has included Persian in its curriculum of studies, although India has at present no connection whatever with Persia, and Persian literature is so very indecent and calculated to corrupt the morals of students; while it has shut its portals against Hindi, which the inhabitants of these provinces speak, from their cradles, for reasons best known to itself. Charity begins at home. Thus these provinces are the scene of a strange spectacle: the *alumi* of the Allahabad university are proficient in the language and literature of a foreign country, but they know no more of their own native literature than the man in the moon. It is to be regretted that Fellows of the Allahabad University, like Dr. Thibaut, Mr. Venis, Mr. White, Pandit Aditya Rám Bhattacharya, Pandit Sudhakar Dwivedi, Pandit Madanmohan Malviya, and Pandit Sundar Lal, should tolerate such a state of things. Human nature is the same all over the

Vidya Vinod, 25th September 1899.

Exclusion of Hindi from the course of studies of the Allahabad University.

world. If the rapid spread of educatien in England and Bengal is due to the encouragement of the study of English and Bengali, respectively, how can the neglect of Hindi be conducive to the diffusion of knowledge in the United Provinces? It is to be hoped that better counsels will prevail, and that the able Chancellor of the Allahabad University will introduce Hindi into the University course of studies.

ANIS-I-HIND, 27th September 1899.

Protest against the proposed limit of 16 years of age for the Entrance Examination of the Allahabad University.

32. The *Anis-i-Hind* (Meerut), of the 27th September, observes that the Education Department in the United Provinces, continuing its course of severities, devises something or other every day to repress the ambition of "our" young students by increasing the number of public examinations, stiffness of the curricula prescribed for the various examinations, a defective system of imparting instruction in schools, &c., Mr. Lewis, the Director of Public Instruction, has now thought fit to put another stumbling block in the way of smart, young students. He has proposed to the Allahabad University that until a student has attained the age of 16 he should not be allowed to appear at the Entrance examination. This restriction is altogether uncalled for and will prove very injurious to such brilliant students as qualify themselves for that examination earlier. Again, when a student cannot pass the Entrance examination before he is 16 years old, he will be able to take his M.A. degree at 22, if he be successful throughout; with the restriction of 25 years of age for admission into Government service, he will find it difficult to go up for any other competitive examination. The writer therefore strongly urges that no limit of age should be laid down for the Entrance examination.

HINDUSTAN, 28th September 1899.

Unpopularity of the Agricultural College at Poona.

33. *Hindustán* (Kálákankar), of the 28th September, regrets to notice that the attendance at the Agricultural College at Poona is very small. The unpopularity of such an institution in a country like India, where 80 per cent. of the entire population depend on agriculture for their livelihood, cannot but be viewed with extreme sorrow and surprise. With a view to increasing the popularity of the college, the Bombay Government has established some scholarships, and also offered appointments to successful students in the Revenue Department. The public should be thankful to the authorities for any inducements offered by them to natives to study any science. But the editor regrets to say that the inducements offered to the students of the Agricultural College are not adequate enough. Men who pass the prescribed law examinations join the Bench or the Bar. In the former case they rise to be Subordinate Judges and Judges, and in the latter they are able to make much money, the legal profession being a lucrative one. On the other hand, native revenue officials cannot aspire to higher appointments than Tahsíldárships and Deputy Collectorships. Ruling Chiefs and landlords do not patronize men who have acquired proficiency in agriculture. Under these circumstances if Government desires to encourage the study of agriculture, more openings should be provided for the successful students.

AL BASHIR, 25th September 1899.

The Lieutenant-Governor's refusal to interfere in the internal affairs of the Muhammadan College at Aligarh.

34. *Al Bashir* (Etáwah), of the 25th September, is glad to notice that Sir Antony MacDonnell has declined to interfere in the internal affairs of the Muhammadan College at Aligarh, leaving them in the hands of the trustees of the College and paying no heed to the representations made by Mirza Abid Ali Beg, a retired Government pensioner, and one of the trustees, on the subject. Surely, the Aligarh College stands under great obligations to His Honour, which the editor hopes the Musalmans can hardly ever forget. His Honor has, in refusing to interfere in the college management, pursued a statesman-like policy. Would that the Mirza even now learnt to act with discretion and ceased to indulge in personal disputes.

OUDH AKHBAR, 30th September 1899.

Need for offering some substantial aid to Mrs. Beck in her bereavement.

35. The *Oudh Akhbár* (Lucknow), of the 30th September, referring to the meetings that have hitherto been held at various places in India, to express regret at the death of Mr. Beck, and sympathise with Mrs. Beck, says that there have been plenty of empty expressions of grief so far, without any substantial aid being offered to that widowed lady, which would have been a better and more estimable proof of gratitude towards the deceased benefactor of Muhammadans.

36. *Al Bashir* (Etáwah), of the 25th September, referring to the proposal of establishing a memorial to the late Mr. Beck, suggests that a new ward may be opened in the Boarding-house of the Aligarh Muhammadan college, into which Muhammadan boys ranging from four to ten years of age may be admitted and brought up under an educated Europeon lady. The fee charged per boy should not exceed Rs. 10 a month, and the pay of the lady met from the proposed Beck memorial fund. It is quite probable that Mrs. Beck, who has great sympathy for the college, will accept the post of governess of the proposed Beck ward, if it be offered her. The late Sir Saiyad Ahmad Khan had the establishment of a ward for small children much at heart; but he could not carry it out because, under his scheme every boy brought up in this way, was to be charged Rs. 50 a month, which but few Muhammadan parents could afford to pay. The present time is, however, very opportune to carry out the scheme in founding a Beck memorial. But a large fund will be required for the purpose, and it will be rather difficult to raise it when the Sir Saiyad Ahmad memorial fund itself has not been raised yet.

A suggested form which the proposed Beck memorial may take.

AL BASHIR, 25th September 1899.

VI.—LOCAL AND MISCELLANEOUS.

37. The *Naiyar-i-Azam* (Moradabad) of the 26th September, has received complaints regarding the harsh treatment of passengers on the bridge over the Ramganga at Moradabad, and a heavy toll exacted from them by the agents of the contractor; and the editor will submit them to the District Magistrate after he has satisfied himself of their truth by inquiries he is at present making. It is difficult to understand how the contractor can charge a heavy toll on passengers; the rate of fare must have been fixed by the authorities.

A complaint regarding excessive toll charged to passengers on the Ramganga bridge at Moradabad.

NAIYAR-I-AZAM, 26rh September 1899.

38. The *Nasim-i-Agra*, (Agra) of the 30th September, states that a dakaiti was recently committed at the house of a Brahman in the village of Garha (*sic*), thana Karauli, Agra district, in which one Brahman was killed and another severely wounded.

A dakaiti in the district of Agra.

NASIM-I-AGRA, 30th September 1899.

39. The *Jám-i-Jamshed* (Moradabad), of the 24th September, says that according to rumour a comet appears at 4 A. M. in the south-west corner of the sky, which is somewhat smaller than the one seen during the Mutiny (of 1857). Verily God has (wields) power over all things.

Rumoured visibility of a comet in the sky in these days.

JAM-I-JAMSHED, 24th September 1899.

40. The *Bhárat Jiwan* (Benares), of the 25th September, regrets to say that the Samvat year 1956 has called into existence a number of prophets who make most disquieting predictions, each according to his own whims. Three of these prophets have lately been arrested at Delhi. This is as it should be.

Arrest of three so-called prophets at Delhi.

BHARAT JIWAN, 25th September 1899.

41. The *Devanágri Gazette* (Meerut), of the 25th September, refers to an ingenious kind of lock made by the manager of Pandit Jagan Nath Vaidya's iron factory at Allahabad. As soon as a man attempts to pick the lock it raises an alarm and catches his hand. It is supplied at Rs. 50 each. Government and the native nobility and gentry should patronise the maker.

An ingenious lock made by the manager of an iron factory at Allahabad.

DEVANÁGRI GAZETTE, 25th September 1899.

42. *Hindustán* (Kálákankar), of the 29th September, is glad to notice that the societies for the prevention of cruelty to animals, which have been established at the principal towns are doing good work. During August last the Society at Calcutta instituted 769 prosecutions, and 759 persons were convicted and fined Rs. 1,628 in all. It is to be earnestly desired that British rule, under which even animals are protected from ill-treatment, may be permanently established.

Societies for the prevention of cruelty, to animals.

HINDUSTÁN, 29th September 1899.

THE SAME.

Nagari Pracharini Sabha at Benares.

43. A correspondent of the same paper, of the 26th September, expresses satisfaction that the Nagari Pracharini Sabha at Benares has, since its establishment, steadily worked to promote the cause of Hindi. It forwarded a memorial to His Honour the Lieutenant Governor for introducing the Hindi character into courts, got up an agitation in Hindi newspapers in favour of the memorial, gives prizes to school boys for good Hindi handwriting and has published a history of Hindi newspapers. At the instance of the Sabha the Bengal Asiatic Society has agreed to discover, and publish a catalogue of old Hindi books. It would be well if the Local Government also interested itself in the subject. On the occasion of the next Census, steps may be taken to ascertain the number of persons speaking Hindi, Urdu, &c., respectively.

ALLAHABAD:
10*th October* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 11th October 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	Urdú.			1899.	1899.	
	Monthly.					
1	Árya Patra	Bareilly ...	Sheobarat Lál ...	For September ...	8th October ...	500 copies.
2	Gaur Káyasth	Allahabad ...	Munshi Shiva Prasád	„ October ...	„ „ ...	...
3	Maárif	Aligarh ...	Wahíd-ud-Dín Salím	„ „ ...	6th „ ...	300 copies.
4	Oudh Review	Lucknow ...	Rámjí Dás Bhárgava	„ August ...	7th „ ...	300 „
	Twice a month.					
5	Akhbár-i-Imámiá ...	Lucknow ...	Mír Ábid Ali ...	5th October ...	8th October ...	350 copies.
6	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	30th September ...	6th „ ...	140 „
	Thrice a month.					
7	Kanauj Punch	Kanauj (Farukhabad.)	Bhaggú Khan ...	1st October ...	6th October ...	400 copies.
8	Mufíd-i-Ám	Agra	Qádir Ali Khán ...	„ „ ...	7th „ ...	45 „
	Weekly.					
9	Agra Akhbár	Agra ...	Abdul Rahím ...	7th October ...	10th October ...	160 copies.
10	Akhbár-i-Álam ...	Meerut ...	Abdul Hakím ...	26th September & 3rd October.	5th & 9th October...	200 „
11	Al Bashír	Etáwah ...	Muhammad Bashír	2nd October ...	7th October ...	325 „
12	Anís-i-Hind	Meerut ...	Banársi Dás ...	4th „ ...	10th „ ...	700 „
13	Dabdaba-i-Qaisari ...	Bareilly ...	Lálá Thákur Prasád	7th „ ...	9th „ ...	175 „
14	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	9th „ ...	11th „ ...	245 „
15	Hadiyat-ul-Akhbár ...	Kánth (Moradabad.)	Bábú Kishan Sarúp	1st & 8th October ...	5th & 11th October	100 „
16	Hindustáni	Lucknow ...	Gangá Prasád Varmá.	4th October ...	6th October ...	600 „
17	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	1st „ ...	11th „ ...	50 „
18	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	7th „ ...	9th „ ...	300 „
19	Kárnámah	Lucknow ...	Maulvi Muhammad Yśqúb.	2nd „ ...	5th „ ...	100 „
20	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	1st & 8th October...	5th & 11th October	500 „
21	Liberal	Azamgarh ...	Qudrat Ali Khán ...	1st October ...	5th October ...	275 „
22	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	7th „ ...	10th „ ...	350 „
23	Naiyar-i-Azam ...	Moradabad ...	Ibn Ali	5th „ ...	7th „ ...	300 „
24	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th „ ...	11th „ ...	300 „
25	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	30th September ...	5th „ ...	70 „
26	Nizám-ul-Mulk	Moradabad ...	Munshi Fahim-ud-Din.	8th October ...	11th „ ...	300 „
27	Oudh Punch	Lucknow ...	Sujjád Husain ...	28th September ...	5th „ ...	500 „
28	Police Paper	Raipur (Farukhabad.)	Muhammad Nasir-uz-Zaman Khán.	2nd October ...	„ „ ...	166 „
29	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	1st „ ...	6th „ ...	350 „
30	Surmai-Rozgár	Agra ...	Itrat Husain ...	27th September ...	5th „ ...	150 „
31	Tafrih	Lucknow ...	Rámji Dás Bhárgava.	14th September & 7th October.	9th & 11th October	...
	Twice a week.					
32	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	1st & 4th October...	6th & 9th October	400 copies.
	Daily.					
33	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	4th, 5th, 6th, 7th, 9th & 10th October.	5th, 6th, 7th, 8th, 10th & 11th October.	526 copies.

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDÍ.					
	Monthly.					
34	Bhárat Sudashá Pravartak...	Farukhabad ...	Lálá Náráyan Das	For September ...	6th October ...	375 copies.
35	Kányan Kubj Hitkári ...	Cawnpore ...	Manohar Lál Misra	„ October ...	5th „ ...	300 „
36	Nátya Patra	Allahabad ...	Dewakí Nandan ...	„ „ ...	7th „ ...	400 „
37	Ved Prakásh	Meerut ...	Pandit Tulsi Rám ...	„ „ ...	8th „ ...	700 „
	Twice a month.					
38	Jain Gazette	Muttra ...	Munná Lál ...	1st October ...	8th October ...	700 copies.
	Weekly.					
39	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	7th October ...	9th October ...	210 copies.
40	Árya Mitra	Moradabad ...	Bhawání Singh ...	8th „ ...	10th „ ...	280 „
41	Bhárat Jíwan	Benares ...	Rám Krishna ...	2nd „ ...	6th „ ...	1,500 „
42	Vidyá Vinod	Lucknow ...	K. B. Varmá ...	„ „	11th „ ...	...
	Daily.					
43	Hindustán	Kalakankar (Partábgarh).	Pandit Bachnesh Misra.	3rd, 4th, 5th, 6th, 7th & 8th October.	5th, 6th, 7th, 8th, 9th and 10th October.	214 copies.
	HINDÍ-URDÚ.					
	Monthly.					
44	Mazhar-uz-Zirát ...	Meerut ...	Abdul Hakím ...	For September ...	5th October ...	50 copies.
	Weekly.					
45	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál...	1st and 8th October	5th & 11th October	200 copies.

I.—Political and Foreign.

Oudh Punch, 28th September 1899.

The Transvaal and England.

1. The *Oudh Punch* (Lucknow), of the 28th September, publishes a cartoon, in which two fighting cocks, marked "the Transvaal," and "England," respectively, are represented as ready to engage in a fierce contest, while a bear (the Russian Bear) quietly sits aside on his haunches, with his arms folded on his breast, and says :—

"You may fight, friends! I, for the present, sit with folded arms."

Hindustán, 6th October 1899.

Lord Curzon's new frontier policy.

2. *Hindustán* (Kálákankar), of the 6th October, referring to the opinion expressed by a high Anglo-Indian official in England, in opposition to Lord Curzon's new frontier policy, observes that he is right in thinking that the tribal levies armed with rifles, and trained by British officials will prove a source of danger to Government in a crisis. The new policy will prevent British officers and troops from receiving a training in hill warfare and acquiring a knowledge of the trans-frontier territories, which would stand them in good stead in the event of a Russian invasion. That all the frontier stations should be held by untrustworthy tribal levies at such a juncture is not a very desirable thing. Indeed the policy is a suicidal one. It is simply impossible that men, hundreds of whose countrymen were killed, and whose country was overrun by the British army during the late campaigns, will prove true to their salt in a struggle with their own brethren, the Amir or Russia. Under these circumstances Lord Curzon should reconsider his policy and retain the present British troops on the frontier.

Al Bashir, 2nd October 1899.

Alleged oppression of Musalmans in Java by the Dutch Government.

3. *Al Bashir* (Etáwah), of the 2nd October, publishing a communication in which the writer refers, on the authority of the *Málumát*, a Turkish newspaper, to the disabilities imposed, and the oppressions exercised by Holland, on the Musalmans in Java, expresses surprise that a European nation should be guilty of such high-handedness and oppression in these days of civilization and enlightenment at the end of the nineteenth century. The Indian Muhammadans should hold public meetings in different parts of the country, and submit memorials to the Government of India, requesting it to interfere on behalf of their oppressed co-religionists in Java. England, who has checked the slave-trade in Africa and occupied the Soudan at a heavy expense of blood and money, and is in a way the greatest Muhammadan Power on the face of the earth, should deliver the Muhammadans of Java from Dutch misrule which, is a disgrace to Europe and Christianity. The British Government, which, under pressure of public opinion in England, interfered on behalf of the Armenians, at the loss of the friendship of its old ally, Turkey, will assuredly espouse the cause of thirty millions of dumb Muhammadans in Java, to please seventy millions of its loyal Muhammadan subjects, if the latter approach it in the right way.

Hindustán, 7th October 1899.

Mr. Skrine's suggestion for the construction of a railway between Chaman and Kushk.

4. *Hindustán* (Kálákankar), of the 7th October, adverting to the paper lately read by Mr. F. H. Skrine, at the Imperial Institute in London, in which he pointed out that if Chaman were connected with Kushk by railway *viâ* Kandahar, a railway journey between Karachi and London, could be accomplished in seven days and seven hours at an expense of £45, asks English capitalists to come forward and undertake the construction of a railway between Chaman and Kushk. The measure would greatly facilitate communication between England and India, enable Englishmen to spread civilization in Central Asia, take a portion of the Central Asian trade into their own hands, and so forth. The Amir might raise objections to the introduction of a railway into his territories; but his opposition might be disarmed by appealing to his greed, and by convincing him that the measure would facilitate the despatch of British troops to Herat to defend his country from a Russian invasion. If he should still persist in his opposition, the line might be constructed even against his will.

5. The *Riaz-ul-Akhbár* (Gorakhpur), of the 1st October, says that if Government retains possession of the Berars simply as security for the Hyderabad Contingent charges, they should certainly be restored now to the Nizam. This Contingent was established in Hyderabad in troublous times, but is no longer required in the present time of peace, especially as the Imperial Service troops have been organized (in Hyderabad). If it, however, be thought necessary to maintain the Contingent, the Nizam will be able to pay its expenditure from his treasury, or set apart certain districts either in the Berars or elsewhere for that purpose, paying the charges from the revenues thereof in advance. The present arrangement (to retain the whole of the Berars) to meet the cost of the Contingent is not fair.

RIAZ-UL-AKHBAR, 1st October 1899.

The question of restoration of the Berars.

6. The *Bhárat Jíwan* (Benares), of the 2nd October, expresses great satisfaction that His Excellency the Viceroy has abandoned his proposed tour in Rajputana owing to famine, as was suggested by the editor, and hopes that the Chiefs will devote the money, which they would have to spend in according a warm reception to His Excellency, to the relief of famine.

BHÁRAT JÍWAN, 2nd October 1899.

Abandonment of the Viceroy's proposed Rajputana tour.

7. The *Almora Akhbár*, of the 7th October, referring to the selection of Mr. R. C. Dutt, C.I.E., as President of the approaching National Congress, observes that a better selection could not have been made. He was Commissioner of Orissa when he retired from the service owing to a difference of opinion with Government, and is at present a Professor in the London University. He is a good English and Sanskrit scholar, and has lately published a condensed English metrical version of the Mahabharat and will shortly bring out a similar version of the Ramayan.

ALMORA AKHBAR, 7th October 1899.

Mr. R. C. Dutt, C.I.E., President-Designate of the next National Congress.

II.—GENERAL ADMINISTRATION.

8. The *Hadiyat-ul-Akhbár* (Kanth, Moradabad district), of the 8th October, says that England owes her greatness to her being a self-governing country. The members of Parliament are elected by the people; the Scotch and the Irish also having their representatives there. India remits from thirty to fifty crores of rupees annually to England in payment of pensions and salaries to high paid Englishmen, some of whom have never set foot on Indian soil; but unfortunately she is not permitted to return a single member of Parliament to represent her. The greatness of a country also depends, to a large extent, on the condition of her landholders, cultivators, and men of the learned professions. The condition of all these classes of people in England is far better than in India. There obtains a permanent settlement of land in England, and the revenue assessment is very light, being only $\frac{1}{10}$th or $\frac{1}{20}$th of the produce of the soil; on the other hand, excepting Bengal, there is no permanent settlement of land in any province in India, and the result is that agriculturists are steeped in poverty and indebtedness. Both the landlords and tenants have no interest in improving their land, because they know that the more they improve the land the more will Government enhance the revenue (at periodical settlements). About six crores of natives in India live on starvation diet (in ordinary years). Their condition becomes still worse in times of famine. They actually die by lakhs during such a calamity as happened during the late famine. Heaven protect the people, who have not yet recovered from the effects of the late famine, during the impending visitation. The writer therefore prays the British Government to grant to India all those privileges and concessions which it has given to its own country and others under its protection. India has been impoverished, though she has enriched others. She has been content with her present portion of "half a cake of bread;" but seeing her ever-increasing poverty, she is afraid lest she should lose this remaining half cake of bread as well; and hence she is fully justified to cry to the gracious mother, Queen Victoria, and say that as the divine allotment of her bread is entrusted to Her Majesty's hand, she should feed her before she herself eats.

HADIYAT-UL-AKHBÁR, 1st October 1899.

Contrast between the condition of the people in England and India.

JÁM-I-JAMSHED, 1st October 1899.

Decline of Muhammadans.

9. The *Jám-i-Jamshed* (Moradabad), of the 1st October, referring to the past greatness of Muhammadans, deplores their present degenerate condition, brought about by their love of ease, &c., and calls upon them to shake off their lethargy and pray God to forgive their past sins, and help them out of their present miseries. The Muhammadans were formerly a great and powerful nation and stood far ahead of European nations in science and art. Now Muhammadans are being assailed by "their enemies" (*sic*) from all directions, and have no friend or helper. Internal discord among them has been the chief cause of their decline. If this state of things continues, utter ruin must overtake them one day.

ANÍS-I-HIND, 4th October 1899.

Natu brothers.

10. The *Anis-i-Hind* (Meerut), of the 4th October, says that the Natu brothers have been dealt with much in the same way as Captain Dreyfus in France. The latter was, however, openly charged with treason and put on his trial: but the Natu brothers have been condemned unheard. No specific charge has been brought against them. The perpetrators of the Poona murders have been tried and hanged; but the Natu brothers who were suspected of having instigated the murders are still under surveillance? It is to be regretted that the civilized world, which was so very indignant at the failure of justice in the Dreyfus *cause célèbre*, has not expressed the least sympathy with these unfortunate brothers. Its conduct is unaccountable on any other supposition, than that mutual relations among conquering nations are different from those between the conquering and subject races.

HINDUSTÁN, 4th October 1899.

Opposition of the *Amrita Bazár Patrika* to the employment of British capital in India.

11. *Hindustán* (Kálákankar), of the 8th October, says that the *Amrita Bazár Patrika* is as much opposed to the employment of British capital in India as to the British system of administration. It complains that her wealth is being drained to England in the shape of home charges and the price of goods imported. According to this journal the Indian currency has chiefly been reformed with a view to encouraging the employment of British capital; but such employment cannot be beneficial to this country. The Calcutta paper does not even approve of the tea and indigo industries being in the hands of English planters, though they provide labour for thousands of natives. It advises native capitalists to take the tea, indigo, iron and other industries into their own hands. Its advice is good: but where are native capitalists to be found to act upon it? They have not the courage to invest their capital in developing the resources of their country. Under these circumstances the *Amrita Bazár Patrika* should not oppose the employment of British capital for the purpose, and make itself a dog in the manger.

RAHBAR, 1st October 1899.

Rangoon outrage case.

12. The *Rahbar* (Moradabad), of the 1st October, referring to the proceedings of the trials of privates Horricks, Thorpe and Johnson of the West Kent Regiment at Rangoon for outraging a Burmese woman, and to their acquittals by the jury on technical grounds, observes that it is not likely that the trial of the other accused soldiers can be proceeded with, with any chance of success. And if this actually is the case, and nobody is punished for such a serious offence, it will be a matter for great regret indeed. The outrage was committed on a public road, in broad daylight, while a large number of the soldiers of the West Kent Regiment looked on, and hence it cannot but be attributed to the conspiracy of silence on the part of the latter, that their offending comrades have not been convicted. Those who were witnesses of the outrage had (evidently) great regard for the protection of their comrades; but whatever may have been their motive in concealing their comrades' guilt, their conduct undoubtedly affixes a deep stain of infamy on the whole regiment. The conduct of the military officers in eliciting confessions from the offending soldiers is also much to be regretted; for whatever object they may have had in view in doing so, they destroyed the means by which the prosecution could strengthen its hands. [The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st October, says that the trial of (some of) the accused soldiers in the Rangoon outrage case has been fruitless and the rest have been discharged. This

was an exceptionally scandalous case. A rape under the circumstances was never heard of before. As the case had excited the interest of the present Viceroy, it was strongly expected that the offenders would be brought to justice. But it is a pity that all endeavours made in the affair proved futile, the prosecution not being well supported. The complexities of evidence grew so great that the offence could not be brought home to the culprits. Lord Curzon must, however, do something in the matter: the whole of the West Kent Regiment should be disbanded and thereby a lesson taught to British soldiers.]

13. The *Jámi-ul-Ulum* (Moradabad), of the 7th October, says that the Rangoon outrage case has ended: the offenders being discharged one after another. The woman who was outraged was represented to be a prostitute! Quite so. She even sacrificed her life. Had such an outrage been committed in Europe, the culprits would not have escaped. The Burmans should not drop the matter, but should make an appeal to Her Majesty and the British public.

JÁMI-UL-ULUM, 7th October 1899.

The same.

14. *Al Bashir* (Etáwah), of the 2nd October, says that an interesting question connected with the arming of the native troops in India is agitating the military circles at the present moment. Since the Mutiny of 1857 the native troops have been supplied with inferior arms. The Amir of Kabul has lately issued Lee-Metford rifles to his troops, *i.e.*, the same pattern of rifles with which British troops are armed; while the native troops are armed with Martini-Henry rifles. Some far-sighted Military officers recommend the supply of the Lee-Metford rifles to native troops, also with a view to placing them on a footing of equality with the Afghan troops; while General Lockhart, the Commander-in-Chief, is opposed to this recommendation. If the native army is only intended for garrison duty, and will not be employed in the future, in frontier expeditions and foreign wars, then it is not necessary to arm the native army with the Lee-Metford. But if the sepoy is liable to be despatched to foreign lands at a moment's notice, he should be supplied with the most modern weapon. It is to be regretted that the authorities should still continue to distrust the sepoy. Confidence begets confidence.

AL BASHIR, 2nd October 1899.

Question of arming the native troops.

15. The *Hindustáni* (Lucknow), of the 4th October, in reviewing the Judicial Civil Administration reports of the North-Western Provinces and Oudh for the last year, says that these reports show that a continued falling-off in the number of cases instituted has been taking place for several years past. The explanations given at random by the authorities are not satisfactory. The authorities, for instance, attribute the decrease in the number of suits in one district to famine during a year, while they attribute the increase in another district during the same year to a falling-off in the money-lending business, and the money-lenders availing themselves of the leisure to apply themselves to obtaining decrees against their (general) debtors during the time. Again, if an increase takes place in litigation in a prosperous year, the authorities attribute it to the desire of money-lenders to recover their loans from their agricultural debtors during such a time. If the people have conceived an aversion to litigation, because it proves very costly, and sometimes ruinous even to the winner, the writer has only to congratulate them on their good sense. But it is quite possible that the increasing poverty of the people prevents them from meeting the heavy charges of litigation, or that the great delay that takes place in the disposal of cases by courts has disgusted the people. The various statistics given in the reports, show that some judicial officials dispose of cases in a most hurried and slipshod manner, to the great dissatisfaction of litigants. About 20 per cent. of the Munsifs and Subordinate Judges, holding office at the present time, are victims to some disease or other. Some of them are over-worked, while others have not enough to keep them employed. Such officials who have not sufficient work, may advantageously be deputed as additional officials to those places where work is heavy, for a short period during the year. District and Sessions Judges generally keep themselves occupied with criminal cases, not being inclined to take up the more difficult and elaborate work of deciding civil suits.

HINDUSTÁNI, 4th October 1899.

Judicial Civil Administration reports of the North-Western Provinces and Oudh for the last year.

RAHBAR, 1st October 1899.

16. The *Rahbar* (Moradabad), of the 1st October, referring to the respectability and loyalty of the family of Raja Chitpal Singh, late a Joint Magistrate in the United Provinces, and giving a brief summary of the inquiry by a commission into the charges of imperfect acquaintance with English, and his bringing a false charge of theft against his Bengali clerk, says that, granting the validity and seriousness of the charges, it is a matter of regret that Government, which once raised him to such a high position, should have dismissed him after he had served it in various responsible capacities for 23 years with great industry and integrity. He was selected for public service on account of the loyalty of his family. He never professed to having a full command of the English language, whether at the time of his first appointment or afterwards. If his deficiency in English was a defect, and unfitted him for the high posts he held, whose fault was it but Government's, to appoint him thereto? But having allowed him to continue to hold high posts for 23 years, and then to send him adrift in the world without any provision for his support, owing to the petty charges brought against him, is too harsh a treatment. It is no less than a divine visitation for him. The Raja has grown old in Government service, and it does not look well for Government to leave him unprovided for in this period of his life. Government should, therefore, mercifully reconsider his case, and grant him a pension.

Suggestion for the grant of a pension to Raja Chitpal Singh, late a Joint Magistrate in the United Provinces.

HINDUSTÁN, 23rd October 1899.

17. *Hindustán* (Kálákankar), of the 3rd October, says that the Indian climate is so enervating, that even foreigners who settle down for any length of time become lazy and fond of ease and flattery. The Muhammadans, at their advent in this country, were most energetic and brave, but all their energy soon evaporated, and Muhammadan kings and nawabs grew so luxurious that they did not like to leave their palaces even for a short time. Some Anglo-Indians too have been seized by undue vanity, and their anger knows no bounds when a native does not show them respect. Cases of assault by such Anglo-Indians on natives for failing to *salaam* them not unfrequently occur. Here is a recent instance. It would seem that on the 11th September last when one Kuar Singh, a resident of Abbottabad, was passing the Cantonment Church, the Quartermaster of the 5th Gurkhas and Lieutenant W. D. Villiers-Stuart, Station Staff Officer, came out of church and were highly annoyed at his failing to *salaam* them. A Gurkha sentry was ordered to take him to the military station, where on arrival, he was flogged by the Lieutenant, and required to make a low obeisance and then dismissed. The flogging brought on fever, and the man was therefore unable to make a report at the police station until the 15th September. The following day he instituted a prosecution before the District Magistrate, who sent him to Colonel Barrett, the Commandant of the Gurkha Regiment above referred to, with a letter, and the Commandant sent him to Lieutenant Stuart, who gave him Rs. 50, and offered an apology. Kuar Singh withdrew his prosecution; but subsequently forwarded memorials to the Viceroy and the Commander-in-Chief, praying that British officers might be warned against assaulting natives for not showing respect to them. The District Magistrate was not justified in referring the matter to the Commanding Officer, and he should have proceeded according to the law. Kuar Singh accepted Rs. 50 as compensation, which shows that natives do not properly value their honour.

A native flogged by a military officer at Abbottabad for not showing him respect on a public road.

VIDYÁ VINOD, 2nd October 1899.

18. The *Vidyá Vinod* (Lucknow), of the 2nd October, says that no statute or act has been passed by Parliament, the Viceroy's Legislative Council, or the Provincial Legislative Councils, rendering it obligatory on the part of natives to make an obeisance to a European whenever they happen to meet him, even in a street or thoroughfare. But there are Europeans who hanker after such obeisance; and if a black man omits to *salaam* them, they thrash him then and there. There are many instances of this kind on record, and a recent one hails from Abbottabad in the Panjáb. The editor then gives details of the assault by Lieutenant Villiers-Stuart on Bhai Kuar Singh, a Sikh religious mendicant, referred to in the preceding paragraph, and observes that it remains to be seen what action His

The same.

Excellency the Viceroy will take on Bhai Kuar Singh's memorial. How the higher authorities overlook such gross misconduct on the part of subordinate rampant Anglo-Indian officials is simply incomprehensible. Under what section of the Criminal Procedure Code did the Deputy Commissioner refer the complainant to the accused official himself? Is there one law for Europeans and another for Natives? Had the Deputy Commissioner been a native, would the Panjáb Government have tolerated his action in the case? Lieutenant Villiers-Stuart was guilty of no trivial offence. He did not assault the Sikh mendicant under sudden provocation. But that gallant son of Mars ordered the man to be taken to his house, and flogged him on his return home from his evening drive. Considering the proceeding of the Deputy Commissioner, Bhai Kuar Singh was well advised in acquiescing in a compromise. Since his advent to this country, Lord Curzon has won golden opinions; and especially as regards his interference in the Rangoon outrage case, has gained the goodwill of the people. It is to be hoped that His Lordship will take Bhai Kuar Singh's memorial into consideration and issue orders with a view to checking assaults by Europeans on natives for failing to making the former a *salaam*.

19. The *Bhárat Jiwan* (Benares), of the 2nd October, regrets to say that plague threatens to make India its permanent home. During the famine of 1896-97 the Panjáb supplied large quantities of grain to the United Provinces. Now the Panjáb itself is exposed to the same calamity, there being severe distress in some districts, such as Hissar and Ferozepore, where relief works have already been opened. Some parts of the country are suffering from drought, while there has been excessive rainfall in others. Only the other day a severe cyclone passed over Calcutta and Darjeeling, and was attended with a heavy rainfall. There also occurred an earthquake and landslips at Darjeeling, and there was great loss of life and property, hundreds of European children being killed. Pandora's box has, as it were, been opened in India, and it is time Heaven came to her rescue.

Calamities and visitations in India.

BHÁRAT JIWAN, 2nd October 1899.

20. *Al Bashir* (Etáwah), of the 2nd October, says that it has more than once drawn attention to the necessity for establishing agricultural banks to deliver cultivators from the clutches of hard-hearted village shylocks. But no steps have yet been taken by Government in this direction. The agricultural banks, opened by the Mysore Darbár, which were only two in 1894-95 and increased to 62 last year, have proved a great boon to the agricultural classes in that State. The authorities in British India should give the subject the attention it deserves.

A suggestion for the establishment of agricultural banks.

AL BASHIR, 2nd October 1899.

21. The *Bhárat Jiwan* (Benares), of the 2nd October, regrets to say that famines have become far more frequent in this country during the last thirty years than formerly, and that they are attended with great distress among the people. It is surprising that such an unsatisfactory state of things should obtain in a country like India where the soil is so fertile and the people so economical. The wants of a native are so few that he can manage to live on four or five pice a day, at which a European or an American must stand aghast. The question is as to why the failure of a single crop leads to such deep and widespread distress in the country. Some persons lay the blame at the door of an increase of population: but the area of cultivated land has also increased *pari passu*, and irrigation canals have largely been extended. The heavy grain exports are the root of the evil. Natives make over their surplus stocks of grain to foreigners, and the money they receive in return, goes back into the pockets of the latter in various ways. Thus the people are left without grain and without the sinews of war, and this fully accounts for the milk in the cocoanut. Cultivators nowadays keep no reserve stocks of grain, but sell off the whole of their crops to the agents of Ralli Brothers. They have to buy seed grain at the time of sowings. It is to be regretted that neither Government desires to interfere with the wholesale grain exports, nor do the people care to keep any reserve stocks. They have thus only themselves to thank for their difficulties.

Famines in India.

BHÁRAT JIWAN, 2nd October 1899.

NASIM-I-AGRA, 7th October 1899.

Alleged recording of names of persons requiring aid as famine relief by some municipal members at Agra.

22. The *Nasím-i-Agra* (Agra), of the 7th October, states that many poor people, who received aid during the late famine, go to (certain) members of the (Municipal) Board in order to have their names entered (on the list of the famine stricken) and tell others that the names of sufferers are being recorded. But no orders have yet been issued on the subject by the Board. It is not clear, therefore, what system has been adopted. If names are actually being recorded, it is probably the work of some sharper.

JÁM-I-JAMSHED, 1st October 1899.

Question of empowering courts to reduce the amounts of jointures among Muhammadans in cases of need.

23. The *Jám-i-Jamshed* (Moradabad), of the 1st October, referring to the question of the expediency of empowering courts to reduce the amounts of jointures among Muhammadans when thought necessary, says that the conferment of this power on courts will be an interference with the religion of Muhammadans, the settlement of jointure being a religious sacrament with them. But Government can modify Act No. XII of 1880 (Kazis' Act) empowering only Kazis to solemnize marriages and keep a register, clearly stating the amount of marriage-portion agreed to between the contracting parties in every marriage. This will go a long way to keep down the practice of fixing excessive amounts of jointures that has come into vogue in these days.

MUFID-I-AM, 24th September 1899.

The same.

24. The *Mufid-i-Am* (Agra), of the 1st October, states that the Muhammadan Local Agency at Agra held a meeting at that town on the 24th September last to discuss the proposal of Government to empower courts to reduce the amounts of jointures among Muhammadans in certain cases. Several speeches were made on the occasion, in one of which it was suggested that, instead of allowing courts to interfere with jointure, which was a religious sacrament with Muhammadans, the latter had better resolve among themselves not to settle large amounts of jointures at marriages. It was at the end resolved to take time to think over the matter well, and hold another meeting next month.

LIBERAL, 1st October 1899.

Certain suggestions regarding the recruitment of the police force, &c.

25. The *Liberal* (Azamgarh), of the 1st October, referring to the general corruption of the employés in the police force who have gradually risen from a constable to a Sub-Inspectorship, and to the consequent need of enlisting educated men after training them in the newly established Police Training School at Allahabad, observes that it would seem that no consideration is paid to the status of a person in admitting him to the school: any person, no matter of what caste, being freely recruited, provided he has matriculated, and is recommended by a District Magistrate. The authorities ought to know that caste plays a very important part in all matters in India. A Rajput zamíndár would object to make a report to a matriculated Sub-Inspector, who is a carpenter's son. It is a pity that while Englishmen themselves adhere so strictly to distinctions observed amongst themselves, they are utterly regardless of caste distinctions among natives. A European never dines with a Native Christian. Besides, these Entrance-passed newly recruited men are not more reliable than men of the old school, and are unable even to write the diaries properly. The writer therefore thinks that the B.A. diploma, and not the Entrance examination certificate, should be made a *sine qua non* for admission into the Training School, care being taken at the same time that men of only respectable classes are admitted. District Magistrates and Municipal and District, Boards may also be allowed to choose candidates for admission, irrespective of their university qualifications, if they are otherwise intelligent, competent and qualified. The law books may be increased in the course of the studies at the school, and the examination held annually, and not half-yearly, as at present. One of the causes why men of respectable families do not, as a rule, seek employment in the Police force is that the pay given in the lower posts is too small, and the writer thinks that increments of Rs. 3, Rs. 5 and Rs. 10 should be made to the salaries of constables, head-constables and sub-inspectors, respectively. The severities practised on recruits in the police lines cannot be submitted to by men of respectable classes, and should be diminished. The higher police officers should exercise a strict supervision over the police, and have the most deterrent punishments inflicted on them for offences brought home to them.

26. The *Police Paper* (Raipur, Farukhabad district), of the 2nd October, depicts an imaginary scene of a District Superintendent of Police visiting a police station in the interior of his district during his winter tour. The Sub-Inspector in charge makes all sorts of preparations for the expected visit of the Superintendent, having the station white-washed afresh, &c.; and on the fixed date of the Superintendent's arrival he proceeds to the borders of his jurisdiction early in the morning and waits till 8 A. M. or so, when the Superintendent is at last seen trotting in on his horse. On a nearer approach the Sub-Inspector salutes the Superintendent, but he takes no notice of him and rides on. The Sub-Inspector follows him on foot breathlessly for two or three furlongs until the Superintendent turns towards him and beckons him to ride on. The Sub-Inspector has to run back for his horse, so that by the time he mounts the Superintendent has gone far ahead of him, and he cannot possibly overtake him. The result is that the Sub-Inspector reaches the station a short time after the Superintendent, who frowns on him for lagging behind, and calling him names in English, severely takes him to task, telling him that he is very deficient in riding, and that he has grown fat owing to bribery and slackness. The Sub-Inspector urges the start the Superintendent had before he himself got on horseback, but he is not listened to. The report of this at once reaches the police station with an exaggeration that the Superintendent has reprimanded and abused the Sub-Inspector. An hour after, the Superintendent comes to the station to inspect the police, who have already become much agitated in their minds on hearing of the shabby treatment of their immediate superior. The police do not consequently acquit themselves well in drill, and the Superintendent gets irritated and tells the Sub-Inspector that as he is good-for-nothing, being ignorant of riding and drill, he is degraded for six months. This spreads a still greater consternation in the force, and the second in charge being called upon to drill the police, fails most egregiously to make the latter perform exercises correctly, and the Superintendent suspends him. The Superintendent then inspects the dress, boots, &c., of the police, and not finding them as neat and clean as those of the military police, loses his temper and goes the length of even caning some of the rank and file in the sight of a large concourse of the people assembled on the occasion, to the great loss of prestige to the police. The Superintendent now tells his *Peshi* Sub-Inspector to inspect the registers of the station, personally objecting to waste his time over the work of such an incompetent staff. The *Peshi* Sub-Inspector cursorily looks up the registers here and there, and the Superintendent fills the columns of the inspection-book with random remarks. When he has departed, the rank and file remonstrate with their Sub-Inspector that they have always performed their duties honestly, carefully and diligently, as he encouraged them to do, but that instead of being praised or rewarded by the Superintendent, all of them have been most grossly ill-treated, and they will therefore thenceforward act as others do, reward, promotion, &c., being all a mere matter of luck, and not due to one's efficient discharge of duties.

Police Paper, 2nd October 1899.

Ill-treatment by District Superintendents of Police of their native subordinates.

27. The *Jámi-ul-Ulum* (Moradabad), of the 7th October, says that the Moradabad police case, which had created a deep sensation, ended in the conviction of two officials of the lowest rank, the more responsible officials implicated being discharged. Of the latter, Abdul Majid Khan, Sub-Inspector, has been dismissed from the service. The percentage system is chiefly responsible for the high-handed proceedings of the police. They must make up the fixed percentage by hook or by crook. In Bengal the percentage system has been knocked on the head, and the less the amount of reported crime in a police circle the more competent the police official in charge of that circle is considered to be. Are the police officials in that province more conscientious and principled and do not hush up cases? The police in the United Provinces cannot help getting up false cases to make up the percentage. It is better that a hundred offenders should escape than that one innocent man should be punished. If so, the percentage system, which is the root of all the evil and has created bad blood between the police and the people, should be abandoned.

Jami-ul-Ulum, 7th October 1899.

Moradabad police case.

NATYA PATRA, October 1899.

28. The *Nátya Patra* (Allahabad), for October, publishes an article in the form of a dialogue, in which a corrupt official, who appears to belong to the police force, is represented as having brought a false charge against a person to levy blackmail. The man paid a bribe, but reported the matter to the authorities who suspended the official, pending an inquiry into his conduct. An influential bad character who is in league with the official, promises to give evidence in his defence before the court, declaring that in these days mendacious men, stout in body, and neat in dress, are readily believed by the courts.

A corrupt official under suspension.

THE SAME.

29. The same paper complains that the arrangements made by the Allahabad Municipal Board for the realization of the water-rate are most unsatisfactory, and that the representatives of the people in the Board turn a deaf ear to all complaints connected therewith. The water-rate for the second and third quarters of 1898 for house No. 32 at Mirganj was realized from the proprietor, and a receipt granted him; but the amount was placed to the credit of a Lala Ganeshi Lal by an oversight, although the amount exceeded the water-rate due from the Lala. The proprietor in question was consequently again required to pay the water-rate for the second, third and fourth quarters of 1898. He replied that he had already paid up for the second and third quarters, and that he had offered to pay the water-rate for the fourth quarter. But he was not listened to, and the water-rate for all the three quarters was realized from him by means of a warrant. He gave a notice to the Board asking for a refund of the excess tax realised, and intimating his intention to sue the Board for damages. Eight months have elapsed since, but the Board has not yet settled the matter. When the tax-collector demanded the water-rate for the first quarter of 1899, he looked at the receipt, and finding it incorrect, told the tax-collector that he would pay the tax on his bringing a correct receipt. The Board issued a warrant for distraint of his property, and he was obliged to pay the tax. He reported the matter to the Board, but no reply has been vouchsafed to him. He has again served a notice on the Board with a view to instituting a suit. It is to be hoped that the Chairman will make a thorough inquiry and settle this long-standing dispute. Rumour is afloat that an examination of the municipal accounts has brought instances to light in which water-rate was realized twice over. Will the Board make refunds? Are the receipts granted by the Board so much waste-paper?

A complaint connected with the realization of the water rate at Allahabad.

HINDUSTAN, 4th October 1899.

30. *Hindustán* (Kálákankar), of the 4th October, expresses approval of the decision of the Railway Conference, and the Government of India, as to the appointment of a commission to make local inquiries regarding projected railways, but urges that a landlord should be added to the commission, especially as he would best be able to advise in the matter of compensation for land required for railway purposes.

Appointment of a commission to make local inquiries regarding projected railways.

OUDH PUNCH, 28th September 1899.

31. The *Oudh Punch* (Lucknow), in its Supplement of the 28th September, observes that continuous success and prosperity make a person obstinate and persistent, as the stories of Shaddad (in the Qoran) and Nimrod (in the Bible) show. The case is not different with a nation. Englishmen appear to have acquired something of that mood now. In the pride of their valour, courage and strength, they (often) do such things as fill the natives of India with astonishment. Take for instance, residence in the hills. Great calamities were experienced in Naini Tal by landslips some years ago. Earthquake and a heavy downpour of rain have recently wrought great havoc at Darjeeling in which nine European children were killed and 70 natives lost their lives, falling victims to (the hill mania of?) the authorities. Such localities and their comforts, accompanied as they are with such heavy calamities, had better be consigned to hell.

Dangers to which residence in the hills is exposed in India.

HINDUSTAN, 7th October 1899.

32. *Hindustán* (Kálákankar), of the 7th October, says that during the last year 3,265 men were killed by wild beasts and 21,901 by snakes. The mortality caused by the latter was thus three times that caused by the former. Old ruins in the immediate vicinity of villages largely abound in snakes. If these ruins were cleared, the heavy loss of life caused by snake-bites every year might be reduced.

Loss of life caused by snake-bites.

33. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st October, states that Mr. Powlette (?) former (District) Magistrate, Basti, has recently remitted, from England, something over one thousand rupees to the District Magistrate of Gorakhpur, for the widow of Hafiz Tafazzul Husain, who was his *sarishtadar* (reader). He sent about Rs. 1,500 to the widow on a former occasion. European officials of such liberal mind are few and far between in these days.

RIAZ-UL-AKHBÁR, 1st October 1899.

Liberality of a retired European District Magistrate towards the widow of his deceased sarishtadar.

34. *Hindustán* (Kálákankar), of the 7th October, is at a loss to understand why the Government of India has rejected the proposal of the Bengal Asiatic Society for keeping a uniform time throughout India, and observes that the use of different weights and coins and the keeping of different times are a source of great public inconvenience.

HINDUSTÁNI, 7th October 1899.

Rejection of the proposal of the Bengal Asiatic Society for keeping a uniform time in India.

35. The *Vidyá Vinod* (Lucknow), of the 2nd October, says that the ways of Municipal Boards are even more mysterious than those of Heaven. The tax-payer makes over a portion of his little hard-earned money to his city fathers for the improvement of the city, but they in their wisdom do not consider it necessary to tell him how they spend the money paid. The *Cawnpore Exchange Gazette* and the *Cawnpore Gazette* formerly published the proceedings of the meetings of the Cawnpore Municipal Board, receiving some aid from the Board in return. But as the sympathies of those papers were with Pandit Sidh Gopal in his municipal exposures, the Board has discontinued its subsidies to them, and they have ceased to publish the proceedings of its meetings. The citizens are now left in the dark as to such proceedings.

VIDYA VINOD, 2nd October 1899.

Discontinuance by the Cawnpore Municipal Board of its subsidies to the *Cawnpore Exchange Gazette* and the *Cawnpore Gazette*.

36. The same paper says that it would seem that the voters in ward No. 22 of the Bhawanipur Municipality met together and resolved to withdraw their member for the Municipal Board. Babu Preo Nath Malik, member for their ward, was therefore requested by them to resign his seat. But he has tasted the sweets of power and declines to resign! But whom does he now represent in the Board?

Babu Preo Nath Malik, Member of the Bhawanipur Municipal Board.

III.—LEGISLATION.

37. The *Hindustáni* (Lucknow), of the 4th October, is glad to notice that Government has, at last, come to acknowledge the increasing poverty of agricultural classes in India by introducing the Panjab Land Alienation Bill in the Viceregal Legislative Council. The Viceroy, the Lieutenant-Governor of the Panjab, and the Honourable Mr. Rivaz, the Home Member, with one voice, announced the true disease of agriculturists. But they did not make a correct diagnosis of the disease when they attributed it to the high rates of interest charged by money-lenders to agriculturists. Why does an agriculturist resort to a money-lender for help? Not to gratify inordinate desires as the authorities wrongly assert, but to secure means for supplying himself with bare necessaries of life, not enough being left with him after the realization of land revenue from him. The sign is, however, hopeful, for when the true disease of the agriculturist has been discovered, its true remedy (*i.e.* reduction in the assessment of land revenue?) will at last be resorted to, though wrong recipes may, once or twice, be given in the beginning.

HINDUSTANI, 4th October 1899.

The Panjab Land Alienation Bill.

IV.—EDUCATION.

38. "A Naturalist" writing to the *Jam-i-Jamshed* (Moradabad), of the 1st October, says that as English education has now become indispensable in India, the school of the *Nadwat-ul-Ulama* at Lucknow, which proposes to teach only Arabic, will prove a useless institution, and that no Musalman need make any contribution to it. The supporters of the Muhammadan College at Aligarh, where English education has successfully been given for so many years past, now seek to raise it to a university, which will give a complete course of Muhammadan religious education in Arabic along with instruction given in English. Both English education,

JAM-I-JAMSHED, 1st October 1899.

Contrast between the objects of the proposed Muhammadan University at Aligarh and the *Nadwat-ul-Ulama* Arabic school at Lucknow.

which is so much needed for secular purposes, and religious education will, b provided for by the University, and all Muhammadans, if well advised, should ex clusively subscribe to the University Fund, and thereby bring the Aligarh Colleg to completion, instead of some contributing to support the *Nadwat-ul-Ulam* school which is not needed at all, a purely Arabic school of high reputatio already existing at Deoband.

VIDYÁ VINOD, 2nd October 1899.

Transfer of the Training College from Lucknow to Allahabad.

39. The *Vidyá Vinod* (Lucknow), of the 2nd October, says that Govern ment has decided to transfer the Training College fro Lucknow to Allahabad on the ground, it is alleged, that there is a great deal of immorality at Lucknow. If such is the case, what steps have been taken by Government to protect the moral of students in other colleges and schools there, who are younger, less informed and therefore less able to take care of themselves? If Government desires t improve the morals of students in the Training College, it should also provid moral and religious education for them and engage able Professors.

V.—LOCAL AND MISCELLANEOUS.

BHARAT JIWAN, 2nd October 1899.

Road-watering and stray cattle at Benares.

40. The *Bhárat Jiwan* (Benares), of the 2nd October, complains that, a the streets and roads at Benares are not yet watered the public is exposed to great inconvenience fro dust. The Municipal Board should arrange for th watering of roads direct by standposts by means of rubber-pipes and dispens with the use of watering-carts. This arrangement would be more simple an economical. Persons let loose their cattle, especially at night, and allow them t roam about the narrow streets of the town to the great inconvenience an danger of the people.

JAMI-UL-ULUM, 7th October 1899.

An appeal to the subscribers to the *Jámi-ul-Ulum* by the editor for aid.

41. Munshi Amba Prasad, the proprietor and editor of the *Jámi-ul-Ulum* (Moradabad), in a supplement to the issue of the 7th October, makes an appeal to the subscribers to his paper for aid. He says that he has again entered the dangerous path, which is so full of pitfalls and which was once the cause of his ruin, simply with a desire to serve his country and nation. There has been no change in the policy of his paper. Only the language is not so strong now as it was formerly, and this is due to obvious reasons. If he indulged in the same strong language, the country would be deprived of his services for a long time. When he resuscitated the paper, he stood in sore need of special aid, but he did not ask for it. He has written a book called the Jám-i-Jam in four volumes, and he wants money to bring out that book: the price of the book when published will be Rs. 4 a copy. But he will supply it to persons, who make payment in advance, at only Re. 1 a copy. If any of the subscribers to his paper do not care to purchase the book in question, they can help him in other ways, say, by purchasing his other works or mesmerised medicines at half the price, or by securing new subscribers to his paper whom he will charge Rs. 2 instead of Rs. 4 a year.

ALLAHABAD:
17*th October* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 18th October 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Al Islám	Allahabad ...	Hámid Husain ...	For September ...	12th October ...	500 copies.
	Twice a month.					
2	Khurshed-i-Nánpárá ...	Nánpárá (Bahraich).	Maulvi Yahiyá Ali	1st October ...	16th October ...	200 copies.
	Thrice a month.					
3	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	10th October ...	15th October ...	400 copies.
4	Káyasth Conference Gazette	Lucknow ...	Dwárká Prásád ...	„ „ ...	12th „ ...	700 „
5	Mufid-i-Am	Agra ...	Qádir Ali Khan ...	„ „ ...	14th „ ...	45 „
	Weekly.					
6	Agra Akhbár	Agra ...	Abdul Rahím ...	14th October ...	17th October ...	160 copies.
7	Al Bashír	Etáwah ...	Muhammad Bashír	9th „ ...	13th „ ...	325 „
8	Anís-i-Hind	Meerut ...	Banársi Dás ...	11th „ ...	16th „ ...	700 „
9	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	7th „ ...	12th „ ...	500 „
10	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	8th October ...	13th „ ...	400 „
11	Colonel	Moradabad ...	Pandit Bansi Dhar	8th July and 8th, 16th and 24th August and 16th September.	12th „ ...	514 „
12	Hindustáni	Lucknow ...	Gangá Prasád Varmá	11th October ...	13th October ...	600 „
13	Liberal	Azamgarh ...	Qudrat Alí Khán ...	8th „ ...	12th „ ...	275 „
14	Naiyar-i-Azam	Moradabad ...	Ibn Ali ...	12th „ ...	13th „ ...	300 „
15	Oudh Punch	Lucknow ...	Sajjad Husain ...	5th „ ...	12th „ ...	500 „
16	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	9th „ ...	„ „ ...	166 „
17	Rahbar	Moradabad ...	Pandit Partap Krishna.	8th „ ...	13th „ ...	350 „
18	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz ...	1st „ ...	„ „ ...	325 „
19	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	4th and 20th August & 12th September.	12th „ ...	187 „
20	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	11th October ...	17th „ ...	150 „
21	Tafríh	Lucknow ...	Rámji Dás Bhárgava	14th „ ...	16th „ ...	...
22	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	13th „ ...	15th „ ...	400 „
	Twice a week.					
23	Riáz-ul-Akhbár ...	Gorakhpur ...	Háfiz Nizám Ahmad	8th & 12th October.	13th & 16th October.	400 copies.
	Daily.					
24	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava	11th, 12th, 13th 14th & 16th October.	12th, 13th, 14th, 15th & 17th October.	526 copies.
	HINDI.					
	Monthly.					
25	Chaturvedi Patrika ...	Agra ...	Hira Lal ...	For October ...	13th October ...	350 copies.
26	Sanádhyopkárak ...	Ditto ...	Ditto ...	„ „ ...	15th „ ...	400 „
27	Sanátan Dharm Patáká ...	Moradabad ...	Ram Swarup ...	„ September ...	18th „ ...	300 „
28	Tantra Prabhákar ...	Ditto ...	Pandit Kanhaiyá Lal.	„ August and September.	12th „ ...	600 „

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a month.					
29	Bhárat Prakásh... ...	Moradabad ...	Laltá Prasád ...	15th August & 15th & 30th September.	12th October ...	177 copies.
	Weekly.					
30	Almora Akhbár ...	Almora ...	Munshí Sadánand Sanwál.	14th October ...	16 October ...	210 copies.
31	Bhárat Jíwan	Benares ...	Rám Krishna ...	9th „ ...	13th „ ...	1,500 „
32	Prayág Samáchár ...	Allahabad ...	Ram Gopál ...	5th „ ...	„ „ ...	800 „
33	Vidyá Vinod	Lucknow ...	K. B. Varmá ...	9th „ „ ...	„ „ ...	...
	Daily.					
34	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	10th, 11th, 12th & 13th October.	13th 14th & 15th October.	214 copies.
	Hindi-Urdu					
	Weekly.					
35	Khairkhwáh-i-Am ...	Dehra Dún ...	Lálá Darshan Lál...	14th October ...	16th October ...	200 copies.
	GURKHA.					
	Monthly.					
36	Gurkhá Samáchár ...	Benares ...	Vishwaráj ...	For September ...	18th October ...	500 copies.

I.—Political and Foreign.

Hindustán, 11th October 1899.

India and the Transvaal war.

1. *Hindustán* (Kalákánkar), of the 11th October, referring to the prompt despatch of 2,731 British and 1,061 Native soldiers (*sic*), and 3,266 transport animals, from India to South Africa, the readiness of this country to supply grain and fodder in spite of the prevalence of famine here, and the offer of his services by the Maharaja of Cooch Behar, observes that if Englishmen still distrust natives and fail to appoint them to offices of trust and responsibility, in the civil and military services, they will be making a great mistake.

Bharat Jiwan, 9th October 1899.

The approaching National Congress.

2. The *Bhárat Jiwan* (Benares), of the 9th October, says that the Congress leaders in these provinces are busy raising funds by public subscription to meet the expenses of the approaching annual sessions of the National Congress at Lucknow. The residents of that famous town will not yield the palm to those of other places, which have hitherto been the scenes of such gatherings, in providing a suitable pavilion and necessary comforts for the delegates. It is to be regretted that severe distress is prevailing in some parts of the country at the present time owing to the scarcity of grain and water, and there is reason to fear that distress will increase in the future. The promoters of that great political movement should therefore act with great caution and should not allow zeal to outstrip their reason. Their object is to secure for their countrymen the political rights and privileges to which they are entitled; but they are thwarted in their efforts by the policy pursued by the authorities. Indeed there is reason to fear that this political agitation may do more harm than good, as is evident from the new Calcutta Municipal Act, which has but recently been passed.

Oudh Akhbar, 14th October 1899.

Alleged futility of the Conferences and the National Congress held every year.

3. The *Oudh Akhbár* (Lucknow), of the 14th October, referring to the coming season of the various Conferences and the National Congress in this country, says that ever since the mania for holding these meetings has seized the various classes, the large sums of money expended on them reach an amount which would suffice to start two or three factories with a capital of 20 lakhs of rupees each. The expenditure incurred on account of the National Congress would buy a large tract of land in Africa where thousands of natives of India could be employed. On the other hand, the fruits of these annual gatherings have been *nil*. High-sounding resolutions are passed, year after year, which, if carried out, would have improved the moral, if not the financial, condition of the country; but can anybody assert that they have borne any fruit? Why, far from doing any good to the people, these gatherings have led to much discord amongst the people. As regards the Aligarh Muhammadan Educational Conference, it too has proved no better than a sort of a civilized talking assembly. Has this Conference done anything yet to provide for the education of indigent Muhammadans? Last year, promises of certain scholarships to Muhammadan students were made, but the poor ones were not benefited thereby. The fact is that natives do not like (possess the capacity) to do any thing in concert, and that is the reason why they are not successful in any single undertaking. As to the argument that these Conferences afford the inhabitants of the different parts of the country opportunities to meet together, exchange their ideas, and enjoy a change of air, it is all very true; but a poverty-stricken nation is squeezed for subscriptions, to meet their expenses, without any good accruing from them.

II.—General Administration.

Prayag Samachar, 5th October 1899.

Calamities and misfortunes in India.

4. The *Prayág Samáchár* (Allahabad), of the 5th October, says that the disquieting predictions made regarding the current Samvat year 1956 have frightened the people. Some native bankers and traders have suspended all business pending the "Ides of March'" (13th of November, on which a terrible collision between the earth and a comet takes place according to prophecies). The news as to an outbreak of hostilities with the Transvaal and the despatch of the Indian Contingent has spread like wild fire in this country; and though it is a far cry from the South African Republic, the ignorant masses are agitated as if war were raging on the Indian frontier, and

consider the war as a proof of the predictions *anent* the year 1956. A most terrific cyclone passed over Darjeeling on the 24th September, attended with severe gales, heavy rainfall, disastrous landslips, &c. A large number of houses were destroyed; and, according to Sir John Woodburn, the loss of life has been estimated at 400: and miles of railway were destroyed. On the other hand, famine has broken out in the Deccan, Rajputana and the Panjab. The first-half of the Samvat year 1956 being attended with such calamities and misfortunes, the people apprehend that the latter half may bring on still greater calamities. According to a Vienna Professor the earth will collide with a comet on the 13th November at 3 P. M.; and will be destroyed. A Pandit of Mohendra in the Patna district is at issue with the Professor, and says that a comet will be visible, but will not collide. Such rumours cannot be viewed with equanimity. It is to be hoped that God will have mercy on indigent, famine-stricken and helpless natives and save them from further misfortunes.

5. The *Rahbar* (Moradabad), of the 8th October, referring to the strong comments made by the Calcutta *Englishman*, on the policy of the French Republic in connection with the Dreyfus case, asks that paper if the case of the unfortunate Natu brothers, who have been kept under surveillance so long without any charge being formulated against them, does not exactly resemble that of Dreyfus. They were suspected in connection with the murders of two European officers at Poona on the Diamond Jubilee night, and were arrested and confined in separate jails. Their property was confiscated by Government, and their families left unprovided for. Their aged and loving mother, taking her sons' fate to heart, gave up the ghost in great distress. Government then slightly relented, and, taking them out of jail, kept them as State prisoners at Belgaum, where they are allowed to live with their families, but not permitted to go elsewhere; their property still remaining under confiscation. There is no knowing whether they will be (ever) released or not. Questions were several times asked in Parliament and in the Bombay Legislative Council on the subject, but no definite answers were vouchsafed. The culprits in the Poona murder cases were traced out and duly hanged; but the Natus are even now ignorant of the offence with which they stand charged. Does not this affix a deep stain on the reputation of British justice? The *Englishman*, which has sought to heap shame on France on account of the Dreyfus case, ought to have turned its attention to the defects of its own "house" (Government), and looked at the beam in its own eye.

RAHBAR, 8th October 1899.

The case of the Natu brothers compared to that of Dreyfus.

6. The *Prayág Samáchár* (Allahabad), of the 5th October, says that two of the seven soldiers belonging to the West Kent regiment, arrested in connection with the outrage on Mah Goon in Rangoon, have been acquitted by the court after trial, and the other five discharged at the instance of the public prosecutor. Thus, in spite of the special interest taken by His Excellency the Viceroy in the case, not one of the culprits has been convicted! Perhaps this is the first occasion in India on which the wishes of the head of the Government of India have been disregarded by officers subordinate to His Excellency (*lit.* an officer has been defeated by his subordinates). The Burmans are highly indignant at the outrage on Mah Goon, and at the release of the culprits. The West Kent regiment has been nick-named Mah Goon's Own, and thus an insult has been added to an injury. It would seem that Burman roughs have vowed revenge, and will shortly outrage European ladies. The regiment in question has lately been removed from Rangoon.

PRAYAG SAMACHAR, 5th October 1899.

Rangoon outrage case.

7. The *Oudh Punch* (Lucknow), of the 5th October, publishes a fictitious letter, purporting to be addressed by a native peasant to Tommy Atkins. The peasant says that he is a native villager, and Tommy Atkins a white-skinned British soldier, and hence there can be no possible equality between them. When Thomas Atkins goes out shooting, not to speak of the game he is in quest of, "we" involuntarily foul our clothes with urine, and "our" women and children shudder at his very sight. "We" do not dread the mother *Bhawani* or god Jamraj (Pluto) so much as "we" fear a British soldier. The reason is that he is a ruler, master, or king; whereas "we" are a poor

OUDH PUNCH, 5th October 1899.

Native peasantry and British soldiers.

people, and, as it were, his beadsmen. "We" look upon all Europeans as "Lord Governors," they being all alike in face, and white in skin. "We" are enjoying great happiness under the British Government. Several residents of the peasant's village, having taken service under Government in various capacities, have become great men. If an Englishman occasionally gives a kick or blow to a peasant, the peasantry do not resent it. But, of course, when a peasant, thus assaulted, happens to die, the offending Englishman is prosecuted. That is, however, no fault of the peasantry. It is the law that causes a police official to take cognizance of the offence and duly report it, the peasantry suffering a double loss owing to such prosecutions. They have already lost a man, and then they have to attend court, to the neglect of their fields. All this vexatious trouble would be avoided but for the law. What possible enmity can exist between the residents of a village and British soldiers? Ill-will, quarrels, &c. can take place between equals and not between the rulers and the ruled. Those who assert that villagers harass British soldiers when they find them alone in their village, can neither recognize the former nor the latter. "We regard even the red-turbaned peon and the chaukidar (watchman) as our gods, while you white-faced ones are our true gods indeed. Again, Englishmen do in no way oppress the peasantry, though natives themselves do; then why should the peasantry have any ill-will towards Englishmen? As regards British rule in India, we have no concern with it. Sheep and swine will be sheared wherever they go. A *chamar* will be impressed even in heaven. The Rajas and Babus (big men) may concern themselves with the matter, but not we, who have to serve in all cases. And, of all masters, the British are the best, who administer justice, consider petitions, make the tiger and the sheep drink at the same place, from a river, and allow full liberty to engage in what business one chooses." There is a Pandit in the peasant's village who sometimes reads newspapers. He says that the *Pioneer* has written that the peasantry of a certain village lately massed their women and children to annoy a certain European. This is absurd on the face of it. "When we ourselves shudder at your very sight, what would be the state of the minds of our women and children on seeing you? Moreover, we employ our women only for cooking food, grinding corn, &c., so that they cannot, like their European sisters, share their husbands' labour in other ways. How can then our women assist us in our affrays, especially with white skinned ones?" The *Pioneer's* allegation, moreover, casts a kind of slur on the bravery of the Englishman that he should so far demean himself as to allow villagers to take liberties with him in that way and intimidate him. The *Pioneer* should be made to understand that it is not wise to scandalize its readers in this way. "We respect you from the bottom of our hearts, while the *Pioneer* says that we harass you. This surely will lower you in the estimation of villagers, who should not be told of this."

VIDYA VINOD, 9th October 1899.

Alleged insolence of the residents of a village in the Agra district towards a military officer.

8. The *Vidya Vinod* (Lucknow), of the 9th October, referring to the alleged misconduct of the inhabitants of the Ujah Bearah village in the Agra district towards a military officer, as reported in the columns of the *Pioneer* of the 30th September, and to the comments of the *Pioneer*, expresses surprise and regret that the *Pioneer* should counsel His Honour the Lieutenant-Governor to establish a punitive police force in that village. The *Pioneer*, far from warning British soldiers against interfering with peasants, in a way encourages them to do so. Prejudice or partiality gives a man jaundiced eyes and renders him incapable of seeing things as they are. If the *Pioneer* looked at the matter dispassionately, it would at once perceive that it was simply impossible that natives, who tremble through fear, at the very sight of a white man, should go and insult a British military officer armed with a rifle, and send out, for the same purpose, their women who live behind the screen and do not frequent the "Hyde Park," like English ladies, and whose honour they protect even at the expense of their lives. The *Pioneer* ought to know better. It is preposterous to suppose that village women should venture to insult white men. Nothing could be more absurd than to allege that affrays between British soldiers and native villagers are due to the insolent conduct of the latter towards the former. Natives, who respect even black men in European

dress at railway-stations, could hardly be expected to annoy English sons of Mars armed with guns. The fact is that natives are like dogs and birds to British soldiers, whose heads have been turned by pride of race; and when Tommies have taken a glass too much, they mistake an elephant for a mosquito, and the sun for a glow-worm. Sir Antony MacDonnell, who knows full well how matters stand, cannot allow himself to be deceived by the misrepresentations of the *Pioneer*.

THE SAME.

Sialkot shooting case.

9. The same paper says that two European soldiers recently shot a native woman at Sialkot. They alleged in their defence that they mistook the woman for a bird! No wonder if a woman looks like a bird to white men, inasmuch as when a person dies, his ghost flies up, as it were, like a bird.

ANIS-I-HIND, 11th October 1899.

Mixed cases and the recent orders of the North-Western Provinces Government regarding their trial.

10. The *Anis-i-Hind* (Meerut), of the 11th October, says that, in mixed cases, complaints are invariably made that justice is not done to natives concerned, and that accused British soldiers, however satisfactorily the charge may have been proved against them, are either acquitted or let off with nominal punishment: how justice has been smothered in the Rangoon outrage case being well-known. Although the miscarriage of justice in such cases is due to the inexperience or race-feeling of trying officers, yet the excellent system of British administration does not altogether escape blame. "Our" just and impartial Lieutenant-Governor, Sir Antony MacDonnell, has, with a view to checking such miscarriages of justice, issued a circular order to the effect that mixed cases should be tried either by the District Magistrate himself, or a Magistrate of not less than four years' standing. So far as can be foreseen, this order will save natives from falling victims to the pen (*sic.*) of hot-blooded and inexperienced young Magistrates, and it is to be hoped that in future, even if the balance of justice be not kept quite evenly, justice will, at least, be partially done to natives in mixed cases.

PRAYAG SAMACHAR, 5th October 1899.

Examination of women at Howrah by officials on plague duty.

11. The *Prayág Samáchár* (Allahabad), of the 5th October, says that passengers, who book themselves at Howrah, are examined at the place of departure by the officials on plague duty. The arrangements for the examination of female passengers are most unsatisfactory. Both male and female passengers of the first and second classes are admitted to the station by the same entrance. But there is one entrance for the male passengers of the third and intermediate classes, and another for the female passengers of those classes. This arrangement is unpalatable to men, who object to leaving their women alone, even for a short time; and in order to avoid this, they travel second class for one or two stations. The railway officials considered such conduct on their part a trick to escape examination, and prosecuted some Marwaris who acted in this manner. Women are examined in the presence of police officials and male passengers, there being no attempt at privacy. His Honour the Lieutenant-Governor (of Bengal) should give his attention to these matters.

VIDYA VINOD, 9th October. 1899.

Relaxation of plague rules at Nagpur.

12. The *Vidyá Vinod* (Lucknow), of the 9th October, says that hitherto segregation was considered by European doctors, the only means of checking the spread of plague. They insisted upon every plague-stricken person being sent to a plague hospital. Nothing could induce them to deviate from this whim of theirs. The same plague rules have so far been enforced at Nagpur. But the Deputy Commissioner has, with the sanction of the Chief Commissioner, lately relaxed the rules. He has issued a notice in which he states that as plague has spread in Nagpur, in spite of the various measures adopted to check it, the Chief Commissioner has been pleased to notify that no plague patient shall be removed to a plague hospital, without the consent of his friends, nor shall an infected person be sent to a segregation camp against his will. The inhabitants of Nagpur should congratulate themselves on having such reasonable and sympathetic officers to rule over them, and express their gratitude to them.

HINDUSTAN, 13th October 1899.

Annual Report on Vaccination in the United Provinces for 1898-99.

13. *Hindustán* (Kálákankar), of the 13th October, giving the substance of the Government Review of the Annual Vaccination Report for 1898-99, observes that it is a matter of great satisfaction that the people, who looked so far to an imaginary goddess for the protection of their children from small-pox, have begun to appreciate the efficacy of vaccination. Some of the opposition of the inhabitants of Oudh to vaccination was disarmed during the last three years. It is surprising that Allahabad, which is the headquarters of the Local Government, is most backward in vaccination. The editor thanks the Local Government for establishing bovine lymph depôts at Allahabad and Lucknow, and for contemplating the establishment of such a central depôt in the hills.

POLICE PAPER, 13th October 1899.

District Superintendents of Police and native Sub-Inspectors.

14. One Muhammad Zamán Khán, writing to the *Police Paper* (Raipur, Farukhabad district), of the 9th October, says that though the picture the editor drew in the preceding issue, regarding the ill-treatment, by certain self-conceited, hot-tempered European District Superintendents of Police, of their native subordinates, Sub-Inspectors, &c., is perfectly true, these Sub-Inspectors, who most cruelly and oppressively lord it over the people under their jurisdiction, fully deserve such treatment at the hands of their superiors, at least once a year, to keep down their arrogance and imperiousness to some extent. The writer then relates an imaginary case in which a woman dies in a village by falling into a well, and the Sub-Inspector of Police in charge of the thána concerned, having been informed of the occurrence, by the village chaukidár, orders him to return at once and take charge of the corpse of the deceased and watch the movements of her husband under surveillance as well. The Sub-Inspector soon after directs a smart constable to proceed to the village and collect evidence for him, by bullying, threatening and terrorizing those related to the deceased. Next day he himself proceeds to the village, mounted on a horse, and followed by a troop of chaukidárs running breathlessly behind him, and *chamárs*, who seem to have been created for the very purpose of impressment by Government servants, carrying his luggage. Throughout the whole route from his thána to the place of occurrence, he proceeds with great pomp, spreading consternation everywhere, and the chaukidár of every village on the way coming out to salute and follow him until ordered to return. When he reaches his destination, he finds that the relatives of the deceased have been sitting by her dead body without food for two days, tortured with the fear, all the time, lest he should send the body for *post-mortem* examination—which, the deceased being a female, would redound to their great disgrace and shame—or that the rich viands prepared for him should get spoiled. The Sub-Inspector inspects the body, and, finding certain marks on it caused by the fall, at once pronounces it to be a case of murder, and filling the minds of the relatives of the deceased with prospects of capital punishment, and expressing a wish to record the statements of all the ladies in the deceased's house, is at last well gratified, and disposes of the case as one of accidental death, taking a certificate to that effect from the headman and others. Now how can a Sub-Inspector, who continues to oppress the people in this cruel manner all the year round, be deserving of sympathy, if his District Superintendent of Police ill-treats him during his annual inspection? It may of course be urged that European District Superintendents of Police should, by reason of their education and civilization, be courteous and God-fearing, lest their conduct should fix a stain on the fair reputation of their whole nation in the eyes of the Indian public, and create a hatred in the minds of the latter towards the British Government. The writer is, however, afraid that it is not only District Superintendents of Police who are generally guilty of harshness, but almost all European officials in this country, more or less, and hence the saying still holds good that the British conquered and hold India by the sword. But the occupation of a country by the sword reflects no credit on the rulers, who should try to win the good-will and affection of the people. All British officials in India should therefore be courteous and Godfearing men; sympathize and deal with natives as their brethren, and not regard them as beasts and ill-treat them.

15. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 12th October, referring to the question of empowering courts to reduce the amounts of jointures among Muhammadans when found excessive, urges that as Muhammadan women are held degraded and ill-treated by their husbands, Government should not interfere with their jointures, and thereby make their condition still worse. It is a pity that, instead of steps being taken to ameliorate the condition of Muhammadan women, under the present just and civilized Government, it is sought to curtail their existing rights. The settlement of a jointure on a woman at marriage, should remain inviolable after it has once been made. As regards the absurdly excessive amounts at which it is made at present in this country, it is the husband's own look-out to see that they act more reasonably in the matter. Again, it is but just that a wife (widow) should inherit the property of her husband, the Prophet having laid special emphasis on women being well taken care of and not left unprovided for.

RIAZ-UL-AKHBAR, 12th October 1899.

Question of empowering courts to reduce the amounts of jointures among Muhammadans.

16. The *Anís-i-Hind* (Meerut), of the 11th October, says that though the punishment provided in section 228 of the Indian Penal Code is sufficient to deter a gentleman from offering an insult to a court, it can have no deterring effect on bad characters who have been guilty of such serious offences as dakaiti, &c. These ruffians, to show their arrogance, talk most foolishly (and disrespectfully) before courts, and hence it would be well if officers were empowered to sentence such persons to whipping whom they should find deliberately and arrogantly insolent.

ANIS-I-HIND, 11th October 1899.

A suggestion to empower courts to punish with whipping such bad characters as insult them.

17. The *Hindustáni* (Lucknow), of the 11th October, referring to the gloomy prospects of agriculture, and the famine rates at which food-grains have already begun to sell, at the very first sign of scarcity and famine, observes, that if by famine, Government means a crisis when grain can be had at no price, such a juncture has not yet arrived: but that if it means a stage when thousands of men starve or go without food, the condition has become deplorable indeed. Various causes are assigned for the impending distress. Some say that it has been brought about by the speculations in which grain-dealers freely indulge; others attribute it to Government purchasing large quantities of grain on account of the troops sent to the Transvaal; while a third class declare that the coming evil is due to short stocks of grain in the country. These views indicate that all classes hold, though for different reasons, that the reserve stocks of grain in the country are not enough for the requirements of the people. Time was when in India even the middle classes kept in their houses a store of grain for a year's consumption. But, owing to foreign exports, grains sell dear at the very outset when they are newly brought to market, and the result is that about 99 per cent. of the people now live from hand to mouth. Government cannot, of course, interfere with market rates. But can it not, in spite of its free-trade policy, arrange at least to keep such a reserve store of grain in the country as will suffice for a year's consumption? It should, at any rate, buy as much grain as it requires for the use of the army at the harvest season, so that its purchases later on may not tend to enhance prices still more, especially in a year of scarcity. Government regulates the supply of opium and the sale of liquors; and cannot it manage to supply the people with a bellyful of grain as well? Government appears to take great interest in the agricultural classes at present, as is clear from its recent proposals to prevent them from alienating their property, &c.; but until Government either takes steps to reduce its demand on land—so that agriculturists may themselves be in a position to save and reserve sufficient grain for their own use—or to itself keep a reserve stock of grain, there can be no ameliorating their condition, and they must resort to money-lenders when they have nothing to eat. The deficiency in the stock of grain, and the constant recurrence of scarcity or famine in the country tend greatly to cause discontent, dissatisfaction and distraction among the people.

HINDUSTÁNI, 11th October 1899.

Impending famine and a suggestion for Government to keep a reserve stock of food-grains for full one year's consumption in the country.

MUFID-I-AM, 10th October 1899.

18. The *Mufíd-i-Ám* (Agra), of the 10th October, referring to the impending famine, and the high prices of food grains prevailing, says that it is the grain-dealers, who are a most cruel and selfish class of men, that have sent up the prices so high, by their sheer speculations, to the great distress of the poorer classes. Government is no doubt an advocate of the free-trade policy; but in a matter which involves the life and death of the people, it ought to change its policy, and check the continuous rise in prices which grain dealers willfully cause. By starting relief works and poor houses, Government can render aid to those who can avail themselves of those forms of relief; but as regards the respectable poor classes, who could neither do manual labour, nor be willing to be the tenants of a poorhouse, nor beg alms, Government can help them in no other way than by fixing minimum rates of grains, below which they should not be allowed to be sold.

A suggestion to fix the minimum rates of food grains.

PRAYAG SAMACHAR, 5th October 1899.

19. The *Prayág Samáchár* (Allahabad), of the 5th October, in its columns of local news, says that, as it is agricultural prospects in the Allahabad district are satisfactory, though a further shower of rain would much improve them. There exists great anxiety among the people owing to the disquieting predictions regarding the Samvat year 1956, the Transvaal war, and the severe famine prevailing in some parts of this country. The sudden rise of prices in Allahabad to famine rates has taken the people by surprise, and looks like a thunderbolt from the blue. The District Magistrate should take steps with a view to preventing any further rise in prices, otherwise the poorer classes will be exposed to intolerable distress.

Rise of prices in Allahabad.

SARMA-I-ROZGAR, 11th October 1899.

20. The *Surma-i-Rozgár* (Agra), of the 11th October, referring to the great exertions which Mr. Rose successfully made in affording relief to the sufferers in Agra during the late famine, says that the condition of the people has again become very distressing in that town. In Agra the population is mainly composed of industrial and professional men, with hardly a wealthy person who may be expected to give any (substantial) aid to his famine-stricken countrymen. Prices have risen abnormally high, so that the lower classes, and the respectable poor have already begun to starve. Suffering immigrants from Jeypur and Bikaner have swelled the numbers of the starving in Agra. The famished ones have taken to picking up and eating grains from the droppings of cattle and horses on the roads to mitigate their hunger; widows and orphans wander about the streets begging alms; while the case of the poor *parda-nashín* women is most harrowing. It is to be regretted that the local authorities have not yet taken any steps to afford relief. They are misled by their well-fed, accursed flatterers, who continue to report the condition of the people to be happy and prosperous in season and out of season. Such flatterers really deserve to be summarily hanged to the nearest post. The authorities ought to see things with their own eyes at this juncture. It is to be hoped that the prevailing distress in Agra will soon attract the notice of the merciful Sir Antony MacDonnell, who saved the lives of myriads of human creatures of God in 1896, and whose name should therefore be written in letters of gold in the history of India.

High prices of food grains in Agra and consequent great distress among the people.

RAHBAR, 8th October 1899.

21. The *Rahbar* (Moradabad), of the 8th October, states that famine is deepening day by day, and the prices of food-grains are rising by leaps and bounds at Moradabad. Wheat sells at 7½ seers a rupee, there being no prospects of rainfall. A dakaiti was recently committed at the house of a well-to-do *chamar* in thana Manpur; the dakaits setting fire to his house and plundering his property. Another dakaiti occurred in thana Chajlait at the house of a Gujar, the dakaits carrying away a woman and three children, besides property, and wounding an old woman.

Scarcity and dakaitis in Moradabad.

OUDH PUNCH, 5th October 1899.

22. The *Oudh Punch* (Lucknow), of the 5th October, states that there is likely to be a hitch in the celebration of the *Goldarwaza* Ramlila fair at Lucknow this year. This Ramlila used to be held in the People's Park, but the trustees of the Husainabad (Endowment) have called upon the manager of the fair to deposit a few hundred rupees as security

An apprehended hitch in the celebration of the Góldarwazá Ramlila fair at the Peoples' Park at Lucknow.

against any damage that may be caused to the Park by the celebration. This has caused annoyance to the Hindus. The writer thought that the Park was committed to the care of the Husainabad Endowment Management to bear its expenses; but it is a pity that this should lead to ill-will between the Hindus and Musalmans.

Special objects of fear for certain classes of persons.

23. The same paper, under the heading "Fears," says, among other things, that— THE SAME.

A railway passenger *fears* plague quarantine;
A Native Chief do. a Resident;
A pankha coolie do. a British soldier;
An editor do. the Sedition Act;
Peasantry do. sporting British soldiers;
The Sultan (of Turkey) do. a European combination;
A native of India do. taxation;
A *sahib* (Englishman) do. his *memsahib* (wife).

Landslips at Darjeeling.

24. *Hindustán* (Kálákankar), of the 11th October, says that the landslips which recently occurred at Darjeeling have created apprehensions in the minds of the residents of Naini Tal as to the occurrence of a similar catastrophe. HINDUSTAN, 11th October 1899.

III.—LEGISLATION.

The North-Western Provinces Rent Act Amendment Bill.

25. The *Hindustáni* (Lucknow), of the 11th October, says that the Lieutenant-Governor stated, in his speech, that those landholders are opposed to the North-Western Provinces Rent Act Amendment Bill who practise high-handedness on their tenants. His Honour is obviously mistaken. It is not a few but a large body of landholders, who are strongly adverse to those sections of the Bill which relate to occupancy rights; it is not only those who oppress their tenants, but those as well, who are popular among the latter. The landholders apprehend that if the Bill is passed in its present form, they cannot retain their zamíndári (prestige) and must lose their estates, which they or their ancestors acquired with money or blood. Let Government remove their apprehensions if unfounded, or modify the objectionable sections. The editor notes in another place that a large meeting was held at Meerut on the 9th October, under the presidency of Hafiz Abdul Karim, Khan Bahadur, C. I. E., stongly protesting against the Bill. The *Morning Post* uses strong language towards the Lieutenant-Governor in connection with this measure. HINDUSTÁNI, 11th October 1899.

The North-Western Provinces Rent Act Amendment Bill and the Court of Wards Bill.

26. The *Oudh Punch* (Lucknow), of the 5th October, publishes a cartoon, in which an old man, representing "the North-Western Provinces" carrying on his back, a child, marked "Oudh," is represented as wading through a river with difficulty by the aid of a stick, while two street urchins, marked "the (North-Western Provinces Rent Act Amendment Bill)" and "the Court of Wards Bill" are retarding his progress by holding on to his coat tails (out of mischief). OUDH PUNCH, 5th October 1899.

IV.—EDUCATION.

A gift of Rs. 1,000 to the Nadwat-ul-Ulama School by the Minister of Junagadh.

27. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 8th October, is glad to learn, from a very reliable source, that the Minister of the Junagadh State, who is a most pious and liberal-minded man, has recently contributed Rs. 1,000 for the construction of the Nadwat-ul-Ulama school (at Lucknow). The gentleman has been in sympathy with the Nadwat-ul-Ulama movement from the very beginning, and made a handsome gift for its expenses every year. The writer hopes that the recent donation of Rs. 1,000 is from the Minister's own purse, and expects the Minister will soon have a good annual subsidy granted to the Nadwat by the State itself. It is also strongly hoped that Wiqár-ul-Umara, the Prime Minister of Hyderabad, will also, from his liberality, make a very substantial gift to the Nadwat school. RIÁZ-UL-AKHBÁR, 8th October 1899.

HINDUSTAN, 12th October 1899.

28. *Hindustán* (Kálákankar), of the 12th October, is glad to notice that it would seem from the report of the Principal of the College in the Trivandrum State, read out at the late distribution of prizes to students, that students are required to live in the boarding-house attached to the college or in other houses, licensed by the State for the purpose, under the control of the Principal. This is as it should be. The students of other colleges and schools, where this sound principle is not enforced, take up their lodgings in the slums of towns; and not being under the control of their guardians or tutors, they neglect their studies, injure their health by taking unwholesome food, or spoil their morals by falling into bad company.

Boarding houses for students of schools and colleges.

V.—RAILWAY.

AL BASHIR, 9th October 1899.

29. *Al Bashir* (Etáwah), of the 9th October, says that it would seem that the European engine-drivers on the Indian Midland Railway threatened to strike work when troops were being despatched from this country to South Africa. The railway officials prevented them from carrying out the threat by promising to redress their grievances. Nothing could be more reprehensible than such conduct, inasmuch as they knew full well that the Indian Contingent could not be delayed a single day owing to the Natal garrison being no match for the Boers. As the editor strongly denounced the Mahratta Brahman signallers, who struck work on the Great Indian Peninsula Railway, he cannot overlook the misconduct of the European engine-drivers. Government should interfere and rebuke the drivers.

European engine-drivers on the Indian Midland Railway who threatened to strike work.

ROHILKHAND GAZETTE, 1st October 1899.

30. The *Rohilkhand Gazette* (Bareilly), of the 1st October, complains that, on the 24th September, a young Jat lad was run over and killed by a railway train near the Bhojupura Junction on the Rohilkhand-Kumaun line in broad daylight. It would seem that some boys were grazing cattle along the railroad. As the train approached the cattle were alarmed and scattered in all directions. The deceased lad, who was seated on a buffalo at the time, was thrown on the railroad and run over. The train was stopped and his body picked up. It would have been better had the train been pulled up as soon as the boy was espied lying on the road and his life saved. Such unfortunate accidents frequently occur on this line, for which the higher officials, who have not yet put up fences along the line, are more to blame than the guards and engine-drivers.

A lad run over on the Rohilkhand-Kumaun Railway.

SURMA-I-ROZGAR, 11th October 1899.

31. The *Surma-i-Rozgár* (Agra), of the 11th October, vaguely remembers that in 1892 Mr. G. Conder, Traffic Superintendent, Ajmere-Rajputána-Malwa Railway, issued an order directing that railway coolies should charge first and second class travellers nothing for carrying their luggage from the station to the hackney-carriages. But the editor has received several complaints that the coolies at the Agra Fort station demand wages from first and second class travellers. If the order referred to has not been cancelled, the present Traffic Superintendent should take notice of the matter. He should hang up a notice at the station, both in English and Vernacular, showing what the wages of the coolies are and whether any class of passengers are to have the services of coolies free or not.

Charges of coolies at the Agra Fort railway station.

VI.—LOCAL AND MISCELLANEOUS.

LIBERAL, 8th October 1899.

32. The *Liberal* (Azamgarh), of the 8th October, referring to the various disquieting predictions that have been made regarding the conjunction of eight heavenly bodies in November next, says that the recent disasters at Darjeeling and the reported shower of pieces of fresh flesh and blood in the village of Bhetiban (Bhatinian ?), thana Parsrampur, tahsil Haraiya, district Basti, may lead the masses to regard these occurrences as precursors of greater evils in that fateful month. An astrologer has lately written to a newspaper, that none of the heavenly bodies coming in conjunction, will be in the ascendant, and hence their power for evil will be nil. No reliance should, however, be placed on

Astrological predictions regarding the coming conjunction of several heavenly bodies in November next.

any astrological predictions. Why could not astrologers predict the defeat of Greeks in the late Greco-Turkish war, or the recent disasters at Darjeeling? Those who make astrological predictions and thereby create disquietude among the people, deserve to be treated as offenders (against public peace), and should be punished by Government.

An alleged shower of small clods of mud at Nanpara, Bahraich district.

33. The *Khurshed-i-Nanpara* (Nanpara, Bahraich district), of the 1st October, received on the 16th idem, states that a shower of small clods of mud fell at Nanpara in the Bahraich district at 10 A. M. on the 11th ultimo, which has caused great astonishment and sensation among the residents.

KHURSHED-I-NANPARA. 1st October 1899.

Alleged shower of pieces of flesh at a village in Basti district.

34. The *Oudh Akhbar* (Lucknow), of the 11th October, states, on the authority of the *Riáz-ul-Akhbár*, that showers of pieces of flesh, dripping with blood, recently fell at the village of Bhatiban (Bhatinian ?), in the Basti district. The pieces were red, and their fibres very fine. A sort of rustling sound preceded the shower of the pieces, which continued to fall for two minutes, over an area of about five *bighas* of land.

OUDH AKHBAR, 11th October 1899.

ALLAHABAD:
23rd October 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Vaishya Hitkári ...	Meerut ...	Rám Swarúp ...	For October ..	19th October ...	1,000 copies.
2	Zamindár-wa-káshtkár ...	Bijnor ...	Muhammad Khalil-ur-Rahman.	„ „ ...	24th „ ...	...
	Twice a month.					
3	Akhbár-i-Imámiá ...	Lucknow ...	Mír Abid Ali ...	20th October ...	25th October ...	350 copies.
4	Tohfa-i-Islám ...	Meerut ...	Muhammad Taqi ...	2nd & 16th October.	24th „ ...	...
	Thrice a month.					
5	Kanauj Punch	Kanauj (Farukhabad.)	Bhaggú Khan ...	20th October ...	24th October ...	400 copies.
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	20th „ ...	21st „ ...	700 „
7	Khádim-i-Hind ...	Agra ...	Farid-ud-Din Khán	10th „ ...	20th „ ...	250 „
	Weekly.					
8	Akhbár-i-Alam ...	Meerut ...	Abdul Hakím ...	10th October ...	22nd October ...	200 „
9	Al Bashír	Etáwah ...	Muhammad Bashír	16th „ ...	21st „ ...	325 „
10	Anís-i-Hind	Meerut ...	Banársi Dás ...	18th „ ...	25th „ ...	700 „
11	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	14th „ ...	19th „ ...	500 „
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	15th „ ...	20th „ ...	467 „
13	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	16th & 23rd October.	19th & 25th October.	245 „
14	Hadiyat-ul-Akhbár ...	Kánth (Moradabad.)	Bábú Kishan Sarúp	16th October ...	22nd October ...	100 „
15	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	„ „ ...	25th „ ...	50 „
16	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	21st „ ...	23rd „ ...	300 „
17	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	10th „ ...	19th „ ...	100 „
18	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	16th „ ...	„ „ ...	500 „
19	Naiyar-i-Azam ...	Moradabad ...	Ibn Ali	19th „ ...	23rd „ ...	300 „
20	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	15th „ ...	19th „ ...	300 „
21	Nizám-ul-Mulk	Moradabad ...	Munshi Fahim-ud-Din.	16th „ ...	„ „ ...	300 „
22	Oudh Punch	Lucknow ...	Sujjád Husain ...	12th & 19th October.	20th & 25th October.	500 „
23	Police News	Meerut ...	Maulvi Abul Hasan	1st, 8th & 16th October.	22nd October ...	400 „
24	Police Paper	Raipur (Farukhabad.)	Muhammad Nasir-uz-Zaman Khán.	16th October ...	19th October ...	166 „
25	Rohilkhand Gazette ...	Bareilly ...	Abdul Aziz Khan ...	8th & 16th October.	20th & 25th October.	325 „
26	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	8th & 16th October.	23rd October ...	200 „
27	Sitara-i-Hind	Moradabad ...	Pandit Bansi Dhar	12th October ...	21st „ ...	187 „
28	Surmai-Rozgár	Agra ...	Itrat Husain ...	19th „ ...	25th „ ...	150 „
29	Tafrih	Lucknow ...	Rámji Dás Bhárgava.	21st „ ...	„ „ ...	...
30	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	20th „ ...	23rd „ ...	400 copies.
	Twice a week.					
31	Riáz-ul-Akhbár	Gorakhpur ...	Háfiz Nizám Ahmad	16th & 20th October	21st & 24th October	400 „
	Daily.					
32	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	17th, 18th, 19th, 20th, 21st, 23rd & 24th October.	19th, 20th, 21st, 22nd, 24th & 25th October.	526 copies.

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	HINDÍ.					
	Monthly.					
33	Jaini	Allahabad ...	Manohar Lal ...	For October ...	20th October ...	300 copies.
34	Rájput	Agra ...	Hanuwant Singh ...	„ September ...	„ „ ...	1,000 „
	Twice a month.					
35	Jain Gazette	Muttra ...	Munná Lál ...	16th October ...	22nd October ...	700 copies.
	Weekly.					
36	Almora Akhbár... ...	Almora ...	Munshí Sadánand Sanwál.	21st October ...	23rd October ...	210 copies.
37	Árya Mitra	Moradabad ...	Bhawání Singh ...	16th „ ...	19th „ ...	280 „
38	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	9th „ ...	24th „ ...	800 „
39	Vidyá Vinod	Agra ...	K. B. Varmá ...	16th „ ...	19th „ ...	...
	Daily.					
40	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	17th, 18th, 19th, 20th, 21st and 22nd October.	19th, 20th, 21st, 22nd, 23rd and 24th October.	214 copies.

I.—Political and Foreign.

Oudh Punch, 19th October 1899.

The Transvaal imbroglio.

1. The *Oudh Punch* (Lucknow), of the 19th October, contains a cartoon in which the Transvaal is represented as a bo(a)r standing on his hind legs on a high pinnacle, marked Insolence, and resting on elevated and shaky foundations called Folly and Rashness, and trying to grab the Moon, marked Freedom, which pulls a long nose at it. The letter-press is:—An indigent Pharaoh.

Riáz-ul-Akhbár, 16th October 1899.

England and the Transvaal.

2. The *Riáz-ul-Akhbár* (Gorakhpur), of the 16th October, says that England exhibited the greatest magnanimity and forbearance in her dealings with the Transvaal. But her moderation only served to turn the heads of the Boers, who had the temerity to send an insolent *ultimatum* to her. She treated it with the contempt it deserved, and put a stop to further negotiations. It is to be regretted that, with all her moderation and forbearance, it has fallen by the irony of fate to the lot of England to dry, so to speak, the ink of the Agreement concluded at the Hague Peace Conference, by gunpowder. It would be well if, with a view to avoiding this reproach, she appealed to the European Powers to intervene, and settle the dispute amicably, if they could.

Prayág Samáchár, 19th October 1899.

The same.

3. The *Prayág Samáchár* (Allahabad), of the 19th October, says that no king should be content with his territories, but should always try to extend them, and especially to seize the dominions of his tyrannical neighbours. The news lately received from South Africa is very alarming. But, considering the vast resources and powerful legions of England, "we" have not the slightest ground for anxiety. The Boer is no match for John Bull. But an enemy, however insignificant he may be, is not to be despised. The editor refers to the movements of the Boer troops, and observes that the capitulation of a whole regiment (*sic*) of British troops, with its Commanding Officer, has created deep sensation. Some Boers recently invaded a railway station in Delagoa Bay, and ill-treated some English passengers, forcibly taking off their hats and kicking them. The Orange Free State has cast in its lot with the Transvaal, and the bold attitude assumed by the Boers indicates that they count upon the secret help of some great Power. President Krüger even had the audacity to send an *ultimatum* to the British Government, demanding a withdrawal of British troops from the frontier within 48 hours; and the demand was complied with (*sic*). The President has mobilised an army twenty or twenty-five thousand strong. The Boers continue to be aggressive and have damaged the rail-road and the telegraph at several places. It is earnestly to be desired that the British arms will soon be crowned with success.

Al Bashir, 16th October 1899.

The same.

4. *Al Bashír* (Etáwah), of the 16th October, referring to the strength and movements of the Boer troops, and to the *ultimatum* sent by President Krüger, observes that the British Government pursued a conciliatory policy, with a view to avoiding bloodshed. But its moderation and forbearance have only served to increase the insolence of the Boers, and to encourage them to make most unreasonable demands. In order to maintain his prestige, John Bull should depart from the policy of *laissez faire*, and give them a sound thrashing.

Oudh Akhbár, 16th October 1899.

Military strength of the Transvaal and the Orange Free State.

5. The *Oudh Akhbár* (Lucknow), of the 20th October, states that the military system obtaining in the Transvaal and Orange Free State is like the feudal one. The Transvaal is divided into 17 districts, each of them being in charge of a Commanding Officer. These Commandants have 64 military officers under them, who, on receiving instructions, can at once call out all the burghers who are fit to fight. When these burghers are massed at any place, they are supplied rations only (by Government). The total force which the Transvaal and the Orange Free State can jointly bring into the field at the present time is (21,000 + 16,000) = 37,000 strong. These troops are all well armed with the most modern weapons.

Shahna-i-Hind, 6th October 1899.

Turkey and the European Powers.

6. The *Shahna-i-Hind* (Meerut), of the 16th October, says that the European Powers looked upon Turkey as a goose that lays the golden eggs (*lit.* a bird of gold), and desired

to acquire possession of it, Russia being on one side, and the other Powers on the other. The rival parties played the game of *finesse*. Russia and the other Powers vied with each other to gain the good-will of the Sultan, the former keeping aloof from the Armenian imbroglio with that object. But the Sultan proved to be more wily than they. He turned the sympathy of Russia to his own purposes and crushed Greece. He outwitted the other Powers, and now no Power dares look him in the face. Some years ago, Russia and France conspired to divide the Turkish Empire between themselves. The Sultan saw through their designs and made friends with Germany, freely availing himself of the services of German officers and encouraging German trade with his dominions. Germany's extensive trade with Turkey has enabled her to shake the pagoda tree, which has excited the envy of Johnny Crapeau and induced him to seek an alliance with the Turk; and it is very probable that a powerful triumvirate, consisting of Turkey, Germany and France, will be formed ere long. The British Lion will thus be left severely alone, inasmuch as he cannot be on friendly terms with the Russian Bear, who is his rival both in Europe and Asia. Under these circumstances John Bull will probably make advances of friendship to the Turk. Indeed a reaction has already commenced, and their mutual relations are now far more satisfactory than before. In the end, the Russian Bear, who had been so very noisy and had harassed Turkey, and even the whole of Europe, will be left without an ally. Sultán Abdul Hamid Khan is really a very shrewd statesman. He has won over all the European Powers, except Russia, to his own views; and now his efforts will be directed to winning over Russia, who is an inveterate foe to Turkey. There is reason to think that he will raise the Empire to the same high position, which Russia once occupied among the European Powers, without shedding, or causing to be shed, a drop of blood. Nothing could be more foolish than the allegation of some puerile, mean and short-sighted journals that he will soon bring pressure to bear on England towards the evacuation of Egypt. He will gain his object by friendly means, not a single shot being fired. The restoration of the silken tie between Turkey and England is most desirable on political grounds, and nothing could give greater joy to the Muhammadan world than such a consummation.

Alleged high-handed proceedings of the Nawab of Rámpur.

ROHILKHAND GAZETTE, 24th October 1899.

7. The *Rohilkhand Gazette* (Bareilly), of the 24th October, says thatit would seem that Padhan Mulji, who till recently possessed great influence in Rámpur, has not escaped the effects of the Nawab's fickleness. A strange rumour regarding his fall, though based on mere hearsay so far, is very rife in the state. Persons who rely on the good-will of a ruler and lord it over the people, walk on very slippery ground. Mulji is a near relative of Durga Bai, and thus, owing to petticoat interest, exercised great influence and played an important part in the administration of the state. The Nawab considered him his right arm, and the upper ten made a point of gaining his good-will. It is rumoured that he has lately incurred His Highness' displeasure. The Nawab has for some time past lived in his house in the Khusru Bagh, the lower story of the building being occupied by the nawab and his courtiers, and the upper one by his Begams. When he desires to enjoy the company of the Begams, he makes a sign to his courtiers, who retire to the adjoining rooms, and the Begams come down to him. As soon as his desire for women is gratified, the lower story is again thrown open to his courtiers. On the 6th or 7th instant, when Mulji and other courtiers had retired, and the Begams had come down-stairs, Mulji imagined by mistake, or pretended, to hear a call from His Highness, and entered the hall where the Nawab was engaged in sexual intercourse. Mulji found out his mistake and at once withdrew. But he was perceived by the Nawab who called him names and ordered his nose and ears to be cut off. The Assistant Home Secretary was spared his nose and ears at the earnest entreaties of other courtiers; but he was loaded with irons and confined in the house of the Nawab's Private Secretary, who was warned not to provide any comforts for him. The fetters put on him are known as the *khansama* fetters, and weigh one and a quarter maunds. When the late Agha Ghani was loaded with these heavy fetters, he could not protect himself from white-ants which literally devoured him. Under the existing state of affairs in Rámpur anything is possible. The above story, however, seems to be a mere *canard*. If there is any truth in the story, the state of affairs there is entitled to the serious consideration of Govern-

ment. If the Nawab requires his courtiers, every now and then during the day, to leave the darbar hall for the purpose of its being turned into a *zanana*, such a voluptuous prince can hardly be expected to attend to the affairs of his State properly, and promote the best interests of his subjects. Probably this is the reason why the Nawab himself did not hear even two per cent. of cases last year, as has been alleged in some quarters and recorded in the last administration report of the State, which has been submitted to Government. Anything which happens to pass along the road, situated near the Khusru Bagh and leading to a village, is at once seized and sold by public auction; even human beings not being exempted. The British Government, which has not only stopped the slave trade in its own territories, but also desires to check it in other countries, cannot tolerate such tyranny in Rampur. All this may be play to the Nawab; but men whose property is seized and sold cannot possibly think of it so lightly. If the Nawab wishes to put a stop to all traffic on the road, he should place a guard on it or close it. But he has done nothing of the sort. Will Government inquire into these matters, and ask His Highness to mend his ways? According to another rumour, the Nawab has ordered all traffic to be suspended on another road during certain hours every day when he drives along it, the traffic interfering with his fast driving. If any person happens to pass along the road during those hours, he gets into trouble. It is rumoured that a chaprasi once allowed a carriage, occupied by some women, to drive along the road. The carriage was at once seized and taken to the Khusru Bagh with the occupants. This must have caused great inconvenience to the women who were seated in it. Government should secretly inquire into these rumours. If they be found to be true, steps may be taken to check the evils, otherwise a contradiction may be published to reassure the public.

HINDUSTAN, 19th October 1899.

Famine in Native States in Rajputána.

8. *Hindustán* (Kálákankar), of the 19th October, praises Lord Curzon for the keen interest taken by His Lordship in the relief of famine in Rajputána. Mr. T. W. Holderness has been sent to Rajputána to ascertain the true state of affairs, and to discuss relief measures with the Residents in the affected Native States. Captain Dunlop Smith, who has some experience in famine administration, has been placed on special duty to help the Agent to the Governor-General in the work of famine relief; and Lord Curzon has expressed a desire to grant loans to Native States, if necessary. These measures will tend to increase the attachment of native princes and their subjects to the paramount power. The editor urges the construction of tanks, wells and railways in Rajputána as relief works.

OUDH AKHBAR, 20th October 1899.

The coming National Congress at Lucknow and a number of Muhammadan residents.

9. The *Oudh Akhbár* (Lucknow), of the 20th October, states that about 200 respectable Muhammadan residents held a meeting at Lucknow on the 15th idem, to express their opposition to the Indian National Congress and passed resolutions in opposition to the Congress, and expressing sympathy with, and loyalty to, Government, and for sending in a daily report to the Lieutenant-Governor (of the proceedings) of the Congress during its approaching sittings in that town.

SHAHNA-I-HIND, 8th October 1899.

Pioneer's recent remarks on Islam and its future.

10. The *Shahna-i-Hind* (Meerut), of the 8th October, received on the 23rd idem, referring to the article which the *Pioneer* lately published calling Islam a spent-up force, though Báb in Persia, and Mirza Ghulam Ahmad of Qadian in India have breathed new life into it, says that Christians (Europeans) desire that Islam, which is even now a rival to Christianity, should be effaced from the earth so that the Cross may reign supreme, unhampered, everywhere. But they should not exult so much (over their present worldly success), and entertain the mad (foolish) idea that they, who believe in three Gods (*i.e.* the Trinity), will obtain a complete victory over Muhammadans who believe in the unity of God. The prejudiced *Pioneer* thinks that the days of the Muhammadan and other Asiatic Powers are numbered and that they must disappear soon. (Certain) European philosophers, on the other hand, proclaim that Asia is awakening from her long lethargy: Japan is lost over head and ears in the desire of measuring swords with European Powers; Siam is undergoing a change for the better; Turkey seems also to be changing front; and China is being roused by the recent (European) harassments. Some writers eventhink that, should the Musalmans

succeed in gaining ascendancy in China, she will assuredly improve and prosper. Afghanistan may already be said to "carry the sword in hand," (*i.e.* to be quite ready to fight). The Khedive's secret intentions cannot be discovered. Even setting aside these ideas as those of a madman, the European Powers are divided amongst themselves, owing to jealousy and selfishness. France and Germany are said to be on the look-out for the destruction of the British nation. The aggrandisement of Britannia is an eyesore to Russia. Italy is torn with internal feuds. The foundations of Spain are weakened. According to a well-known writer in the *Asiatic Quarterly Review*, the British Government will not only have to protect the north-west frontier of India, as it hitherto has done, but will soon have to be on its guard on the north-east frontier also. In short, the existence of rivalry among the European Powers, and the awakening of the Asiatic ones, cannot fail to bring about something new (some change). Such being the case, how can one accept the assertion that Islam is in a fair way to effacement. It is an absurd presumption that *jehad* or religious war (preached by Islam) has proved a curse to the world. *Jehad* is, properly speaking, a preventive of war, being based on justice and mercy. Had the promoter of the late Peace Conference proposed the principles of *jehad* to it, instead of his impracticable suggestions, the Conference would probably not have been a failure. *Jehad* simply means preparedness to defend oneself against an enemy: and this is the very principle on which the European Powers act at present, though they call it by a different name. If Muhammadans sent out their Islam propaganda to foreign countries in the past, the civilized Europe deputes its missionaries, at the present day, for the same purpose, which often leads to affrays, and these are readily construed into a prelude to (pretext for ?) war. Troops are also despatched to foreign countries, under the pretext of spreading civilization and opening trade there, and the ultimate result is what it is intended to be. There are, of course, certain principles of *jehad* which were formerly approved of but are now condemned by Christians. But to condemn jehad *in toto* is iniquitous. It has never tolerated hardheartedness and oppression. It never permitted buried corpses to be exhumed; the slain to be mutilated and paraded in the streets, the limbs of prisoners of war to be cut off, children, women, old men, cripples and religious leaders to be killed, fields to be destroyed, or water to be poisoned. Islam released prisoners of war in consideration of small *fidia* or ransom. The same practice prevails now, the only difference being that it is now called an indemnity of war. Hence if the result of the Muhammadan *jehad* was barely the propagation of Islam and the exaction of ransom, the outcome of wars waged by the European powers in these days is the (so-called) spreading of civilization, the raising of taxes, &c., (which comes to the same thing).

AL BASHIR, 10th October 1899.

Contrast between the loyalty of the Hindus and Musalmans to the British Government in India.

11. *Al Bashir* (Etáwah), of the 10th October, publishes a communicated article by a correspondent, who quotes a long passage from a letter by a Bengali Babu in the *Indian Mirror* (Calcutta), of the 30th September last, which is to the effect that the establishment of the British Government in India has given a very marked support to Hinduism which was being extirpated; that the wellbeing and prosperity of Hindus are bound up with that Government, for, should the British leave the country, the Muhammadans would, with the help of the Sultan of Turkey—whom since the Russo-Turkish war they have regarded as the Khalifa for the whole Muhammadan world—and their co-religionists in other countries, such as Afghanistan, acquire sovereignty over the country; that Hindus dislike Islam much more than Christianity because the Koran forbids free expression of thought, and does not, to some extent (*sic*), tolerate idolatry; that Hindus would not also like to be ruled by Russia, because if, on the supposed retirement of the English, she invades India, she will have to pass through Afghanistan, and take the aid of Afghans who will assuredly oppress them; and that Hindus are too well aware of the blessings, form of government, justice, &c., of British rule. The Muhammadan correspondent of *Al Bashir* calls the above a mere clap-trap. The population of Muhammadans in India is only one-third of that of the Hindus; so that were it not for the protection of the British Government, Hindus would have left no stone unturned to drive the Musalmans out of the country. The late cow-protection movement may be taken as a fair example of what Hindus would do, if they had a free hand. As regards the

Sultan, their merely calling him their Khalifa does not imply that the Muhammadans in India will ask him to invade her. Christians hold the Pope to be the head of their religion; but they do not require him to overrun a country. The Russo-Turkish war clearly showed that Russia is an enemy of Turkey, and of all the other Musalmans; and hence the Afghans can never be deceived into helping her to conquer India. The Musalmans are distinctly told in the Qoran that, of all mankind, their greatest enemies are Jews and heathens, and their greatest friends Christians. The British Government has, moreover, shown special favours to the Musalmans, and they are deeply indebted to it. There is a great difference between the allegiance of Hindus and Musalmans to Government: one class is its great friend and the other its great enemy; and hence the Musalmans can never possibly swerve from the path of loyalty to the British Government.

II.—General Administration.

Hindustán, 18th October 1899.

Study of vernacular by British military officers.

12. *Hindustán* (Kálákankar), of the 21st October, approves of the suggestions, made by a correspondent of the *Pioneer*, regarding the establishment of schools for teaching Hindustani to British military officers and fixing better courses of studies. He points out that these officers have at present to engage private tutors, and that the expenses incurred by them exceed the rewards they receive for passing the prescribed examinations. Moreover, he condemns the present courses of studies which are full of false and imaginary tales. An acquaintance with the vernacular on the part of the gentlemen of the order of the rag is necessary, with a view to preventing the unfortunate quarrels which arise between them and the people.

Jámi-ul-Ulúm, 21st October 1899.

Steady decrease in the number of licenses granted for keeping guns.

13. The *Jámi-ul-Ulúm* (Moradabad), of the 21st October, in its columns of miscellaneous news, states that the authorities are getting stricter and stricter in granting licenses for keeping guns for the destruction of wild beasts, and have been regularly curtailing the number of such licenses. In the whole of British India, the licenses amounted to 66,000 in 1895. The number fell to 58,000 in 1896 and to 57,000 in 1897. Last year only 51,000 licenses were granted. The reduction is general, not being confined to any particular province. The most marked reduction has occurred in Madras where the number of licenses has decreased from 12,000 to 5,000.

Jám-i-Jamshed, 16th October 1899.

The British Government and the Musalmáns and other natives of India.

14. A correspondent of the *Jám-i-Jamshed* (Moradabad), of the 16th October, enumerating the various blessings of the British Government in India, observes that the entire revenue of the country is spent for the benefit of the people themselves, the Government (at Home) taking not a single farthing (as a tribute ?). In the administration, too, Government has given a considerable share to natives; and if higher posts are not given them yet, it is partly due to "our" own misfortune, and partly to the misrepresentations of interested parties. But this restriction too will perhaps be removed ere long. Such being the case, the natives will certainly be prepared to fight for their own country and continued enjoyment of the British blessings. The Musalmáns will, on no account, care to lose the protection of the British Government. Not to speak of Russia, who is an enemy of their race, they would not even wish to see a Muhammadan become their ruler, on account of the blessings they enjoy under the present *régime*. There is another consideration why the natives of India prefer to remain under the British Government. They know that there are so many races inhabiting this country, that no sooner is British protection withdrawn, than bloodshed and anarchy will prevail, none of them being in a position to maintain peace and order.

Vidya Vinod, 16th October 1899

Acquittal of Mr. Buckley who shot eight natives at Parbatipur.

15. The *Vidya Vinod* (Lucknow), of the 16th October, says that fortune favours white men, as is evident from the way in which Europeans are dealt with in mixed cases. Mr. Buckley recently shot eight niggers and burnt a village at Parbatipur; but the doctors came to his rescue. They declared that he was insane, and he was therefore let off. European offenders in mixed cases may rely on the help of European jurors and doctors for their release.

16. *Hindustán* (Kâlákankar), of the 18th October, referring to the Government of India's Review of the Reports on the Administration of Jails in British India for 1898, observes that several reforms were introduced, and others proposed during the year, with a view to improving the conduct and health of convicts. Under native rule, convicts were harassed as much as possible. On the other hand, the enlightened British Government is anxious to reform them and preserve their health. The editor approves of the suggestion of the Government of India regarding the establishment of a depôt for girl criminals in every province, experiments being first made in Bengal and the North-Western Provinces, and of the system of training fixed for boys in Reformatory Schools.

HINDUSTANI, 1st October 1899.

Review of the Jail Administration Reports for 1898.

17. The *Rohilkhand Gazette* (Bareilly), in its combined issue, dated the 8th and 16th October, publishes a communication from one Khalil-ud-din Ahmad, who says that Faqir Chand *alias* Nanhe (Muhammadan name, Abdullah) of the Agrawal caste, aged 28 years, late a teacher in a school at Moradabad; Kashi Ram *alias* Chhote (Muhammadan name, Abdur-Rahman) of the Mali caste, lately a shopkeeper at Aligarh, aged 35 years; the mother and wife of Nanhe; and two daughters of Chhote arrived at Pilibhít, and applied to Shah Muhammad Sher to convert them to the Muhammadan religion. Hearing of their intention, Seth Jagan Nath and some other Hindus sent for them and tried their best to induce them to abandon the idea of conversion by appealing to their greed; but they remained firm and declined to listen to reason. A Hindu brought the matter to the notice of the District Magistrate, who ordered an inquiry. The City Inspector of Police made an inquiry, and reported that the conversions of the persons in question were perfectly voluntary. On the 24th July 1899, they were placed before Kunwar Onkar Singh, Deputy Collector, under the bad livelihood section, and were sent to prison. They were required to furnish three securities for eight thousand rupees. Rashid-ud-din Khan, Haji Abdul Majid Khan and Ghulam Jilani offered to stand securities; but the offer was not accepted for reasons best known (to the Kunwar). A reference was made to Aligarh regarding the character of the converts; and the reply received threw suspicions on their character. One month after the receipt of the reply, they were sent to Aligarh in charge of a police guard with a view to obtaining further information. On their return to Pilibhít, they were accompanied by some officials of the Aligarh police force, and one Makundi Lal and other shopkeepers, who were examined as witnesses on their behalf by Babu Bhagwati Dayal Singh, Deputy Collector. On the 18th September, the four female converts were released on a security of Rs. 200 offered by Muin-ud-din. Again on the 20th September, Nanhe and Chhote were also let off, Rs. 400 being deposited as security on their behalf, probably by Ghulam Jilani. The case was to be heard on the 23rd September; but it is not known what the result was. The Muhammadan residents of Pilibhít, who, with the exception of the three or four gentlemen referred to above, showed no sympathy with the converts, should be ashamed of their indifference; while honour is due to the Hindus who spared no pains to prevent their conversion. The women and children of the new Muhammadan converts were sent to prison under the bad livelihood section, and detained there for one month; and the required security offered on their behalf was not accepted. Even the wives and children of Sansias, Kanjars and other criminal tribesmen are not dealt with in this way. There was a delay of one month in sending the converts to Aligarh. It is to be hoped that the authorities will inquire into the matter. The only fault of these converts, if a fault it be, was that they had changed their religion. Had not Babu Bhagwati Dayal Singh come to their rescue, they might be still rotting in prison. It is probable that justice will be done to them. The editor expresses surprise that the proceedings of Kunwar Onkar Singh in the case should have been characterized by religious prejudice.

ROHILKHAND GAZETTE, 8th and 16th October 1899.

Alleged high-handed proceedings of Kunwar Onkar Singh, Deputy Collector at Bareilly, in a case.

18. The *Police Paper* (Raipur, Farukhabad district), of the 16th October, says that there is hardly any branch of the public service in this country in which corruption does not prevail to a greater or a smaller extent. The police can

POLICE PAPER, 16th October 1899.

Difficulties of an honest official in the police force.

not dream of the illegal earnings, which even the lower muharrirs or clerks in judicial courts enjoy. Their earnings vary from Rs. 5 to Rs. 25 a day. No man can obtain any kind of information whatever from them without greasing their palms. The editor will, however, confine himself at present to the police. He refers to the case of a Sub-Inspector who was determined to be honest. He himself recorded reports in the daily diary and investigated all offences and gave his subordinates no opportunity to levy blackmail. They told him that they could not make both ends meet with their bare salaries, but he was inexorable. Dissatisfaction spread among them and they created difficulties for him. Cases sent up by him for trial were dismissed wholesale, the discharge of the accused being attributed sometimes to the tutoring of witnesses by discontented constables, sometimes to the cases being spoilt by the readers of the Magistrates to whom he did not pay their "dues," sometimes to the indifferent statements made by witnesses, called by the police, no refreshments being provided for them by him, and so on. The Circle Inspector, who inspected the station, made a very unfavorable report, and he had good reason to do so, inasmuch as the Sub-Inspector was disliked by all his subordinates, the cases sent by him for trial had been dismissed, and he did not provide supplies free for him like other Sub-Inspectors. The Inspector condemned him as quite unfit for the charge of a station, and recommended his unsatisfactory work to the special attention of the District Superintendent. When he received intimation of the Superintendent's intended inspection, he did not whitewash the station, nor did he collect firewood, coal, grass, milk, eggs, hens, &c., as his predecessors used to do. The tahsíl chaprasis arranged for the supply of flour, *ghi*, &c., only, as usual; and the Superintendent had therefore to starve the whole day for the want of eggs, hens, and other necessaries. He was an extremely good-natured officer and did not lose his temper, otherwise the Sub-Inspector would have fared badly. The Superintendent asked his subordinates if they had any complaints to make. They replied with one voice that they could not work under him, and applied for transfer. The Sub-Inspector laid stress on his honesty and integrity, and explained how his unpopularity and the wholesale dismissal of cases sent by him were due to the same cause. The Superintendent replied that his explanation, even if true, could not be acceptable to Government, and the Inspector-General of Police, who judges a police official's work by the percentage of convictions, added that, under the British system of administration, every man is considered innocent until an offence is brought home to him. The Superintendent reported that he was neither able to keep his subordinates under control, nor to secure a good percentage of convictions. The Superintendent, being a highly sympathetic officer, did not recommend him for reduction; but the District Magistrate at once reduced him to the rank of a fourth grade head-constable. He does not know what more troubles are in store for him. Honesty being thus at a discount in the police force, police officials have no inducement to be honest. If Government desires to improve the tone of the force, it should give promotion to honest officials. The non-recovery of stolen property in any cases of theft, or the escape of any offenders is not a source of so much trouble and ruin to the people, as the extortion of bribes or the trumping-up of false cases.

ROHILKHAND GAZETEE, 8th and 16th October 1899.

A complaint against a Plague Inspecting official at the Bareilly railway station.

19. The *Rohilkhand Gazette* (Bareilly), in its combined issue of the 8th and 16th October, complains that, when the Sháhjahánpur passenger train arrived at Bareilly on the 3rd idem at 6 P. M., the Plague Inspecting Officer found, in the train, a man hailing from Faridpur, and suffering from fever. The officer desired to send him to the plague camp. Negotiations (for the payment of a bribe) were opened between them, but it is not known how those negotiations ended. According to general report, the Hospital Assistant, who was formerly on plague duty at the Bareilly railway station, was a very honest and good-natured official and never attempted to unnecessarily harass passengers. But now even fever-patients are suspected of having been stricken by plague. Fifty per cent. of the native railway passengers must have one complaint or another. Indeed the hurry and bustle of a railway station are enough to heat the bodies of weak-minded persons. Nothing could be more reprehensible than to suspect such men of plague through ignorance or from ulterior motives. The authorities should give their attention to the matter.

20. The *Rohilkhand Gazette* (Bareilly), of the 24th October, says that the Commissioner and the Board of Revenue cannot be too careful in exercising their summary powers in disposing of appeals. But there is a general complaint among suitors and legal practitioners at Bareilly that these powers are not exercised with due care there. If an appellant's Vakíl or Mukhtár were afforded an opportunity to address the court in support of the appeal before it was dismissed, the complaint regarding the summary dismissal of appeals would cease. The High Court does not admit or reject a second appeal until it has heard the counsel for the appellant.

Alleged summary dismissal of appeals by the Commissioner of Bareilly.

ROHILKHAND GAZETTE, 24th October 1899.

21. The *Anjuman-i-Hind* (Lucknow), of the 14th October, praises the British system of administration of justice, representing it to be immeasurably superior to the old native system; but observes that the practice of sending to jail men, convicted of any offence for the first time, is not a well advised measure. These men are overpowered with grief at their conviction. But they soon lose their sense of honour and get accustomed to their surroundings in prison, and thus become, as it were, hardened criminals. Under these circumstances it is highly desirable that such men, convicted and sentenced to any terms of imprisonment, should not be relegated to jail, but allowed to remain at home. They should, however, be required to wear a distinguishing badge during their term of confinement. Some such arrangement would save them from demoralisation and give them an opportunity for mending their ways.

A suggestion for men convicted of an offence for the first time, not to be sent to jail.

ANJUMAN-I-HIND, 14th October 1899.

22. *Hindustan* (Kálákankar), of the 21st October, says that the orders issued by the Government of India some years ago regarding the employment of retired native soldiers as peons, &c., in post-offices, other Government offices, railway stations, &c., have been a source of great encouragement to them. Lately the Government has called for the opinions of the managers and the agents of the various railways in this country on the subject of training soldiers as station-masters, drivers, firemen and guards, so that trained soldiers may be available for such work, when necessary. The editor fully sympathizes with the proposal, and hopes that both British and native soldiers will be so trained.

Proposal to train soldiers as station-masters, guards, &c.

HINDUSTÁN, 21st October 1899.

23. The *Anis-i-Hind* (Meerut), of the 18th October, says that though the enactment of numerous laws and rules has greatly reduced the opportunities for the amla to extort bribes, yet the *Sarishtadár* (reader) of the District Magistrate still continues to issue what orders he pleases in certain cases, which he has reason to think will not be detected, and to obtain the signature of that officer on the same (along with other papers). He is also in a position to overlook the faults and errors of those clerks who pay court to him, &c., and get others, with whom he is displeased, into the bad graces of the District Magistrate. It is therefore necessary that in selecting a person for the responsible post of a Sarishtadár, the appointing officer should assure himself more as to his honesty than as to his literary qualifications.

Opportunities of the *Sarishtadár* or reader of the District Magistrate for extorting bribes.

ANIS-I-HIND, 21st October 1899.

24. The *Kárnámah* (Lucknow), of the 10th October, says that the city of Lucknow, which has seen better days, has been getting poorer and poorer since the Mutiny of 1857, when it was exposed to loot and plunder. If it has, so far, escaped utter impoverishment, it is simply owing to the wasika allowances enjoyed by a large number of persons. But these allowances appear to be doomed. Some of them have already been stopped since the deaths of the late recipients. Even the pensions enjoyed by the members of the ex-Royal family have been dealt with in the same way: For instance, the pension of Rs. 1,400 a month, which the late Nawáb Mirza Aliqadra received, was not continued to his heirs, the Mirza dying without issue. Government has devised some novel restrictions. If a wasika-holder dies without issue, his wasika will not be granted to his heirs. Some wasika-holders have been told that their pensions will cease at their deaths, and the finger-impressions of their heirs have been taken to prevent any difficulties arising in the future. These restrictions have created deep sensation and disappointment among the wasika-holders and their heirs. They contemplate memorializing His Excellency the Viceroy, who, it is to be hoped, will take their request into favourable consideration.

Wasika-holders at Lucknow.

KARNAMAH, 10th October 1899.

NIZAM-UL-MULK, 16th October 1899.

Amounts of dowers among Muhammadans.

25. The *Nizám-ul-Mulk* (Moradabad), of the 16th October, referring to the proposal of the Local Government to enact a special law for regulating the amounts of dowers among Muhammadans, observes that the amount of a dower cannot be fixed, because all persons have not the same status and income. Moreover, large dowers are, in a way, useful, inasmuch as they deter husbands from quarrelling with their wives. Again, a person, who has a small income to-day, may become more prosperous to-morrow. In order to prevent all doubts as to the amounts of dowers, Government should order all Muhammadan marriages to be solemnized by Qázis and Assistant Qázis appointed under Act XII of 1880, and direct Tahsíldárs to exercise control over these Qázis and Assistant Qázis, and to examine and countersign their marriage registers. If some such arrangement is made, these registers will be trustworthy evidence in all disputes regarding the amounts of dowers.

ROHILKHAND GAZETTE, 8th and 16th October 1899.

Scarcity of grain.

26. The *Rohilkhand Gazette* (Bareilly), in its combined issue of the 8th and 16th October, regrets to say that wheat has sold at 11 seers a rupee in Rohilkhand for some weeks past, and that there is, therefore, greater anxiety among the people at the present time than during the late famine. There was no rainfall during the month of Bhádon, and the month of Kuár, too, has so far passed without it. In other parts of these provinces the agricultural prospects are not much better. Some persons dread the impending famine to such an extent that they would welcome the entire destruction of the earth in November, as foretold by a soothsayer, with a view to escaping the pangs of hunger.

SURMA-I-ROZGÁR, 19th October 1899.

Distress from the scarcity of grain at Agra.

27. The *Surma-i-Rozgár* (Agra), of the 19th October, says that Sir Antony MacDonnell's justice and sympathy, and especially his excellent famine administration during 1896-97, have made his name a household word in these Provinces, and endeared him to the 84 millions of people he rules over. In the previous number of his paper the editor drew His Honour's attention to the necessity for starting relief works in the Agra city. His Honour has, it is believed, accepted the recommendation, and instructed the Commissioner and the Collector by telegraph to open relief works. Now the editor wishes to advise the Lieutenant-Governor to sanction the grant of allowances to the respectable poor, who would not resort to the relief works or poorhouses, as was done during the late famine.

ANÍS-I-HIND, 18th October 1899.

A suggestion to place the estate of a certain native banker at Saháranpur under the Court of Wards.

28. The *Anís-i-Hind* (Meerut), of the 18th October, has learnt, from a very reliable source, that the young son of Lála Páras Das, a well-known banker at Saháranpur, has brought a suit against his father for division of the ancestral property. The father has filed an objection to the suit, contending that the boy is a minor. Even if the boy is found an adult on medical examination, he is still a green-horn; and hence the authorities will do well to place the estate under the management of the Court of Wards to save it from ruin. The boy has already taken certain loans and executed bonds for them, hypothecating his share in the ancestral estate, and will probably be hopelessly ruined if he is allowed to fall into the hands of his present instigators.

III.—LEGISLATION.

ZAMÍNDÁR WA KÁSHTKÁR, 1st October 1899.

The North-Western Provinces Rent Act Amendment Bill.

29. The *Zamíndár wa Káshtkár* (Bijnor), of the 1st October, criticizing the North-Western Provinces Rent Act Amendment Bill, objects to including standing crops under the heading of immovable property; placing difficulties in the way of landowners in acquiring *sir* rights, while giving facilities to tenants in acquiring occupancy rights; restricting the power of the zamíndár to eject a tenant before the expiry of the term of his lease; prohibiting the zamíndár from buying the occupancy rights of a tenant sold (for default in payment of rent); postponing the execution of a decree obtained against a (defaulting) tenant until June next, while selling up the zamíndárs at once for the arrear of a single instalment of revenue; allowing

compensation to an occupancy tenant for improving his holding, but no reward to the zamíndár for doing the same; requiring the zamíndár to prove his claim to arrears of rent against a tenant, while accepting unquestioned, the (bare) statement of the tenant to the contrary; allowing a tenant who sub-leases his holding to retain his right therein, while depriving the zamíndár of his sír right in a land if he leases it out; rendering the zamíndár liable to fine, if he happens to realize more than his due from a tenant, while imposing no punishment on a tenant if he falsely denies the due; allowing compensation to a tenant if his claim to a piece of land is held valid by court, but none to the zamíndár if a tenant is proved to have held wrongful possession of a piece of land.

THE SAME.

The North-Western Provinces Rent Act Amendment Bill and the Court of Wards Bill.

30. The same paper observes that the North-Western Provinces Rent Act Amendment Bill and the Court of Wards Bill which Sir Antony MacDonnell proposes to pass, have thrown the whole body of the zamíndárs and taluqdárs into great consternation. The Rent Act Amendment Bill will divest landowners of the few remaining powers they still enjoy over the tenantry. It is a pity that landowners who so readily helped Government in relieving the distress of the tenantry during the late famine, and whose charity and liberality on the occasion was acknowledged by Government, should now be confronted with a Bill which, they fear, will be ruinous to them.

IV.—Education.

RÁJPUT, 30th September 1899.

Mr. Bramley's sympathy with the Rajput High School at Agra.

31. The *Rájput* (Agra), of the 30th September, expresses great satisfaction at a sympathetic letter addressed by Mr. Bramley, District Superintendent of Police in Mainpuri, to Thákur Umrao Singh of Kotla, on the 2nd September, on reading an account of the proceedings of the opening of the Rájput High School at Agra in the *Pioneer*. In his letter, Mr. Bramley congratulates the Thákur on the success of his efforts, refers to the bravery of Rájputs, and gives a donation of Rs. 50 to be spent on the physical training of the students of that school. Mr. Bramley, being a strong, stout, brave, and energetic man, fond of physical exercise and shooting, appears to take a keen interest in the physical training of students. If other officers followed his example and exhibited simliar sympathy with Rájputs, the latter would gladly sacrifice their lives and property on behalf of the British Government, as they did on behalf of the Moghul Emperors. Rao Chhatra Sal of Bundi at the head of his army joined the camp of Dara Shikoh at his battle with Aurangzeb. On the death of Dara Shikoh, his Muhammadan troops took to their heels. But the Rao and his brave soldiers stood to their guns and sold their lives dearly. The promoters of the school are thankful to Mr. Bramley for his sympathy and donation.

VIDYÁ VINOD, 16th October 1899.

Industrial School at Lucknow.

32. The *Vidyá Vinod* (Lucknow), of the 16th October, regrets to notice that the Lucknow Industrial School is not getting on so well as it should do, and that the public does not fully approve of the principles on which it is conducted. Government should give its attention to the matter.

OUDH AKHBÁR, 20th October 1899.

A police school opened at Lucknow by the District Superintendent of Police.

33. The *Oudh Akhbár* (Lucknow), of the 20th October, states that the District Superintendent of Police has started a police school in the police lines at the Bádsháh Bágh with effect from the 16th instant, where Sub-Inspectors, head-constables, and literate constables will be given instruction in law for three months, after which an examination will be held, and those who fail to pass it, will be reduced. It is not clear why a new police school should be established at Lucknow, when the Police Training School already exists at Allahabad for the whole of the United Provinces. Is the instruction given at Allahabad thought insufficient, or what?

V.—Railway.

HINDUSTÁN, 20th October 1899.

Ganges-Gogra Doab Railway.

34. A correspondent of *Hindustan* (Kálákankar), of the 20th October, complains that the time-table of the Ganges-Gogra Doáb Railway is very unsatisfactory. Passengers,

starting from Ballia at 1 P.M., reach Gopaganj at 4 P.M., where they have to wait till 9 P.M. next day, when they resume their journey and arrive at Benares at 4 P.M. the following day. They leave Benares at 8 P.M., and reach Moghul Sarai in half an hour, and cannot resume journey on the East Indian Railway before 11 P.M. the following day. Thus there is a great loss of time. Moreover, no arrangements have been made for the establishment of stalls at railway stations (for the supply of food, &c., to passengers).

ROHILKHAND GAZETTE, 8th and 16th October, 1899.

Two men run over and killed on the Rohilkhand-Kumaun Railway.

35. The *Rohilkhand Gazette* (Bareilly), in its combined issue of the 8th and 16th October, complains that two more men were run over and killed by a train on the Rohilkhand-Kumaun Railway near Nawábganj on the night of the 4th October. As long as a fence is not erected along the line, such fatal accidents will continue to occur, for which the Railway authorities alone are responsible.

HINDUSTÁN, 17th October 1899.

Reforms accepted by the late Railway Conference for the benefit of native passengers.

36. *Hindustán* (Kálákankar), of the 17th October, referring to the various reforms which were accepted by the late Railway Conference for introduction, for the benefit of third and intermediate class passengers, observes that these reforms will be highly appreciated by native passengers, and hopes that the Railway Companies will continue to redress their grievances in this way.

TAFRIH, 21st October 1899.

Need for providing separate first and second class carriages for native passengers.

37. "A passenger," writing to the *Tafrih* (Lucknow), of the 21st October, complains that the District Railway Traffic Superintendent, Lahore, has issued orders that natives travelling first and second class shall not be allowed to carry their hookas with them, while cigars are permitted to be freely used. If the smell of hookas is disagreeable to Europeans, that of cigars is equally so to the natives. This prohibition of the use of hookas in the train will be regarded as a disgrace (insult) by respectable natives. The greater amount of the railway earnings is derived from native passengers, and the authorities should consult their convenience. If, however, Europeans will not put up with the smell of hookas, separate first and second class carriages should be provided for native passengers.

IV.—LOCAL AND MISCELLANEOUS.

PRAYÁG SAMÁCHÁR, 19th October 1899.

Flying of balloons at Allahabad.

38. The *Prayág Samáchár* (Allahabad), of the 19th October, in its columns of local news, complains that balloons have lately been flown at Allahabad almost every night. About ten days ago one of these balloons alighted on the house of Ganesh Pathak in Mohtashimganj. On the 16th July a balloon descended on the thatched roof of Pandit Kanhaiya Lal's house in Pandariba, and would have set the roof on fire but for the promptitude of his neighbours in extinguishing the flames. The practice of flying balloons is a very dangerous one. The Police should find out who the responsible parties are and warn them.

THE SAME.

Unsatisfactory arrangements for street-lighting at Allahabad.

39. The same paper complains that the arrangements for the lighting of streets in the town of Allahabad continue to be as unsatisfactory as ever. On the night of the Dasahra fair the moon was visible till midnight; but on the disappearance of the moon no lamps were lighted, and utter darkness prevailed in streets and bye-lanes. As it was pitch dark in the small hours of the morning—men being away from their houses to witness the illuminations in the principal street, and constables too being conspicuous by their absence from streets and bye-lanes—any number of thefts and robberies might have been easily committed at such a time. When the editor once complained to a member of the Municipal Board regarding street-lighting, he replied that it was not necessary to light streets after midnight, inasmuch as there was no traffic in streets at that time!

40. A correspondent of the *Oudh Akhbár* (Lucknow) of the 20th October, states that, after all, Saiyid Nazir Husain Khan, editor of the *Najm-ul-Hind*, succeeded in holding a conference at Lahore on the 4th idem, to consider means for improving the condition of the Shías, and calls upon the members of that community all over the country to be up and doing now.

A Shia conference at Lahore.

OUDH AKHBÁR, 20th October 1899.

ALLAHABAD:
31st *October* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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CONFIDENTIAL.] [No. 44 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 31st October 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Adib	Firozabad (Agra)	Saiyad Akbar Ali ...	For August & September.	26th October ...	211 copies.
2	Árya Patra	Bareilly ...	Sheobarat Lál ...	„ October ...	29th „ ...	500 „
3	Oudh Review	Lucknow ...	Rámji Dás Bhárgava	„ September ...	30th „ ...	300 copies.
	Twice a month.					
4	Akhbár-i-Jáfari ...	Jaunpur ...	Shekh Sher Ali ...	10th October ...	27th October ...	...
5	Khurshed-i-Nánpárá ...	Nánpárá (Bahraich).	Maulvi Yahiyá Ali	16th „ ...	30th „ ...	200 copies.
6	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	15th „ ...	26th „ ...	140 „
	Thrice a month.					
7	Mufid-i-Am	Agra ...	Qádir Ali Khan ...	20th October ...	27th October ...	45 copies.
	Weekly.					
8	Agra Akhbár	Agra ...	Abdul Rahím ...	21st October ...	26th October ...	160 copies.
9	Akhbár-i-Alam	Meerut ...	Abdul Hakim ...	17th & 24th October	26th & 29th October	200 „
10	Al Bashír	Etáwah ...	Muhammad Bashír	23rd October ...	28th October ...	325 „
11	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	21st „ ...	26th „ ...	500 „
12	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	23rd „ ...	29th „ ...	467 „
13	Dabdaba-i-Qaisari ...	Bareilly ...	Lálá Thákur Prasád	15th & 21st October	29th „ ...	175 „
14	Hadiyat-ul-Akhbár ...	Kánth (Moradabad.)	Babu Kishan Sarup	24th October ...	30th „ ...	100 „
15	Hindustáni	Lucknow ...	Gangá Prasád Varmá	25th „ ...	27th „ ...	600 „
16	Jámi-ul-Ulúm	Moradabad ...	Ambá Prasád ...	28th „ ...	30th „ ...	300 „
17	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	25th „ ...	28th „ ...	100 „
18	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	24th „ ...	28th „ ...	500 „
19	Liberal	Azamgarh ...	Qudrat Alí Khán ...	24th „ ...	28th „ ...	275 „
20	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	28th „ ...	31st „ ...	350 „
21	Naiyar-i-Azam	Moradabad ...	Ibn Ali ...	26th „ ...	30th „ ...	300 „
22	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	23rd „ ...	26th „ ...	300 „
23	Nasím-i-Hind	Fatehpur ...	Alah Bakhsh ...	15th „ ...	28th „ ...	70 „
24	Nizám-ul-Mulk	Moradabad ...	Munshi Fahím-ud-din.	24th „ ...	27th „ ...	300 „
25	Oudh Punch	Lucknow ...	Sajjad Husain ...	26th „ ...	29th „ ...	500 „
26	Police News	Meerut ...	Maulvi Abul Hasan	24th „ ...	29th „ ...	400 „
27	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	23rd „ ...	26th „ ...	166 „
28	Rahbar	Moradabad ...	Pandit Pratap Krishna.	24th „ ...	29th „ ...	350 „
29	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	24th „ ...	29th „ ...	200 „
30	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	25th „ ...	30th „ ...	150 „
	Twice a week.					
31	Riáz-ul-Akhbár ...	Gorakhpur ...	Háfiz Nizám Ahmad	24th October ...	28th October ...	400 copies.
	Daily.					
32	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava	25th, 26th, 27th, 28th, 30th & 31st October.	26th, 27th, 28th, 30th & 31st October.	526 copies.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU-ENGLISH.					
	Twice a month.					
33	Muhammadan Anglo-Oriental College Magazine.	Aligah ...	Bábú Durgá Prasád	1st October ...	30th October ...	100 copies.
	HINDI.					
	Weekly.					
34	Almora Akhbár ...	Almora ...	Munshí Sadánand Sanwál.	28th October ...	30th October ...	210 copies.
35	Arya Mitra	Moradabad ...	Bhawání Singh ...	24th „ ...	27th „ ...	280 „
36	Vidyá Vinod	Agra ...	K. B. Varmá ...	23rd „ ...	27th „ ...	...
	Daily.					
37	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	24th, 25th, 26th, 27th 28th & 29th October.	26th, 27th, 28th, 29th & 30th October.	214 copies.
	HINDI-URDU.					
	Weekly.					
38	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál...	24th October ...	27th October ...	200 copies.

I.—Political and Foreign.

Hindustani, 25th October 1899.

British victory at Glencoe.

1. The *Hindustáni* (Lucknow), of the 25th October, offers hearty congratulations to the British troops on their recent victory at Glencoe, and observes that they have struck terror into the hearts of the Boers by this signal victory. The battle was like a contest between a tiger and a fox. The Boers were, it was supposed, good gunners and marksmen, and they really showed great pluck, but they could not stand the attack of the British troops. Now that they have been dislodged from the heights of Glencoe, which they had occupied in great force, they cannot be expected to offer any strong resistance in the future. It is difficult to realize the gratification felt by the British army at this victory which has been gained at an heavy expense of blood and money. General Joubert's nephew fell into the hands of the British troops; while General Symons was, it is to be regretted, mortally wounded. Sir Penn Symons was promoted to the rank of Major-General, but he soon breathed his last. When the news of his death was announced in the House of Commons, all the members stood up out of respect to him. The whole army is in mourning.

Sháhná-i-Hind, 24th October 1899.

The Transvaal war.

2. The *Shahna-i-Hind* (Meerut), of the 24th October, referring to the great *eclât* with which the Peace Conference was heralded at the Hague, and the great fuss made about the resolutions passed by it, especially the one regarding arbitration between any contending Powers, asks if other Powers are dead that they have not come forward to arbitrate between England and the Transvaal, and allowed them to enter into a bloody war. But why should any Powers have interfered? Arrogance and obstinacy turned the heads of the Boers on the one hand, while England prided in her superiority on the other, and thus both considered it beneath their dignity to apply to any Power to interfere and settle the dispute amicably. Moreover, no Powers would, of themselves, like to pose as arbitrators; some even looking upon the Anglo-Transvaal war as a piece of good fortune for them, inasmuch as it is calculated to weaken England. Germany and France have ostensibly sought to dissuade the Transvaal from going to war with England; but the editor is afraid that they have been secretly instigating the Boers as the European Powers did the Greeks before the outbreak of the late Greco-Turkish war. England will apparently have to confront some reverses in the present war at the outset, though her ultimate triumph is certain.

Oudh Punch, 26th October 1899.

The same.

3. The *Oudh Punch* (Lucknow), of the 26th October, represents the Transvaal as an armed Boer holding a banner in his hand, under which are massed his friends or allies in the shape of bleating sheep, braying donkeys, &c. Two vernacular verses are inscribed on the banner, which infer that even a frog, taking its friends with it is ready to start for the Madár fair (where it will assuredly be trampled under foot by the large crowd of people).

Al Bashir, 23rd October 1899.

The same.

4. *Al Bashír* (Etáwah), of the 23rd October, says that the *ultimatum* of President Krüger, which was the climax of Boer insolence, has been universally condemned in England and India, and has won over to the side of the Government even those politicians who were hitherto opposed to a war with the Transvaal. The reply given by the Government was a dignified one, and put a stop to further communications. The Orange Free State has joined the Transvaal, as was expected, the heads of both Republics being turned. The editor refers to the departure of troops from England amid popular enthusiasm, and gives the substance of telegrams received from London between the 11th and 19th October regarding the movements of British troops, Boers and Free Staters in South Africa.

Vidya Vinod, 23rd October 1899.

Amir of Kábul and Kafirs.

5. The *Vidyá Vinod* (Lucknow), of the 23rd October, says that the Amir of Kábul desires to convert the Káfirs to Islám. He sent out some mullas to Káfiristán to make conversions; but they fell in love with handsome women there and neglected the object of their mission. They have been arrested by order of the Amir. His Highness wishes to send other mullas, and efforts are being made to procure emissaries in Jalalabad. He is a fanatic, and distributed broadcast, copies of a pamphlet on *jehad* some

time ago. He is not well advised in interfering with the religious beliefs of his subjects. The Arya Samáj should do something on their behalf.

6. The *Hindustáni* (Lucknow), of the 25th October, referring to the Local Government order, permitting even those delegates that come from plague-infected districts to attend the approaching Congress sessions at Lucknow, without previously undergoing three days' quarantine, as recommended by the local Civil Surgeon, observes that this is a fresh example of the broad-mindedness and wisdom of the Government of Sir Antony MacDonnell. When the question of permitting the Congress to hold its session at Lucknow in December next was laid before His Honour for the first time, he said that, as the Congress would discuss the administrative measures of the British Government in India in a loyal and moderate spirit, he did not wish to throw any obstacles in its way. His Honour has, of course, rightly directed that delegates from affected areas shall be daily examined by a Medical Officer, and not permitted to visit the town. The local Congress Committee should now do their best to make the coming meeting a success in every respect, strictly observing sanitary directions, and giving as warm a reception to the delegates as they possibly can.

HINDUSTÁNI, 25th October 1899.

The approaching Congress at Lucknow and the orders of Government regarding delegates from plague-affected districts.

II.—General Administration.

7. *Hindustan* (Kalákánkar), of the 24th October, referring to the orders recently issued by His Excellency the Commander-in-Chief regarding the distribution of the Indian Heroes Fund, which amounts to Rs. 78,962-14-0, among the native soldiers wounded, and the heirs of those killed, during the late frontier campaigns, thanks to the British contributors to the Fund, and says that their contributions indicate their sympathy with native soldiers. The measure will strengthen the ties of friendship and sympathy between Englishmen and natives, and thus promote mutual co-operation in an emergency.

HINDUSTAN, 24th October 1899.

Indian Heroes' Fund.

8. The *Hindustáni* (Lucknow), of the 25th October, referring to Lord Curzon's resolution strongly condemning the conduct of the soldiers of the West Kent Regiment in the Rangoon outrage case, says that, should this resolution deter British soldiers from committing outrages on natives in future, it will become a historical event.

HINDUSTÁNI, 25th October 1899.

Viceroy's resolution on the Rangoon outrage case.

9. The *Shahna-i-Hind* (Meerut), of the 24th October, quoting an article from the *Paisa Akhbár* (Lahore), declaiming against European outrages on natives, observes that though "savage" British soldiers naturally thirst for the blood of natives, they would appear to have acquired a great taste for it during the last two years. "We" wonder why natives have become so cowardly. If they knock down two or three British soldiers on the principle of self-defence, Government will be pained for (the death of) its countrymen, and British soldiers themselves too will cease to be so daring (reckless) in shedding the blood of natives; and this will tend to put a stop to the deaths of natives at the hands of Europeans, otherwise it is impossible for English Judges to be able to do justice to natives in cases in which Europeans are implicated. It is said that every Englishman is educated and civilized. But it is not known why British soldiers are so savage, and fearless of God; and why educated men are not enlisted in the British army. *Chamars* and other low classes are no longer enlisted in the Indian Police: why should not similar rules, prohibiting the admission of low classes into the army, be introduced into England as well? But as race-feeling is so very strong among the English, no such thing is to be expected. They even look upon the shortcomings or vices of their fellow-countrymen as merits. The result is that every mean, low and worthless white man claims to be as much a conqueror of India as any Viceroy would do, and this claim has become ingrained in his nature.

SHAHNA-I-HIND, 24th October 1899.

European outrages on natives.

10. The *Dabdaba-i-Qaisari* (Bareilly), of the 15th October, quoting from the *Pioneer* an account of the alleged misconduct of the residents of the Ujah Bearah village in the district of Agra towards a British military officer and the comments of the *Pioneer* on the incident,

DABADABA-I-QAISARI, 15th October 1899.

Alleged misconduct of the residents of a village in the Agra district towards a British military officer.

observes that the Allahabad journal recommends the establishment of a punitive police force in the village. It is difficult to realise that village boys who take shelter in their houses at the sight of a European, women who give him a wide berth, and men who take to their heels as soon as he frowns on them, should have ventured to harass a British son of Mars at Ujah Bearah. Government should inquire into the incident referred to above, and decide whether the peasantry of that village are specially to blame or whether the military officer gave provocation to them by his misbehaviour. Does the *Pioneer* mean that in all affrays between villagers and British soldiers, the latter should be held free from blame, that no native witnesses who give evidence should be trusted, and even that no prosecutions should be instituted against them?

HINDUSTÁN, 29th October 1899.

Importation of doctors from England for plague duty.

11. *Hindustán* (Kálákankar), of the 29th October, concurs with the *Times of India* in thinking that, if experienced doctors are locally available in sufficient numbers for plague duty, the Government of India is not right in importing new doctors from England, for the purpose, on unduly liberal salaries. The measure is open to several objections. It is a source of disappointment to experienced doctors in this country, and does not recommend itself on economical grounds; and doctors, fresh from England, create dissatisfaction among the people by riding roughshod over their thoughts and feelings, owing to their ignorance. Government should avail itself of the services of medical practitioners in this country as far as possible.

THE SAME.

Plague inoculation.

12. The same paper, of the 27th October, says that natives dread plague inoculation. But now that Lord Curzon himself has undergone the operation, it is to be hoped that the native nobility and gentry will follow His Lordship's example.

JÁMI-UL-ULUM, 28th October 1899.

Complaint of corruption against the plague official on duty at the Bareilly railway-station.

13. The *Jámi-ul-Ulum* (Moradabad), of the 28th October, referring to complaints that are so very general regarding the extortion of bribes by plague-inspecting officials at railway stations, from passengers, quotes a passage from a letter the editor has received, in which the writer states that the Muhammadan doctor, who is on plague duty at the Bareilly railway-station, freely extorts bribes from well-to-do passengers, threatening to treat them as plague-stricken in the event of their not gratifying him; and that he even demands some monthly allowances from Government officials such as the postmaster, &c., under threat of reporting them to be unfit for work owing to illness and thus compelling them to go on leave. The editor can hardly believe that any official could be so bold, especially during the *régime* of Sir Antony MacDonnell, as to demand illegal gratifications in this brazen-faced manner. It may be that the plague official discharges his duty with strictness, and has thus incurred the displeasure of the public. But if he has actually been guilty of the accusation made against him, he should mend his ways.

HINDUSTÁN, 24th October 1899.

Memorial forwarded by the residents of Bombay to His Excellency the Viceroy regarding famine relief.

14. *Hindustán* (Kálákankar), of the 24th October, referring to the suggestions made by men of light and leading, in a memorial addressed to His Excellency the Viceroy and adopted at a public meeting recently held at Bombay in connection with the relief of famine, observes that the suggestions are very reasonable, and, if adopted, would go a great way in mitigating the distress of the people. Grain exports to foreign countries in times of famine are open to serious objection; but the Government of India dare not interfere with them for fear of incurring the serious displeasure of the Home Government and the British public, who are staunch votaries of free trade. The Government of India could, however, impose an export duty on grain, abolish octroi thereon, reduce the railway freight on grain and fodder, and encourage the import of grain from foreign countries.

SURMA-I-ROZGAR, 25th October 1899.

Supply of provisions to the camps of officials on tour in the United Provinces.

15. The *Surma-i-Rozgár* (Agra), of the 25th October, referring to the coming tours of officials in the interior of districts, says that the orders issued by the Government of Sir Charles Crosthwaite regarding the supply of provisions to the camps of touring officials are more

honoured in the breach than in the observance. The writer saw, with his own eyes, in April, 1898, the followers of the camp of the Survey Superintendent, North-Western Provinces, in the district of Muttra, purchasing articles of food from *banias* at rates much lower than those prevailing in the market. On his remonstrating with his friend, the *sarishtadar* (reader) of that officer, the writer was told that it was a common practice with the camp followers of touring officials to buy wheat flour at 16 seers a rupee, rice at 12, sugar at 4 and ghi at 2: let the market rates be what they may. This is a very great hardship on village trades people. Famine is again raging in the country, and it will go very hard with villagers if the camp-followers of officials are allowed to buy articles at their usual rates during the current year. Unless officials themselves take the trouble of seeing that payments are made, by their followers, in their own presence, nothing will prevent the latter from practising high-handedness on villagers. It is to be hoped that the Government of the kind, just, and merciful Sir Antony MacDonnell will take effectual steps to have the orders of Sir Charles Crosthwaite on the subject duly and strictly enforced.

16. The *Jámi-ul-Ulúm* (Moradabad), of the 28th October, states, on the authority of the (Lahore) *Tribune*, that the official in charge of the Thanesar police station recently summoned a respectable woman to the station, and, in the presence of a number of persons, accused her of having an unlawful intimacy with her (deceased) husband's cousin, and of having conceived a child by him, passing his hand on her belly at the same time. On the woman bringing a charge of defamation against the police official, the accusations made against her were found to be false: but the trying Magistrate dismissed the suit on the ground that the police official suspected her of being big with an illegitimate child. But could not the official remove his suspicions by causing the woman to be examined by a midwife? Was it necessary for him to pass his hand across her belly? "We ask every honest and respectable Englishman whether such an affair would be tolerated in England. If not, why should this be possible in India? The reason, perhaps, is that even experienced Magistrates deal leniently with the misdoings of the police in this country." Had a police official done a similar thing in London, men having a sense of shame would assuredly have lynched him. But it is a pity that (European) Magistrates too here overlook the fact that the natives have feelings similar to those of other nations.

JAMI-UL-ULUM, 28th October 1899.

Misconduct of a police official towards a Hindu woman at Thanesar in the Umbala district.

17. The same paper, states that one Haji Shah Zaman Khan, a preacher and a *Maulud Khwan* (reciter of the prophet Mohamad's biography), recently visited Moradabad, and by his impressive sermons attracted large crowds of people to the mosques, so that during his short residence in the town, for a little over a month, the "effects of Islam (Muhammadanism) began to be perceived". But the *Ghair Muqallids* (Independents), whose number is very small in the town, secretly conceived ill-will towards him, and threw stones at him and made complaints against him to the police. The Haji has informed the editor in a letter, that the Kotwal (City Inspector of Police) sent for him and abused him, and that subsequently the District Superintendent of Police called him over to his bungalow and ordered him to leave the town within 24 hours. The editor inquired of the Kotwal about the matter; but he pleaded utter ignorance. It is quite possible that somebody may have informed the police authorities that the Haji was creating excitement among the Muhammadans by his speeches, tending to lead to a disturbance. So far as the editor can judge—for he heard the Haji on one occasion—he used no inflammatory language in his speeches. Again, it was well known that the Haji was a *Muqallid* (i.e., follower of one of the four chief leaders of the *Sunni* sect): then why should the *Ghair-Muqallids* (Independents) have attended his meetings at all? Was the object of the latter to bring about a breach of the peace deliberately? However, it is a great pity that the order of the District Superintendent of Police has deprived the major portion of the Musalman residents of the benefit of the Haji's useful religious preachings. It is to be hoped that the District Magistrate will pass just orders on the petition he has submitted to him on the subject. The editor also announces that he publishes, in the present issue, a pamphlet entitled the *Faisala-i-Haft*

THE SAME.

A Muhammadan preacher and the police at Moradabad.

Masala (Decision or Solution of Seven Propositions) by one Haji Imdad Ullah, which was printed and published at Cawnpore some years ago. This pamphlet fully expounds controversial matters in the Muhammadan religion regarding *Fateha*, &c., and will, it is to be hoped, prove beneficial to both classes of the Sunnis mentioned above.

RAHBAR, 24th October 1899.

Increase in crime in Moradabad.

18. The *Rahbar* (Moradabad), of the 24th October, in its column of local news, complains that a large number of thefts and dakaitis occurred at Moradabad and in the interior of the district during the preceding two weeks, this increase in crime being evidently due to the scarcity of food grains.

HINDUSTAN, 26th October 1899.

Performance of an objectional drama during the Ramlila celebration at Kálákankar.

19. *Hindustan* (Kálákankar), of the 26th October, in its columns of local news, on the authority of a correspondent, gives an account of the celebration of the Ramlila in Raja Rampal Singh's garden at Kálákankar during the late Dasehra, praising the Raja for the interest taken by him in the fair. The writer finds fault with the performance of the Bhárat Durdasha (Bad or Unsatisfactory Condition of India) by a certain Dramatic Company on the night of the Dasehra day, remarking that the association was not justified in playing such a drama, which involves an attack on British rule, and is full of disloyal sentiments. This is the reason why the Raja did not attend the performance. According to his wishes, the company should confine itself to dramas showing the greatness of India and the feats or virtues of Rajput Princes. The well-known drama, Shakuntala, was played on the two following nights, the second performance of that drama being at the special request of, and attended by, the Raja.

VIDYA VINOD, 23rd October 1899.

A suggestion for the removal of prostitutes from the principal streets of towns.

20. The *Vidyá Vinod* (Lucknow), of the 23rd October, complains that prostitutes have largely increased of late throughout the country, and are to be found living in the principal streets and lanes of every town. It is true that men, who sow their wild oats, are chiefly responsible for this increase: but Government and the Municipal Boards are also to blame to some extent. Government is professedly anxious to check the use of obscene language, but it does not interfere with prostitutes, who are, so to speak, obscenity and immorality personified, and also directly or indirectly, responsible for a great deal of crime. The Municipal Boards do not allow unwholesome articles to be offered for sale, nor stalls for the sale of things offensive to the feelings of the people, or injurious to public health to be established in the principal streets; but it is a matter of surprise and regret that they do not put these women of easy virtue out of harm's way. Prostitutes should be required to live in obscure localities in every town.

THE SAME.

A suggestion for the preservation of old Hindu idols at Chunar in the Mirzapur district.

21. The same paper says that, when the British troops occupied the Chunar Fort, the ancient statue of Maharaj Bhartrihar was removed from the fort to the house of the Gusain or priest in the Belbir Muhalla, whose forefathers had always been in charge of it. The statue is now to be found in a mud hut and covered with a thick coating of grease; people, who pay visits to it, pouring oil over it owing to some false notion or belief. If the oily coating of the idol happens to catch fire, the idol which is of antiquarian and historical interest, will be destroyed. Under these circumstances, the authorities and the residents of Chunar should take steps with a view to preserving this ancient statue, and also other idols of similar antiquity which lie about it.

HINDUSTAN, 28th October 1899.

Income Tax Report for North-Western Provinces and Oudh for 1898-99.

22. *Hindustan* (Ká!ákankar) of the 28th October, referring to the Government Review of the Income Tax Report for 1898-99, expresses satisfaction that assessments were more carefully made during the year, the number of objections falling from 25,590 in 1897-98 to 19,304 in 1898-99. Moreover, coercive processes were not resorted to so largely as before, except in some districts, in realising the tax, which is due to the good administration of the District Officers. The assessing officers consulted private gentlemen in revising assessments in 38 districts, and the editor is thankful to Sir Antony MacDonnell's Government for ordering that system to be extended to the remaining 10 districts.

Alleged exclusion of Naib-Tahsildárs in the North-Western Provinces and Oudh who are not graduates, from promotion to Tahsíldárships.

23. *Al Bashir* (Etáwah), of the 23rd October, publishes a communication from a correspondent, seemingly a Naib-Tahsíldár. He says that it is rumoured that Government has recently issued orders to the effect that Naib-Tahsíldárs, who are not University graduates, are not eligible for promotion to Tahsíldárships. Government may fix any educational qualifications for candidates for Naib-Tahsíldárships it likes, but the restriction above referred to will press very hard on the majority of Naib-Tahsíldárs, who are not graduates, but who are able, honest and experienced officials, fit to discharge the duties of Tahsíldárs. If they were deprived of all hope of promotion, they would be disheartened. In that case, it would be no wonder if they did not work zealously, and keep their hands clean. The Naib-Tahsíldárs should make an appeal to the Government of India.

AL BASHIR, 23rd October 1899.

Municipal affairs at Agra.

24. A correspondent of the *Nasim-i-Agra* (Agra), of the 23rd October, says that the affairs of the Municipal Board at Agra are not satisfactory. The income from the Municipal *ganj* (market) has greatly fallen off. A large number of the shops there have been abandoned. Some have been leased out to persons who are not likely to be able to pay any rent. The services of a pleader are constantly required to file suits for recovery of rents from the occupants. Some of the lessees of the ganj shops, who, after inquiry by the late temporary Civilian Secretary, were found fit to be criminally prosecuted (for misbehaviour), are again to be found as jubilant and dominant in the ganj as before. Some of the shops which ought to have been rented have been given away free. No such practices existed in the time of the late Secretary, Munshi Sheo Narain, Rai Bahadur. After this energetic Secretary's death, "the members of the Municipal Board had (on one occasion) to suffer a most unspeakable disgrace at a darbar" (*sic*). His pay was raised to Rs. 400 after many years' good service; whereas at present the Secretary is given Rs. 800 a month. An apparent saving has been made by the abolition of the Municipal Engineer's post (which has been amalgamated with that of the Secretary). But the Secretary is to be given two Personal Assistants on Rs. 150 and Rs. 125 a month respectively. Thus four young men, "who are eaters of flesh and drinkers of wine," and were turned out of other offices, have been entertained in the Municipal office in place of two (before). A large number of clerks from outside places have also been brought in on increased salaries. There is a regular influx of accountants now as if the municipal office were a branch of the Accountant-General's Office. The work is however not readily disposed of; the clerks sometimes working till 12 at night. The Board requires a lakh of rupees to meet the current year's expenses. After two years it willrequire a new engine for the water-works, and then drainage, and so forth. In short, every coming year will bring in some fresh requirement. The Government loan of Rs. 14 lakhs will thus never be paid off, and the people will be burdened with fresh taxation until the rich town of Agra is ruined altogether on account of the waterworks.

NASIM-I-AGRA, 23rd October 1899.

III.—LEGISLATION.

Report of the Select Committee on the Court of Wards Bill and the Maharaja of Ajodhia.

25. The *Hindustáni* (Lucknow), of the 20th October, referring to the attack, recently made by the *Pioneer*, on the Maharaja of Ajodhia, for his note of dissent on the report of the Select Committee on the Court of Wards Bill pending before the Legislative Council of the United Provinces, says that the *Pioneer* is not at all justified in impugning the good faith of the Maharaja. It is quite reasonable for the *Pioneer* to differ from the Maharaja on the subject; but that is no reason why it should question his integrity. The Oudh Talukdars have taken greater exceptions to the Bill than the Maharaja has done. Government or its sycophantic newspapers have therefore no ground for special dissatisfaction with the Maharaja. The principle and the good intentions of the Bill are admitted; but if even then the Maharaja desires to have some amendments made, the *Pioneer* need not turn up its nose at him. The *Hindustáni* knows under what pressure the Talukdars gave their consent to the Oudh Rent Bill in the time of Sir Alfred Lyall, though the *Pioneer* and the higher authorities may be unaware of it. The residents of Oudh know with what indignant remarks the Talukdars are remembered even at

HINDUSTANI, 20th October 1899.

the present time, for their support of Government in connection with the Oudh Rent Bill, contrary to the views of the general public. The Mahárája of Ajodhia is to be congratulated on the courage of his opinions rather than that he should be censured for it. Instead of encouraging the Mahárája for the boldness he has shown in expressing his opinions freely, it is not proper to make indirect insinuations against him, which is contrary to the freedom of thought which Sir Antony MacDonnell's Government has all along preached (encouraged).

DABDABA-I-QAISARI, 15th October 1899.

Telegraphic Press Messages Bill.

26. The *Dabdaba-i-Qaisari* (Bareilly), of the 15th October, expresses satisfaction that the Associtation of Journalists in England has signified its disapproval of the Indian Copyright Bill. Sir John Reid said, in his speech, that he could not understand why the provisions of the Bill were made so stringent, when only 12 hours' protection was desired for press messages in England. The British public has found out that the measure is intended for the benefit of Reuter and not for that of the public. Formerly the authorities aimed at affording every facility and encouragement to the Native press, but of late the case has been just the reverse.

THE SAME.

New Calcutta Municipal Act.

27. The same paper, in a small paragraph, headed "the Death of Local Self-Government", says that the *Indian Mirror* goes into mourning for the passing of the Calcutta Municipal Bill by the Bengal Legislative Council; while the *Amrita Bazár Patrika* holds that the occasion is one for mourning to Englishmen who have uprooted the tree of Local Self-Government they themselves had planted. The authorities are indifferent to the dissatisfaction which the withdrawal of the privilege has created among the people. But only one or two years' experience will show whether the educated natives or the officials were right in their views (as to the consequences of the measure). Local Self-Government is threatened throughout the country. The Bombay Municipalities Bill is also a very retrograde measure.

IV.—EDUCATION.

HADIYAT-UL-AKHBAR, 24th October 1899.

A suggestion for the provision of technical education.

28. The *Hadíyat-ul-Akhbár* (Kanth, Moradabad district), of the 24th October, praises the British Government for the great educational facilities which it has provided for the people and which could not even be dreamt of under native rule; but regrets to say that the present system of education qualifies natives only for the public service, which cannot provide employment for the large number of youths turned out by schools and colleges every year. England owes her prosperity to the growth of her industries and commerce. If Government desires to improve the condition of this country, which is sinking fast into poverty, it should afford technical education to the people.

CAWNPORE GAZETTE, 23rd October 1899.

Proposal for fixing a minimum limit of age for candidates for the Entrance examination of the Allahabad University.

29. The *Cawnpore Gazette*, of the 23rd October, referring to the proposal prohibiting boys under 16 years of age from appearing at the Entrance Examination of the Allahabad University, enters a strong protest against the proposal, on the ground that it would unnecessarily retard the progress of smart lads who reach the Entrance class at the age of 12 or 13. Native boys have already many obstacles in the prosecution of their studies, one of the prinicipal ones being the pernicious custom of early marriage. It is no wise policy to add to the number of these obstacles by fixing a minimum limit of age for candidates for the examination in question. If Government does not desire to avail itself of the services of boys of tender age, it may fix a minimum age for candidates for public service, if it likes.

V.—RAILWAY.

HINDUSTAN, 27th October 1899.

Dr. Grierson's suggestion regarding the insurance of the valuable luggage of railway passengers.

30. *Hindustán* (Kálákankar), of the 27th October, says that Dr. G. A. Grierson made two very reasonable suggestions during the late Railway Conference which met at Simla. He suggested that Railway Companies might make arrangements for the insurance of the valuable luggage of passengers at railway stations, and that if such arrangements were impracticable, passengers might be allowed to have their luggage sealed at railway-stations on payment of a fee of four annas per bundle. But it is to be regretted

that these suggestions did not find favour with the Conference, which observed, with reference to the first suggestion, that Railway Companies were already responsible for the loss of all articles, except jewellery and other valuable things; and rejected the second suggestion, on the ground that it would cause endless trouble and inconvenience to railway officials. The Conference does not like to throw any additional work on railway officials: but it should also try to protect passengers from the loss of their jewellery, clothes and other things during railway journeys. It would appear from Dr. Grierson's paper that jewellery was abstracted from his luggage in the brake-van during the journey between Bombay and Bankipur, and that six months later when he desired to have his luggage insured for Rs 1,200 during his journey from Bankipur to Kalka, the station-master declined to insure it for such a large amount. If first and second class European passengers are in such fear of losing their luggage, the case of third class native passengers is still worse. When low-paid post-masters and sub-postmasters have been authorized to insure jewellery and other valuable articles, there seems to be no good reason why station-masters should not be authorized by the railway authorities to do so.

31. The *Vidyá Vinod* (Lucknow), of the 23rd October, says that it would seem that the Traffic Superintendent of the North-Western Railway has prohibited first and second class native passengers from smoking hookahs in railway carriages. Cigar-smoking is attended with a worse smell than native tobacco: so that if the prohibition extends to the former as well, the editor has no reason to take exception to it; if not, he cannot help saying that blood is thicker than water.

VIDYÁ VINOD, 23rd October 1899.

Prohibition as to hookah-smoking in first and second class carriages on the North-Western Railway.

VI.—Local and Miscellaneous.

32. The same paper complains that some persons driving in an *ekka* were recently attacked by a gang of 12 robbers near the post-office at the Fatehgarh Cantonment in the small hours of the morning. The attack has quite alarmed the residents, who are afraid to leave their houses after 9 P. M.

THE SAME.

An attempt to rob the occupants of an *ekka* in the Fatehgarh Cantonment.

33. One Muhammad Ázam at Sháhjahánpur, writing to the *Oudh Akhbár* (Lucknow), of the 30th October, refers to the predictions as to disasters attending the coming conjunction of seven planets on the 17th November next, and says that this conjunction will not be of such a nature as to cause any very dire calamity in the world. Its effects will commence in the north and pass on to the west and south; that is, speaking geographically, China, Europe, and certain parts of Africa and America will be affected, where bloodshed, depositions of rulers, fall of ministries, severe autumnal winds, fires, damage to crops, &c., will take place. This conjunction will be exceptionally favourable to the Sultán of Turkey, who will get the better of all his enemies, by the prowess of the sword. Why, he will seek war with all Powers, but none will dare measure swords with him. Terrible stories will be current; especially in the months of February and April. A false Anti-Christ and Mahdi will rise. Skin diseases will multiply. The world will, however, remain intact, in spite of all these troubles. There will also be a large increase in (the out-turn of?) precious metals; and infectious diseases, after prevailing for some time, will at last die out. The rulers in the East will especially prosper. A similar conjunction occurred in the time of Khalifa Nasir-ud-din, but the disasters predicted by astrologers occurred long after the event, when Halaku Khán appeared, devastating Asia with his ravages and plunder. The effects of the coming conjunction will last 13 years. But Musalmans are forbidden by their religion to believe in astrology, as a science not to be relied upon.

OUDH AKHBAR, 30th October 1899.

Predictions regarding the coming conjunction of seven planets.

34. The *Rahbar* (Moradabad), of the 24th October, says that Sahibzada Ahmad Raza Khan *alias* Munna Sahib, who held the post of Tahsíldár in Rámpur, has incurred the displeasure of the Nawab. With a view to avoid getting into trouble, he recently left Rámpur for Bareilly,

RAHBAR, 24th October 1899.

Charge of causing grievous hurt brought against Sahibzada Ahmad Raza Khan at Moradabad.

where, too, he was not left unmolested. He then came to Moradabad, and here, only within a week, two tinners of pots made a report against him and his servant Kallan, at the police-station to the effect that when they went over to his house to demand from him Rs. 59, due to them as the price of certain pots, he and his servant assaulted and wounded them with sticks and a knife. The case is still under police investigation. It is difficult to understand how the complainants who, hardly earn three or four annas a day, have been able to retain all the leading pleaders and mukhtárs of Moradabad.

NAIYAR-I-AZAM, 26th October 1899.

Sahibzada Ahmad Raza Khan and the *Naiyar-i-Azam*.

35. The *Naiyar-i-Azam* (Moradabad), of the 26th October, publishes a notice which the editor has received from Sahibzada Ahmad Raza Khan, who says that the editor's reference in the *Naiyar-i-Azam*, dated the 12th idem, to the criminal charge brought against him, is calculated to lead the reader to imagine that the charge is a true one, though it has been trumped up at the instigation of his enemies, and that the editor should not have made such a reference to the case until it had been decided by a competent court, and asks the editor to publish a contradiction under threat of taking legal action against him. The editor replies that he does not care for such threats, and asks the Sahibzada if he can deny the fact that he has been charged with causing grievous hurt, and released on giving security for Rs. 500, pending his trial. The editor simply gave particulars of the case in his paper of the 12th October, making no comments. If the accused are convicted on trial, the editor will espouse the cause of the complainants, poor as they are, and fully expose the conduct of the accused.

CAWNPORE GAZETTE, 23rd October 1899.

A daring robbery and murder at Cawnpore.

36. The *Cawnpore Gazette*, of the 23rd October, says that the old gambling houses are in full swing and that several new ones have also temporarily been established at Cawnpore (on account of the Dewali festival). Moreover, ruffians are abroad. On the night of the 15th October, a dancing girl, a resident of Bengali mahál, who was on her way to the Bharat-milap fair, was killed, robbed of her jewellery, and thrown into a nullah. A barber, who shaved Europeans, has also been missing for some days past. Is this good administration ?

ALMORA AKHBÁR, 28th October 1899.

Condemnation of gambling during the Dewali festival.

37. The *Almora Akhbár*, of the 28th October, publishes a communication in which a local correspondent points out that gambling, in which Hindus indulge so largely during the Dewali festival, is opposed to the Hindu religious books, and publishes some Hindi verses in condemnation of that evil practice.

ALLAHABAD:
6th November, 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

CONFIDENTIAL.] [No. 45 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 7th November 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDÚ.			1899.	1899.	
	Monthly.					
1	Árya Bandhu	Meerut ...	Dr. Ram Chandra...	For October ...	3rd November ...	400 copies.
2	Gaur Káyasth	Allahabad ...	Munshi Shiva Prasád	„ November ...	6th „ ...	...
3	Hamdard-i-Qaum Vaishya ...	Meerut ...	Raghubir Singh ...	„ October ...	3rd „ ...	500 copies.
4	Maárif	Aligarh ...	Wahíd-ud-Dín Salím	„ November ...	„ „ ...	300 „
	Twice a month.					
5	Akhbár-i-Jáfari... ...	Jaunpur ...	Shekh Sher Ali ...	25th October ...	4th November ...	...
6	Sharárah	Moradabad ...	M. Fazl Muhammad	21st September & 7th October.	1st „ ...	72 copies.
	Thrice a month.					
7	Kanauj Punch	Kanauj (Farukhabad.)	Bhaggú Khan ...	1st November ...	4th November ...	400 copies.
8	Káyasth Conference Gazette	Lucknow ...	Dwárká Prasád ...	30th October ...	1st „ ...	700 „
9	Mufíd-i-Ám	Agra	Qádir Ali Khán ...	1st November ...	5th „ ...	45 „
	Weekly.					
10	Agra Akhbár	Agra ...	Abdul Rahím ...	28th October ...	1st „ ...	160 copies.
11	Akhbár-i-Alam ...	Meerut ...	Abdul Hakím ...	31st „ ...	5th „ ...	200 „
12	Al Bashír	Etáwah ...	Muhammad Bashír	30th „ ...	3rd „ ...	325 „
13	Anís-i-Hind	Meerut ...	Banársi Dás ...	25th „ ...	4th „ ...	700 „
14	Anjuman-i-Hind ...	Lucknow ...	Lálá Bishun Lál ...	28th October & 4th November.	1st & 3rd November	500 „
15	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain Khán.	30th October ...	1st November ...	245 „
16	Hindustáni	Lucknow ...	Gangá Prasád Varmá.	1st November ...	2nd „ ...	600 „
17	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	29th October ...	4th „ ...	50 „
18	Kárnámah	Lucknow ...	Maulvi Muhammad Yáqúb.	2nd November ...	7th „ ...	100 „
19	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	1st „ ...	3rd „ ...	500 „
20	Liberal	Azamgarh ...	Qudrat Ali Khan ...	„ „ ...	4th „ ...	275 „
21	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	31st October ...	1st „ ...	300 „
22	Nasím-i-Hind... ...	Fatehpur ...	Alah Bakhsh ...	23rd & 30th October	„ „ ...	70 „
23	Police News	Meerut ...	Maulvi Abul Hasan	1st November ...	3rd „ ...	400 „
24	Police Paper	Raipur (Farukhabad.)	Muhammad Nasir-uz-Zaman Khán.	30th October ...	1st „ ...	166 „
25	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	1st November ...	3rd „ ...	350 „
26	Safir-i-Qaisar	Rae Bareli ...	Pandit Bihari Lal...	„ „ ...	„ „ ...	40 „
27	Tafrih	Lucknow ...	Rámji Dás Bhárgava.	28th October ...	2nd „ ...	...
	Twice a week.					
28	Riáz-ul-Akhbar ...	Gorakhpur ...	Háfiz Nizám Ahmad	28th October ...	2nd November ...	400 copies.
	Daily.					
29	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	1st, 2nd, 3rd, 4th, 6th & 7th November.	1st, 2nd, 3rd, 4th, 6th & 7th November.	526 copies.
	HINDÍ.					
	Monthly.					
30	Bhárat Sudashá Pravartak...	Farukhabad ...	Lálá Náráyan Das	For October ...	4th November ...	375 copies.
31	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	„ „ ...	2nd „ ...	125 „
32	Nátya Patra	Allahabad ...	Dewakí Nandan ...	„ November ...	„ „ ...	400 „
33	Rasik Mitra	Cawnpore ...	Manohar Lál Misra	„ „ ...	„ „ ...	500 „
34	Tantra Prabhákar ...	Moradabad ...	Pandit Kanhaiyá Lal.	„ October ...	7th „ ...	600 „
35	Ved Prakásh	Meerut ...	Pandit Tulsi Rám ...	„ November ...	5th „ ...	700 „

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	Twice a month.					
36	Sarva Hitkárak ...	Almora ...	Lálá Debi Dás ...	15th October and 1st November.	5th & 7th November	...
	Weekly.					
37	Arya Mitra	Moradabad ...	Bhawání Singh ...	1st November ...	2nd November ...	280 copies.
38	Bhárat Jíwan	Benares ...	Rám Krishna ...	30th October ...	2nd „ ...	1,500 „
39	Prayág Samáchár ...	Allahabad ...	Ram Gopál ...	26th October & 2nd November.	1st & 3rd November	800 „
40	Vidyá Vinod	Agra ...	K. B. Varmá ...	30th October ...	1st November ...	...
	Daily.					
41	Hindustán	Kálákankar (Partábgarh).	Pandit Bachnesh Misra.	31st October & 1st, 2nd, 3rd and 5th November.	1st, 2nd, 3rd, 4th and 6th November.	214 copies.
	HINDI-URDU.					
	Monthly.					
42	Mazhar-uz-Ziráat ...	Meerut ...	Abdul Hakím ...	For October ...	5th November ...	50 copies.
	Weekly.					
43	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál...	1st November ...	6th November ...	200 copies.

I.—Political and Foreign.

Prayág Samáchár, 26th October 1899.

Transvaal war.

1. The *Prayág Samáchár* (Allahabad), of the 26th October, says that the current Samvat year 1956 threatens to prove as disastrous as it has been prophesied to be. As regards the Transvaal war, the Boer is no match for John Bull, and the powerful British legions will assuredly carry the day in the end. But it is difficult to foretell what heavy expense of blood and money this war will involve, and whether the Transvaal will be annexed or not. The war is likely to be a sanguinary one. May God give victory to the British arms! The editor rejoices over the British victory at Glencoe, regretting that Sir Penn Symons was mortally wounded. He refers to the battle at Elandslaagte, and expresses regret at the capture by the Boers of a train containing officers, provisions, and newspaper correspondents.

Prayág Samáchár. 2nd November 1899,

The same.

2. The same paper, of the 2nd November, says that the Boers, who have ventured to beard the British Lion, appear to be a very brave and plucky people. When the gray-headed President Krüger, who is on the shady side of seventy, has personally entered the field to take up arms for his country, all the world and his wife in the Transvaal must be up and doing. No substantial good can accrue from the war, even if the enemy is utterly routed. Many able politicians, both in and out of Parliament, have strongly opposed the war. The editor then gives the substance of Lady Oliver Schreiner's appeal to the British nation in opposition to the war, and observes that Mr. Frederic Harrison expressed similar sentiments in his open letter. But hostilities have broken out, and four great battles have already been fought, the heavy lists of casualties being most painful. The editor publishes the list of casualties among the British officers, and refers to the proclamation issued by the Transvaal annexing Bechuanaland and Griqualand, and to the counter-British proclamation, remarking that if the inhabitants of Bechuanaland and Griqualand cast in their lot with the Boers, the difficulties of the British Government will be increased. Fifteen crores of rupees have already been sanctioned for the war. No one can say what the cost will eventually amount to.

Jám-i-Jamshed, 29th October 1899.

The same.

3. The *Jám-i-Jamshed* (Moradabad), in its supplement of the 29th October, says that the savage and tyrannical Boers have taken to adopting the tactics of the Afridis, in specially shooting down British officers. But they can plunder the gold (of the Uitlanders), seize trains, harass Englishmen and compel British troops to retire from their present positions only so long as adequate reinforcements have not arrived from England. When the British are in a position to act upon the offensive, the Boers will not be able to stand the attack of the former, and will have to sue for mercy as the Afridis had to do. It would, however, be much better if the coming cataclysm, predicted by astrologers to occur on the 13th November, were confined to the Transvaal, so that "our" British forces might obtain honours and distinctions without undergoing the dangers of war. Such an occurrence will also save India from having to make any contribution towards the expenses of the war. The natives of India are afraid of this possible demand, and they would do well to pray for the disasters of November to be limited to the Boers and their country. In another place the writer deprecates the loot and plunder by the Boers of the money sent by the British Government for the rations of its army, as the work of dakaits and not that of a brave enemy.

Liberal, 1st October 1899.

The Transvaal war and the Musalmans at the Cape.

4. The *Liberal* (Azamgarh), of the 1st November, giving a translation of the telegraphic messages regarding the events that have been transpiring in the Transvaal war, observes that this war has proved fierce and bloody, quite contrary to expectations, nobody thinking that the Boers would be able to offer such strong opposition. The English have lost many officers, and their one or two nominal victories have proved to be of no use. The Boers are buoyant,

and their zeal for fighting is on the increase. The editor is highly delighted to notice that the Musalmans at the Cape have resolved, at a public meeting, to assist the English. These Musalmans are brave, and their population is large. The British Government should remember how Musalmans come to its help in time of need, especially when even a Christian people are turned against it.

5. The *Akhbár-i-Jáfari* (Jaunpur), of the 25th October, observes that the signs of Lord Curzon's sagacity, acute intelligence and popularity have rapidly developed in a remarkable way. His Excellency first settled the North-West frontier question in a highly satisfactory manner. He next introduced certain reforms in connection with the (Annual) Railway Conference, which seem to be highly useful, and command the approval of the general public. The keen interest taken by him in the relief of famine is simply admirable, as his abandonment of his settled tour in Rajputana indicates; his predecessor never permitting any thoughts to interfere with his official programmes in this way. His (*sic*) latest decision regarding the payment of the entire cost of the Indian contingent, despatched to South Africa, by England will raise his popularity in India to the highest pitch. "No former Viceroy ever ventured to put forward such a proposition" (*sic*). Even in the time of Lord Ripon, who too was a just and popular ruler, India was burdened with the expenses of the contingent sent to Egypt, which has as little to do with this country as the Transvaal.

AKHBÁR JAFARI, 25th October 1899.

The Indian British contingent sent to the Transvaal and its cost.

6. The *Shahna-i-Hind* (Meerut), of the 1st November, says that it has been influenced by the best of motives in finding fault with the high-handed proceedings of the Hyderabad police in connection with the Jáfari Masjid. Its object is simply to apprise them of their errors, and thus afford them an opportunity for mending their ways. On the other hand, the police are trying to poison the ears of the Prime Minister and the Nizam against it, by misrepresenting it as an enemy to them, and even to His Highness' Government. But nothing could be more unfounded than such a charge. The *Shahna-i-Hind* only aims at saving that Government from the charge of being bigoted and intolerant, and at checking the spread of dissatisfaction in the State. The confiscation of the Jáfari Masjid, built by the Shias, and the interference of the police with the celebration of the Muharram are disapproved of even by the Hanafi Musalmans, and have created suspicions in the minds of Hindus, Christians and Parsis as to State interference with their temples and churches. Nawab Akbar Jang is an experienced police official, but it is difficult to say how he has failed to appreciate the gravity of the mosque affair.

SHAHNA-I-HIND, 1st November 1899.

Hyderabad police and the *Shahna-i-Hind* of Meerut.

7. The same paper, in another paragraph, says that the Police Magistrate at Hyderabad threatens to disclose the names of those gentlemen who contribute articles to the *Shahna-i-Hind*, directed against the State police, and warns them that the disclosure will be injurious to them. He would have done so long ago if he could. He, though himself a Saiyad, has left no stone unturned to injure the Shias. He is at perfect liberty to carry out his threat. But, on the other hand, the editor is fully aware of his doings. He gave false evidence, and also concealed evidence in the case of the murder of a child at Meroli, for which he will assuredly be held responsible on the Day of Judgment. He had no business to take part in the police investigation. He endorsed the police report in the case through fear of Akbar Jang, the head of the police.

THE SAME.

Police Magistrate in Hyderabad and the *Shahna-i-Hind* of Meerut.

8. *Hindustan* (Kálákankar), of the 31st October, says that, according to the *Deccan Post*, the Nizam, finding that Afghan and Rohilla marauders resort to his dominions in large numbers from the North-West frontier with a view to committing thefts and robberies, has issued orders to the effect that these immigrants should obtain licenses from a competent authority at Hyderabad, and that those who do not hold such licenses shall be at once expelled from his territories. This is a move in the right direction. Complaints against these robbers also hail from Gwalior. Even British territories are not free from their ravages. They find their way into the interior of districts

HINDUSTÁN. 31st October 1899.

Orders issued by the Nizam's Government to check the advent of Afghan robbers in Hyderabad.

in the cold weather, where they force fruit, cloth, assafœtida, &c., on villagers and realize prices with the greatest severity at the end of the cold weather season, ill-treating persons who do not make payments on demand. In Bengal they raid the houses of landowners and other rich persons. No Afghan who does not bear a good character should be allowed to cross the border. At their advent on the frontier, they should be disarmed and required to execute bonds for good behaviour. Moreover, they should be subjected to strict police surveillance during their residence in British territories and Native States.

NIZÁM-UL-MULK, 31st October 1899.

Approaching proposed visit of the Nizam to Calcutta.

9. The *Nizám-ul-Mulk* (Moradabad), of the 31st October, discussing the proposed visit of the Nizam to Calcutta, says that at such a juncture when famine and plague are prevalent in his territories, it is not at all expedient that he should be away from his state, even for a short time. The Viceroy is to visit the Deccan during his present tour, and it will not be amiss if he pays a visit to Hyderabad as well. His presence in Hyderabad will not only assure the suffering people of that State that the Viceroy takes an interest in their welfare also, but will also save the Nizam 20 or 25 lakhs of rupees, which will be spent on his trip to Calcutta and back, and which he may otherwise apply to relieving the distress of his famine-stricken subjects.

NASIM-I-HIND, 23rd and 30th October 1899.

An alleged act of high-handedness of the Chief of Jaso towards his two subjects.

10. The *Nasim-i-Hind* (Fatehpur), in its combined issue of the 23rd and 30th October, publishes a letter, in which the writer says that, according to the statements of Ramadhin Chauraha and Gajadhar, the Darbar of Jaso—a petty State, lately transferred from the Bundelkhand to the Bughelkhand Agency,—accusing them of being concerned in a *balwa* (riot), seized and confiscated their whole property, sent them to prison, and then eventually exiled them. This riot is said to have been committed on behalf of the elder Thakurain Sahiba, whose interests are not sufficiently protected, the *Jagirdar* (Chief) loving the younger Thakurain more than the former. Ramadhin is a very rich man, lending money in Ajaigarh and other bigger States; and to confiscate his property, worth several lakhs of rupees, even if he was supposed to be really guilty of the charge, though it is quite likely he was not, and punish him with exile, &c., is monstrous, and quite incompatible with British supremacy; and the writer thinks that if the Political Agent made due inquiry into the case, the intrigues underlying it would be unravelled and brought to light.

II.—GENERAL ADMINISTRATION.

RAHBAR, 1st November 1899.

Viceroy's Resolution on the Rangoon outrage.

11. The *Rahbar* (Moradabad), of the 1st November, referring to the Resolution of the Viceroy on the recent Rangoon outrage severely condemning the misconduct of the soldiers of the West Kent Regiment, says that this Resolution will be useful only if it is strictly carried out, and the guilty soldiers and officers are punished; otherwise orders, however good, are of no avail if they remain a dead letter. [The *Vidyá Vinod* (Lucknow), of the 30th October, highly approves of the Viceroy's Resolution.]

PRAYÁG SAMÁCHÁR, 26th October 1899.

The same.

12. The *Prayág Samáchár* (Allahabad), of the 26th October, referring to the miscarriage of justice in the Rangoon outrage, praises Lord Curzon for ordering the discharge of the soldiers implicated and for reporting the officers of the West Kent Regiment and the district officers for their remissness in the case, to the Secretary of State (*lit.* Government).

RAHBAR, 1st November 1899.

The Natu brothers and the confiscation of their property in the Sangli state.

13. The *Rahbar* (Moradabad), of the 1st November, states that when a question was put in the Bombay Legislative Council as to why the landed property of the two Natu brothers, who have been kept in confinement (without trial), situated in the Native State of Sangli, had been confiscated, Lord Sandhurst replied that his Government was in no way responsible for the affair, the confiscation having been made by the Chief of the State of his own accord. On making a private inquiry (certain additional)

members of the Governor's Council found that the local authorities at Poona wrote instructions to the Political Agent to the effect that as the entire property of the Natu brothers in British territory had, by the orders of the Bombay Government, been confiscated, their property in Sangli should be similarly dealt with. The Political Agent issued orders accordingly, and the Chief carried them out without demur. Now the question arises as to whose statement is correct—that of Lord Sandhurst or of the Chief. In the latter case his Lordship should be very much ashamed of the proceedings of his Government indeed; for when a ruler happens to act unjustly, various complications arise in connection therewith. Will the Government of India take notice of the affair?

14. The *Prayág Samáchár* (Allahabad), of the 26th October, referring to the Raniganj murder case, observes that the European manager of a factory had a quarrel with some chaprasis. The manager is said to have been the aggressor. The chaprasis seized and threw him into a tank of hot water, where he was found dead. The culprits, who were tried by a native Sessions Judge and a native jury, were acquitted (*sic*), there being no eye-witnesses to the crime. The *Pioneer* is highly annoyed at their acquittal, and asks what could be expected from natives, and whether the acquittal of native offenders in the Raniganj case is an outcome of the acquittal of British soldiers in the Rangoon outrage case. The *Amrita Bazar Patrika* has given the *Pioneer* a good answer. Race-feeling is much stronger among Englishmen and Musalmans than among others, the policy of Englishmen in this matter being especially mysterious. The *Pioneer* hears of the intolerable outrages committed by rampant British soldiers every day; but it has never strongly raised its voice against this crying scandal; while it is so indignant at the discharge of the natives implicated in the Raniganj case. The *Pioneer* should think twice before it indulges in attacks on natives, who are a most quiet and peaceful people. If loyalty, justice, sympathy, sense of duty and reflection are to be found among any people, they are to be found among natives. The declaration of hostilities with the Transvaal has been a signal for Indian Princes to offer their services, and the people are earnestly praying for the success of British arms. During the late frontier compaigns prayers were offered in many temples. The *Pioneer*, when it asks what can be expected from natives? should remember that they are true friends to Government and the British nation.

Pioneer and the Raniganj murder case.

PRAYÁG SAMÁCHÁR, 26th October 1899.

15. The *Bhárat Jiwan* (Benares), of the 30th October, regrets to say that the children of India, which once flowed with milk and honey, now find it difficult to keep the wolf from the door owing to the scarcity of grain. There is severe distress in several parts of the country, the climax being reached in Rajputana, which has not suffered from such a terrible famine for the last two hundred years. The wild Bhils have availed themselves of the occasion to loot and plunder in the neighbourhood of Udaipur. It is a matter of great satisfaction that the Government of India has girded up its loins to encounter the spectre of famine, and sanctioned relief works for the different provinces, for which it is entitled to public gratitude. It is to be hoped that the authorities will not overlook the respectable poor who cannot be expected to fall back upon relief works. There has been an abnormal rise in prices even in those places where the crops have not failed. Will not the wholesale grain exports be discontinued even now? The miseries of the people are aggravated by plague and disqueting predictions regarding the current year. It is an earnest prayer of the editor that the goddess Bhagwati may come to their rescue.

Famine.

BHARAT JIWAN, 30th October 1899.

16. The *Vidyá Vinod* (Lucknow), of the 30th October, says that Lord Curzon does not seem to yield the palm to his illustrious predecessors like Lord Cornwallis, Lord William Bentinck and Lord Ripon in liberality and sympathy with the people. His Lordship, as it were, heralded his advent in this country by an announcement of his frontier policy, which has led to a reduction of 15 lakhs of rupees a year in the public expenditure. The editor then gives the substance of His Excellency's sympathetic speech, in the Imperial Legislative Council, on the 20th October, on the famine outlook; and, especially referring to the concluding sentences of the

Viceroy's speech on the famine outlook.

VIDYA VINOD, 30th October 1899.

speech, observes that it is to be devoutly wished that His Excellency will succeed in his object, and be able to realise and sympathise with, the sorrows and joys of the people. The number of noblemen and gentlemen who, dressed in silk and brocade, and having diamonds set in their hats, are to be found presenting addresses to His Excellency, is very small; and even their condition is really not so satisfactory as it outwardly seems to be. The masses of the people are hard beset with poverty' and find it difficult to keep their bodies and souls together. It is these people with whose condition Lord Curzon should make himself acquainted.

AL BASHIR, 30th October 1899.

17. *Al Bashir* (Etáwah), of the 30th October, observs that, unless there be rainfall during the winter months, the impending famine will deepen and become very acute, though there can be little apprehension of failure of the supply of food grains in the country, American wheat having been already landed in Calcutta, and selling at 8 seers a rupee there. The writer then refers to the most sympathetic speech which the Viceroy made in his Legislative Council on the 20th October last, explaining his relief measures. Lord Curzon is the first Governor-General (*sic*) who has promised relief to the respectable poor, for which he deserves the thanks and praise of the whole country. [The *Rahbar*, Moradabad, of the 1st November, giving a brief summary of the explanation offered by the Hon'ble Mr. Rivaz of the agricultural state of the country, on the occasion, says that the Viceroy's speech indicated real sympathy and true kindliness for the people, whose practical proof the writer hopes to see one day.]

Impending famine and Lord Curzon.

DEVANAGARI GAZETTE, 25th October 1899.

18. The *Devanágari Gazette* (Meerut), of the 25th October, says that it would appear from the latest reports that about two lakhs of persons are already employed on the famine relief works in Bombay, the Panjáb, the Berars, Hyderabad, and Rájputána. The number of famine-stricken people who beg alms is of course considerably larger. There has been little or no rainfall during the last four years in Rajputana, and therefore lakhs of cattle have died for want of fodder and water. Hundreds of villages have entirely been deserted. Thousands of sufferers from Bikanir have found their way to Meerut. Crowds of these people are to be seen walking in the streets early in the morning in a deplorable condition, the sight being a most painful one. The editor praises Lala Ramanuj Dayal, Lala Munna Lal and Lala Banarsi Das, residents of Meerut, for the distribution of food by them to the poor, and appeals to the District Magistrate and the Municipal Board to start relief works.

Famine-stricken people in Meerut.

OUDH AKHBÁR, 7th November 1899.

19. The *Oudh Akhbár* (Lucknow), of the 7th November, says that a very sad story hails from the district of Dhulia. A village woman, who had had nothing to eat and had been starving (for some days), first threw her two children down a well, and then followed suit. The children died but she was pulled up alive. She was consequently charged with the offences of murder and attempt at suicide, and sentenced to transportation for life on the first count, and to three months' imprisonment on the second. The punishment is extremely severe indeed. The woman was famished; and what she did she did in a state of great distraction of mind and misery. Such cases frequently occur in times of famine, and due consideration should be paid to the extenuating circumstances in dealing with such cases.

A tragic case of starvation in the district of Dhulia.

PRAYAG SAMACHAR 2nd November 1899.

20. The *Prayág Samáchár* (Allahabad), of the 2nd November, says that in 1875, when Lord Salisbury was Secretary of State for India, his Lordship recommended some relief being offered to the indigent peasantry in the matter of taxation, and additional burdens being placed on the well-to-do residents of towns. One of the relief measures sanctioned by Lord Curzon is the remission of the revenue instalments during the present famine in the affected areas, and the supply of grain seed to cultivators. This is a new departure for which the peasantry should be extremely thankful to his Lordship. Even during the late famine they were granted no such remission of revenue.

Proposal for the remission of revenue during the present famine in the affected areas.

21. *Devánágari Gazette* (Meerut), of the 25th October, says that the question has been raised whether the landlord, the cultivator or Government is the real proprietor of land. This question is, at the present day, a source of great anxiety to landholders. In practice the principle that might is right holds good, and land (or earth), wife, and even the sky belong to the strong. But properly speaking, land belongs to no person, as nobody has ever carried it with him (at the time of his death).

DEVANAGARI GAZETTE, 25th October 1899.

Question as to who is the real proprietor of land.

22. The *Vidyá Vinod* (Lucknow), of the 30th October, pointing out that the district officers are, so to speak, the eyes and right-hand of the Government of India, and sole arbiters of the destinies of lakhs of persons living in their respective districts, says that a full acquaintance, on their part, with the language, customs and manners of the people is therefore essentially necessary. But it is to be regretted that, as a rule, they have a smattering of vernacular, and cannot even speak a few words of correct vernacular. The editor quotes some instances of mistakes made by district officers in speaking vernacular, and urges that it is necessary that the number of natives in the Imperial Civil Service should be increased. But such an increase is impossible until the Civil Service Examination be also held simultaneously in this country. Many educated natives are unable to appear at the examination at present, owing to heavy expenses which a voyage to England involves, or their social customs. Here is a case of Mr. Jotendro Nath Roy, who succeeded in passing the examination during the last two years, but was declared physically unfit by the Medical Board on both occasions. He has thus suffered heavy pecuniary loss.

VIDYÁ VINOD, 30th October 1899.

Need for holding the Civil Service Examination also in India.

23. The *Agra Akhbár* (Agra), of the 28th October, says that, according to the *India* newspaper, Lord George Hamilton explained to the House of Commons, in high glee, that the large surplus shown in the Indian Budget (for the previous year) was unparalled in the history of India; especially when it is borne in mind that famine preceded the year when such an extraordinary surplus was realized. This implies that the natives who were "bleeding" were being altogether destroyed. Even the *Pioneer* admitted that the statement of Lord George Hamilton was utterly wrong (misleading): fresh taxes which were imposed for temporary exigencies, having been made permanent. Repeated additions have been made to the burdens of the people; an increase in taxation in times of famine being like slaying the dead.

AGRA AKHBÁR, 28th October 1899.

Heavy taxation in India.

24. The *Devanágri Gazette* (Meerut), of the 25th October, assures Hindus, Muhammadans and Christians who are supporters of Hindi, that Sir Antony MacDonnell will shortly issue orders regarding the partial introduction of the Hindi character into courts and offices; and asks them to be prepared to celebrate the occasion with *eclát*. They should offer prayers in their respective temples and mosques for the long life and prosperity of His Honour, hold illuminations, forward addresses from every district, and erect a statue of His Honour at Allahabad or Benares.

DEVÁNAGRI GAZETTE, 25th October 1899.

Hindi question.

25. The *Jám-i-Jamshed* (Moradabad), of the 29th October, publishes an article on the question of giving discretionary powers to courts to modify the amounts of jointures among Muhammadans, written, printed and circulated among the public, by Hakim Hafiz Muhammad Ajmal Khan, an eminent scholar, founder of a native medical school at Delhi, and a high official in the Darbár of Rampur, and commends it highly to the attention of the Government of India. In this article the Hakim begins by giving a history of how the Rampur jointure case attracted the notice of the North-Western Provinces Government, and the latter sought the permission of the Government of India to legislate for the North-Western Provinces on the lines of section 5 of Act XVIII of 1876, passed for the benefit of Oudh. When this Act was enacted, it was done at the instance of two talukdárs without calling for the opinions of the *Ulamá* on the subject. The settlement of jointure dates from the foundation of Islam, and the prophet nowhere laid down any limits to its amount. Hence the Act, referred to above, deserves to be cancelled. The writer then quotes authorities to show that fixity of the amount of jointure is not permitted by Islám, and requests that a larger number of *Ulamá* should be consulted in the matter than those to whom it has already been referred.

JAM-I-JAMSHED, 29th October 1899.

Jointure among Muhammadans.

THE SAME.

26. The same paper is glad to notice that the Secretary of State for India has sanctioned a pension (allowance) of Rs. 100 a month to Raja Chitpal Singh, a Joint Magistrate in the United Provinces, who was lately removed from the service on the ground of certain charges brought against him. The Raja had (nearly) completed service for pension, but owing to the charges brought against him, he forfeited the benefit of all previous service. It is sheer kindness on the part of the Secretary of State that the Raja has been granted an allowance. [The *Liberal* (Azamgarh), of the 1st November, is surprised that a pension should be granted to Raja Chitpal Singh, who was removed from his post on the ground of his incompetency. Was any similar allowance given to Haidar Mehdi, late Subordinate Judge, district Bahraich, who was also dismissed from the service? If not, the "royal" concession made to Raja Chitpal Singh seems to be somewhat unfair.]

Grant of an allowance of Rs. 100 to Raja Chitpal Singh, late a Joint Magistrate in the United Provinces.

ANÍS-I-HIND, 25th October 1899.

27. A correspondent of the *Anís-i-Hind* (Meerut), of the 25th October, says that the District Judge at Bannu goes out at night in disguise with a view to finding out how the people fare in the town. May God always protect such officers, who take so much interest in the welfare of the people! Crime is very much rife in the suburbs of Bannu at present.

District Judge at Bannu and the interest taken by him in the welfare of the people.

28. A correspondent of the *Nizám-ul-Mulk* (Moradabad), of the 31st October, highly praises Mr. Way, the Deputy Commissioner of Sultánpur, for the great pains he takes to ensure the safety of the lives and property and the comforts and ease of the people in all possible ways. Bribery has altogether been stopped in Sultánpur, while every official discharges his duties with the greatest care and attention; copies of papers are supplied to applicants with marked promptitude and neatness. The conservancy and cleanness of the town only require to be seen to be admired. The Deputy Commissioner personally visits every locality on Mondays, and permits everybody to say what he wishes to him quite freely. He has fixed two days in the week for receiving visits: Sunday for the general public, and Thursday for public servants. He not unoften amicably settles disputes between respectable persons out of court. He takes special care to see that no estate is encumbered with debts or ruined by (unnecessary) litigation. He also allows half an hour every day in court for interviews. He occasionally goes out at night *incognito*, and walks about the streets to see how the people pass their lives; the District Superintendent of Police also following his example (occasionally). This has struck terror into the hearts of bad characters, ruffians, robbers, thieves, &c. Thefts frequently occurred at Hasanpur, and Mr. Way has consequently had Raja Muhammad Mahdi Ali Khan appointed as an Honorary Magistrate, and the result is that crime has almost disappeared there. In short, Mr. Way has endeared himself to the people in all manner of ways.

The popularity of Mr. Way, the Deputy Commissioner of Sultánpur.

SARBA HITKARAK, 1st November 1899.

29. The *Sarba Hitkárak* (Almora), of the 1st November, says that it is believed that the inhabitants of Bhábar-Tarái are now not so happy and prosperous as they were in the time of Sir Henry Ramsay or Mr. Macdonald, late Superintendent. The decline of their prosperity is attributed to the extension of railways, the establishment of the police, and the introduction of the forest rules. They are, however, very thankful to Mr. H. J. Boas for his able and sympathetic administration of their district, and it is their earnest prayer that he may again be sent by Government to rule over them.

A suggestion for the transfer of Mr. H. J. Boas to Bhabar-Tarai.

POLICE PAPER, 30th October 1899.

30. The *Police Paper* (Raipur, Farukhabad) district, of the 30th October, states that at an examination of the students of the Police Training School at Allahabad, held last month, a certain Bengali Bábu reported to a member of the Board of Examiners, on the day when the paper on surveying was set, to the effect that the candidates had brought copies of the survey map in their pockets. After some demur, the candidates were searched, and with the exception of eight of them, all had

Disclosure of a question paper at the last examination of candidates at the Police Training School at Allahabad.

the answers with them; and they had to be re-examined in a fresh paper on the subject next day. In the course of the Magisterial enquiry which followed the offending candidates unanimously stated that the papers found in their pockets had been supplied them by that very Babu, who, having been disappointed in certain hopes, had betrayed them. A full report on the subject has been sent in to Government. The editor considers it a mistake to appoint the teachers of any institution to be examiners or ushers at an examination of their own pupils, and suggests that the present practice of doing so should be discontinued.

31. The *Prayág Samáchár* (Allahabad), of the 2nd November, says that the practice of realizing water-rates by the Allahabad Municipal Board by the issue of warrants is a very high-handed one. It is to be regretted that the authorities take no notice of complaints made regarding this objectionable system. Lately a chaprasi, armed with a warrant, entered the house of Pyare Lal, Khatri, at Ahiyapur, during his absence, and abused his old mother who was present at the time. Pyare Lal has made a complaint against the chaprasi (to the District Magistrate).

PRAYAG SAMÁCHÁR, 2nd November 1899.

Issue of warrants for realizing water-rates at Allahabad.

32. The *Sarba Hitkárak* (Almora), of the 15th October, says that it would be no wonder if Government again entrusted the management of the temple of Badri Nath to the Rawal, inasmuch as the managers, appointed so far have proved failures. It is to be hoped that in such an event the Rawal will engage the services of an able man as his Naib or Assistant, so that the affairs of the temple may be managed to the satisfaction of both the authorities and pilgrims.

SARBA HITKARAK, 15th October 1899.

Management of the temple of Badri Nath in Garhwál.

33. The *Prayág Samáchár* (Allahabad), of the 26th October, referring to the statement of the *Bharat Bhrata* to the effect that, according to scientific rules the use of meat is conducive to insanity, observes that the statement is utterly unfounded. In England the use of meat is universal, but is the number of insane persons there so large as it should be according to the above theory? However, it is beyond the shadow of a doubt that flesh-eating is injurious to health in a hot country like India. The spread of leprosy here is chiefly due to that practice. That cursed disease is more prevalent among Musalmans than among Hindus, inasmuch as the former use unwholesome beef which sells at four or five pice a seer. Such cheap flesh can only be that of diseased animals. If the present state of things continues, there will hardly be a Muhammadan family without a leper.

PRAYÁG SAMÁCHÁR, 26th October 1899.

Spread of leprosy among Musalmans due to the use of unwholesome beef.

34. *Al Bashir* (Etáwah), of the 30th October, says that those who are dissatisfied with the passing of the new Sedition Laws in India, forgetful of the amount of the liberty the Government has still left intact to the press, probably do not know the condition of newspapers in other countries. It would appear from Arabic newspapers, that the Austrian Government has (recently) stopped the publication of a journal called the *Rahbar* (*sic*) for simply publishing an article on "Muhammadan Union." Now compare this severity practised on Austrian newspapers, with the dealings of the Indian Government with the native press. The new Sedition Laws were passed simply to put down rebellion (sedition), otherwise the press is perfectly free to criticise Government measures, &c.

AL BASHIR, 30th October 1899.

Contrast between the condition of the press in Austria and that in India.

35. The *Tantra Prabhákar* (Moradabad), of the 24th October, in its column of local news, says that on the night of the eleventh day of the bright fortnight of the month of Bhadon (corresponding to the 15th September) a Brahman, named Chhidda Singh, was severely beaten by some men with sticks in the vicinity of the Manpur Muhalla. He hired a carriage and proceeded to the city police-station, where he made a report and mentioned the names of some of his assailants. He then saw his mother, and went to the hospital where he died. The police have not yet succeeded in tracing and bringing the culprits to justice, although the deceased himself had informed the police of the names of some of them. This is very creditable to the police indeed! Another man was killed at Pakki Sarai on the 23rd October at night. According to rumour the police are responsible for the murder. A constable

TANTRA PRABHAKAR, 24th October 1899.

Two murders and police torture case at Moradabad.

was arrested, but the Joint Magistrate let him off on the 25th idem. The authorities should order a fresh investigation. Referring to the police torture case, the editor observes that the Judge convicted and sentenced two of the accused persons to three and five years' rigorous imprisonment, but discharged the other five. The people were not fully satisfied with this decision. But they are highly thankful to Sir Antony MacDonnell, who has dismissed Abdul Majid Khan, ex-Sub-Inspector, who was chiefly responsible for the outrage.

III.—Legislation.

Oudh Akhbár, 2nd November 1899.

The North-Western Provinces Rent Act Amendment Bill.

36. The *Oudh Akhbár* (Lucknow), of the 2nd November, says that in the North-Western Provinces Rent Act Amendment Bill, Government seeks to improve the position of the tenantry in such a way as will encourage them to improve their holdings, and the method it proposes to adopt for securing this object is to offer them facilities in acquiring occupancy rights. But a perusal of the Board of Revenue's Reports for the last five years shows that the condition of those tenants whom the zamíndár cannot eject (at pleasure) is far worse than that of tenants-at-will. The fact is that, when a tenant acquires occupancy rights, he becomes careless, knowing that he is safe in his possession and cannot be turned out at the will of the zamíndár; and ceases to pay as much attention to his holding as he used to do while he was a tenant-at-will. The result is that he has a smaller and smaller outturn, falls into arrears of rent, incurs debts, is obliged to sub-lease his land, and is finally ejected for large outstanding arrears of rent. On the other hand, a tenant-at-will is afraid of ejectment, labours hard in his fields, regularly pays his rent, and is able to support himself and his family with ease. Again, official statistics show that about 51 per cent. of the area under cultivation in the North-Western Provinces is held by such tenantry whom zamíndárs cannot turn out at will; and only 27 per cent. by tenants-at-will. It is for the supposed benefit of the latter class that the Bill is sought to be passed, to the utter destruction of the prestige and rights of the landowners. But even under the existing law an annual increase of 14 per cent. in the number of occupancy tenants has been found to take place during the last five years. There being thus a regular diminution in the number of tenants-at-will, in the ordinary course of things, why should the just and merciful Government of Sir Antony MacDonnell force a measure through the Legislative Council, that is calculated to embitter the relations between the zamíndár and the tenant? Ever since the zamíndár was bound to serve a notice of ejectment on a tenant by section 36 of the Rent Act, the number of notices for ejectment has gone on increasing from year to year. If the necessity for serving notices be again done away with, a decrease will take place in the number of ejectments, of which the officers so much complain. The same result would follow if a period were fixed, before which a zamíndár could not issue a notice for ejectment, as has been done in the case of Oudh. It is altogether a false notion of the authorities that occupancy rights will enable tenants to become well-to-do and readily pay off their rents. Actual experience, extending over years, demonstratively shows that occupancy tenants are mostly lazy, insolvent and defaulting. It is occupancy tenants who do not pay rents for as long as three years together, and the larger the number of such tenants in an estate, the greater the difficulty the zamíndár experiences in realizing rents, and he has to borrow money to pay Government revenue in consequence. If the Bill is passed, which God forbid, it will alienate the affections of the zamíndár from the tenantry, increase litigation between them, and consequently the work in courts, and lead to such quarrels as will be ruinous to both parties. Government should take into consideration the rights of landholders which they have enjoyed from time immemorial, seeing how very loyal and devoted they have all along been to it. Moreover, the Bill should not also be hurried through, but full time be given to zamíndárs to express their views and make their representations.

IV.—Education.

Oudh Akhbar, 1st November 1899.

Late Mr. Beck and the Aligarh College.

37. One Saiyid Amjad Ali Ashhari, writing to the *Oudh Akhbár* (Lucknow) of the 1st November, refers to the services of the late Mr. Beck to the Muhammadan College at Aligarh, and the interests of Muhammadans in general. His political writings in the press and

his opposition to the Congress, and says that uniformity of character was not his trait, and that he was not a first-rate politician. His efforts in the cause of the College after the death of Sir Saiyid Ahmad Khan were all based on self-interest and aggrandizement. He made himself all-in all in the College, and got his appointment as Principal of the College sanctioned for life by the trustees of that institution. Maulvi Samiullah Khan and several other trustees were opposed to his becoming all powerful in the College; but as he assumed the *rôle* of a special agent of Government in its connection with the College, by making representations to Government in a clever manner, and from an English racial point of view, they could effect nothing. Mohsin-ul-Mulk, the present Secretary of the College, has worked zealously for the institution ever since the death of Sir Saiyid Ahmad Khan, and knows how to secure the assistance of other influential Musalmans in promoting the cause he has taken in hand. It is to be hoped, now that Mr. Beck is dead, due care will be taken both by the trustees and Government that no member of the European staff in the College is allowed to assume undue power as Mr. Beck had.

OUDH AKHBAR, 6th November 1899.

The Muhammadan College at Aligarh

38. One Muhammad AliArshi contributes a very long article to the *Oudh Akhbár* (Lucknow), of the 6th November, in which he quotes a letter which Maulvi Samiullah Khan wrote to the late Sir Saiyid Ahmad Khan, refusing to comply with his request to again become a trustee of the Muhammadan College, Aligarh, on the ground that the rules which Sir Saiyid had framed in 1889 regulating the appointment, &c. of the trustees were most objectionable, and that the substitution of the Board of Management, in which the whole College Staff was included, in place of the former Committee of Management of the college, placed trustees at the tender mercies of the college staff; and contends that the separation of such influential and important gentlemen as Maulvi Samiullah and Khwaja Muhammad Yusuf, from the management of the college has proved most injurious to it.

HINDUSTANI, 1st November 1899.

Approaching Muhammadan Educational Conference and the question of decline of Musalmans.

39. The *Hindustani* (Lucknow), of the 1st November, says that one of the resolutions passed by the Muhammadan Educational Conference held at Lahore last year, urged the establishment of scholarships to enable poor but promising Muhammadan students to receive higher education. A subscription list was at once opened and several thousand rupees were promised. This was a move in the right direction. The next session of the Conference will be held at Calcutta under the presidency of Mr. Justice Amir Ali, and one of the questions proposed for the consideration of the Conference is, as to what the causes of the decline of Muhammadans, who had attained to great power and prosperity, are, one of those causes being that they have not the smallest share in the administration of the country now. The question is what is meant by the smallest share in the administration. If it means nothing more than employment in the lower ranks of the public service, the discussion of the problem will be uninteresting and useless, inasmuch as such employment alone cannot lead to the rise of a nation. But if the smallest share in the administration means some thing more, then the deliberations of the Conference over the subject will be of great public interest. Not only Musalmans, but other classes as well have declined. It is very likely that the poverty of the former will be attributed to some special causes; but other classes will also, *mutatis mutandis*, apply those causes to themselves. The discussion of the question will lead to an expression of those very views, though in a modified shape, which the Conference scrupulously desires to avoid. If any blame can be laid at the door of Government in the matter, it is on the score of scarcity of employment for natives, both as regards the public service and trades and industries. But this grievance will not be redressed until and unless natives are given a share in the administration of the country: and Government makes it a rule not to import foreigners for the performance of those duties which the children of the soil are qualified to discharge. The number of natives in the public service exceeds that of foreigners: but the total amount of salaries received by the former is considerably less than that which goes into the pockets of the latter. There can be no improvement in the matter of employment until this drain of wealth from the country is stopped. Natives, who receive high education, naturally desire a share in the administration: and it is very gratifying to see that the Muhammadan Educational Conference is inclined to advocate this view. It is to be hoped that the Conference will freely discuss the problem without fear.

SAME PAPER.

Mr. Tata's University scheme.

40. The same paper approves of Mr. Tata's University scheme, as drawn up by the Committee which lately sat at Simla, and expresses itself in favour of the University being located at or near Bombay, Bangalore being a very long way off from the Panjáb and the North-Western Provinces.

V.—POST OFFICE.

SHARÁRA, 21st September 1899.

Postal Life Insurance for Government servants.

41. The *Sharára* (Moradabad), in its combined issue of the 21st September, and the 7th October, received on the 1st November, approving of the introduction of the Postal Life Insurance system for Government servants into India as highly useful for the natives, says that the condition of the payment of premium by the 21st of every month as the latest date, does not permit the system to become quite as popular as it deserves to be. It were well if the period of grace allowed were at least three months' instead of 21 days.

VI.—RAILWAY.

SARBA HITKARAK, 1st November 1899.

Rumour regarding the extension of the railway to Naini Tal.

42. The *Sarba Hitkárak* (Almora), of the 1st November, referring to the rumour regarding the extension of the railway to Naini Tál, observes that the proposal recommends itself on the ground that it would afford facilities to visitors to that sanitarium, and encourage trade. But these advantages would be more than counterbalanced by the evils which would follow railway accidents involving loss of life, and a large number of thieves and robbers would find their way to Naini Tál. Above all, Naini Tál would cease to be free from the contagious and infectious diseases, which occasionally break out in the plains, and thus European visitors to the hills would not be able to enjoy themselves to the extent they do at present.

VII.—LOCAL AND MISCELLANEOUS.

ANIS-I-HIND, 25th October 1899.

A complaint regarding the collection of bones near a public road in Sambhal, Moradabad district.

43. The *Anis-i-Hind* (Meerut), of the 25th October, complains, on the authority of a correspondent, that bones are collected close by a public road between Kot and Sarai-Tarín, in Sambhal, Moradabad district, which emit a very offensive smell, to the annoyance of passers-by. There is also a slaughter-house in the neighbourhood. The local authorities should see to the matter.

RASIK MITRA, 25th October 1899.

Street-watering at Cawnpore.

44. The *Rasik Mitra* (Cawnpore), of the 25th October, complains that, as the streets and lanes of the city of Cawnpore have not yet begun to be watered, the people are put to great inconvenience from dust.

PRAYÁG SÁMÁCHAR, 2nd November 1899.

Need for the repair of by-lanes at Allahabad.

45. The *Prayág Samáchár* (Allahabad), of the 2nd November, complains that some by-lanes in the Allahabad city were metalled long ago, but that they have never been repaired since then, and are therefore now full of big holes. The by-lane between Sattichaura and Kaliani is in a very bad state, and should be metalled.

PRAYÁG SÁMÁCHAR, 26th October 1899.

Gambling at Allahabad during the Devali.

46. The same paper, of the 26th October, advises the District Magistrate of Allahabad to permit gambling only for one day and not for three days on the occasion of the Devali, as has been the custom hitherto, inasmuch as gamblers stake and lose even the jewellery of their wives.

OUDH AKHBÁR, 1st November 1899.

Predictions regarding the coming conjunction of seven planets.

47. A correspondent of the *Oudh Akhbár* (Lucknow), of the 1st November, referring to the various disquieting predictions made regarding the coming conjunction of seven planets, says that they are absurd and should not be believed in. Similar predictions were made regarding another conjunction in 1184 A.H., but no disasters occurred.

SHAHNA-I-HIND, 1st November 1899.

Abuse of learned Muhammadans by a vernacular newspaper published at Delhi.

48. The *Shahna-i-Hind* (Meerut), of the 1st November, abuses the editor of a vernacular paper, lately started at Delhi, for his attack on the *Ulama*, *i.e.*, the learned Muhammadans, saying that he has no knowledge of Arabic

and Persian, and has frequently changed his creed, as a chameleon does its colour. He originally belonged to the Hanafi School, subsequently became a member of the Ahl-i-Hadis Sect, and then turned a Naturalist (a follower of the Aligarh school). He appealed to the Muhammadan associations in several towns for pecuniary aid, cap in hand, on the ground that he would proceed to Egypt, Constantinople and London to promote the interests of the Muhammadan community. But the *Ulama* saw through his specious design for making money and dismissed him *sans ceremonie*. He has lately started a small newspaper in which he makes violent attacks on them by way of revenge. The better classes of the Muhammadan community abhor the naturalists and *dahrias* (atheists), and consider them to be beyond the pale of Islam, and even humanity. Men who condemn the offer of *namáz* (daily prayers) as an unnatural and wild custom on the ground that prostration is impossible owing to their tight trousers and causes blood to flow into their heads and consider *rozá* (fasting) as suicidal, seek to reform the *Ulama*! *O tempora! O mores!*

Quoiting at Lucknow.

49. The *Vidyá Vinod* (Lucknow), of the 30th October, complains that some men have lately been fleecing the people at a game of quoits in the Chauk bázár of Lucknow, and urges that the local officers should prohibit the game which is tantamount to gambling.

VIDYA VINOD, 30th October 1899.

ALLAHABAD:
11*th November* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

The Tempest
The Two Gentlemen of Verona
The Merry Wives of Windsor
Measure for Measure
The Comedy of Errors
Much Ado About Nothing
Love's Labour's Lost
A Midsummer Night's Dream
The Merchant of Venice
As You Like It
The Taming of the Shrew
All's Well That Ends Well
Twelfth Night
The Winter's Tale
King John
Richard II
Henry IV, Part 1
Henry IV, Part 2
Henry V
Henry VI, Part 1
Henry VI, Part 2
Henry VI, Part 3
Richard III
Henry VIII
Troilus and Cressida
Coriolanus
Titus Andronicus
Romeo and Juliet
Timon of Athens
Julius Caesar
Macbeth
Hamlet
King Lear
Othello
Antony and Cleopatra
Cymbeline
Pericles
Venus and Adonis
The Rape of Lucrece
The Passionate Pilgrim
The Phoenix and the Turtle
A Lover's Complaint
Sonnets

CONFIDENTIAL.] [No. 46 of 1899.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

Published in the NORTH-WESTERN PROVINCES & OUDH,

Received up to the 14th November 1899.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU.					
	Monthly.					
1	Zamindár-wa-káshtkár ...	Bijnor ...	Muhammad Khalil-ur-Rahman.	For November ...	10th November ...	...
	Twice a month.					
2	Akhbár-i-Imámia ...	Lucknow ...	Mír Abid Ali ...	5th November ...	8th November ...	350 copies.
3	Mehr-i-Sipehr	Agra ...	Saiyad Abdullah ...	31st October ...	„ „ ...	140 „
4	Tohfa-i-Islám ...	Meerut ...	Muhammad Taqi ...	2nd November ...	„ „ ...	...
	Thrice a month.					
5	Kanauj Punch	Kanauj (Farukhabad).	Bhaggú Khán ...	10th November ...	12th November ...	400 copies.
6	Káyasth Conference Gazette	Lucknow ...	Dwárká Prásád ...	„ „ ...	11th „ ...	700 „
	Weekly.					
7	Agra Akhbár	Agra ...	Abdul Rahím ...	7th November ...	8th November ...	160 copies.
8	Akhbár-i-Alam	Meerut ...	Abdul Hakim ...	„ „ ...	11th „ ...	200 „
9	Al Bashír	Etáwah ...	Muhammad Bashír	6th „ ...	10th „ ...	325 „
10	Anís-i-Hind	Meerut ...	Banársi Dás ...	1st „ ...	8th „ ...	700 „
11	Cawnpore Gazette ...	Cawnpore ...	Harnám Singh ...	8th „ ...	10th „ ...	467 „
12	Colonel	Moradabad ...	Pandit Bansi Dhar	1st, 8th and 24th September and 1st and 16th October.	10th „ ...	514 „
13	Dabdaba-i-Sikandarí ...	Rámpur ...	Muhammad Husain Khán.	6th November ...	8th „ ...	245 „
14	Hindustáni	Lucknow ...	Gangá Prasád Varmá	8th „ ...	10th „ ...	600 „
15	Jám-i-Jamshed ...	Moradabad ...	Abdul Ali ...	5th „ ...	13th „ ...	50 „
16	Jámi-ul-Ulúm	Ditto ...	Ambá Prasád ...	7th „ ...	9th „ ...	300 „
17	Káyasth Hitkári ...	Agra ...	Ahmad Husain ...	8th „ ...	11th „ ...	500 „
18	Liberal	Azamgarh ...	Qudrat Alí Khán ...	„ „ ...	10th „ ...	275 „
19	Mehr-i-Nímroz	Bijnor ...	Yád Ali ...	7th „ ...	„ „ ...	350 „
20	Naiyar-i-Azam	Moradabad ...	Ibn Ali ...	5th „ ...	8th „ ...	300 „
21	Nasím-i-Agra	Agra ...	Bábú Jamná Dás Biswás.	7th „ ...	9th „ ...	300 „
22	Nizám-ul-Mulk	Moradabad ...	Munshi Fahím-ud-din.	8th „ ...	11th „ ...	300 „
23	Police News	Meerut ...	Maulvi Abul Hasan	„ „ ...	„ „ ...	400 „
24	Police Paper	Raipur (Farukhabad).	Muhammad Nasir-uz-Zamán Khan.	6th „ ...	8th „ ...	166 „
25	Rahbar	Moradabad ...	Pandit Pratáp Krishna.	8th „ ...	10th „ ...	350 „
26	Shahna-i-Hind	Meerut ...	Ahmad Hasan Shaukat.	„ „ ...	„ „ ...	200 „
27	Sitára-i-Hind	Moradabad ...	Pandit Bansi Dhar	12th July and 13th and 28th August and 4th, 20th and 28th September and 4th and 28th October and 4th November.	„ „ ...	187 „
28	Surma-i-Rozgár ...	Agra ...	Itrat Husain ...	2nd November ...	„ „ ...	150 „
29	Tafríh	Lucknow ...	Rámji Dás Bhárgava	7th „ ...	„ „ ...	...
30	Tohfa-i-Hind	Bijnor ...	Sajjád Husain ...	6th „ ...	8th „ ...	400 copies.
	Twice a week.					
31	Riáz-ul-Akhbár ...	Gorakhpur ...	Háfiz Nizám Ahmad	4th and 8th November.	8th & 10th November.	400 copies.
	Daily					
32	Oudh Akhbár	Lucknow ...	Munshí Prayág Náráyan Bhárgava.	8th, 9th, 10th, 11th, 13th & 14th November.	8th, 9th, 10th, 11th, 13th & 14th November.	526 copies.

LIST OF NEWSPAPERS EXAMINED—(*concluded*).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1899.	1899.	
	URDU-ENGLISH.					
	Twice a month.					
33	Muhammadan Anglo-Oriental College Magazine.	Aligah ...	Bábú Durgá Prasád	For November ...	20th November ...	100 copies.
	HINDI.					
	Monthly.					
34	Kánya Kubj Hitkári ...	Cawnpore ...	Manohar Lál Misra	For November ...	10th November ...	500 copies.
35	Rájput	Agra ...	Hanuwant Singh ...	„ October ...	9th „ ...	1,000 „
	Twice a month.					
36	Bhárat Prakásh... ...	Moradabad ...	Laltá Prasád ...	15th & 30th October	10th November ...	177 copies.
	Weekly.					
37	Almora Akhbár ...	Almora ...	Munshí Sadánand Sanwál.	4th November ...	8th November ...	210 copies.
38	Árya Mitra	Moradabad ...	Bhawání Singh ...	8th „ ...	11th „ ...	280 „
39	Bhárat Jíwan	Benares ...	Rám Krishna ...	6th „ ...	10th „ ...	1,500 „
40	Prayág Samáchár ...	Allahabad ...	Rám Gopál ...	9th „ ...	12th „ ...	800 „
41	Vidyá Vinod	Lucknow ...	K. B. Varmá ...	6th „ ...	9th „ ...	...
	Daily.					
42	Hindustán	Kálákankar (Partabgarh).	Pandit Backnesh Misra.	7th, 8th, 9th, 10th, 11th & 12th November.	8th, 9th, 10th, 11th, 12th & 13th November.	214 copies.
	HINDI-URDU.					
	Weekly.					
43	Khairkhwáh-i-Ám ...	Dehra Dún ...	Lálá Darshan Lál...	8th November ...	13th November ...	200 copies.
	GURKHÁ.					
	Monthly.					
44	Gurkhá Samáchár ...	Benares ...	Vishwaráj ...	For October ...	11th November ...	500 copies.

I.—Political and Foreign.

Shahna-i-Hind, 8th November 1899.

1. The *Shahna-i-Hind* (Meerut), of the 8th November, says that the telegraphic messages lately received from the seat of war are most painful and disquieting. But the editor still adheres to his opinion that a small and semi-barbarous country like the Transvaal is no match for the great and powerful British Empire. In unequal struggles the weaker Powers are generally able to keep their powerful adversaries at bay, at the outset, by putting forth all their energies, but they are soon overpowered. The Anglo-Transvaal war has been no exception to the rule, especially as British Ministers underrated the military strength of the Transvaal, and despatched an inadequate force. Now that the British Lion has been bearded in his den and his anger has been roused, the wild Boers will soon have to rue the day when they disturbed him. The Afghans and Afridis, too, offered strong resistance, and killed a number of British military officers, but they were reduced to submission eventually. The temporary success which has attended the Boer arms has created the suspicion in some quarters that some great European Power is secretly helping the enemy; but the suspicion is very probably groundless. No foreign Power could possibly send troops or war materials to the Transvaal without it becoming known. The European Powers may be jealous of the prosperity and aggrandisement of England, but they would hardly think of helping any refractory States under her suzerainty. Russia and Turkey are her principal rivals at the present day, but neither of them has any connection with the Transvaal, and both are situated at a long distance from it. The Germans in the Boer army are probably in the service of the Transvaal Republic. Nothing could be more preposterous than to compare Great Britain with China, and the Transvaal with Japan. The Celestial Empire has long been rotten to the core, and there is nothing in common between it and England.

The Transvaal war.

Liberal, 8th November 1899.

2. The *Liberal* (Azamgarh), of the 8th November, publishing the telegraphic messages from South Africa, and referring to the capitulation of 2,000 British troops, with 42 officers, says that whatever may be the (final) issue of the Transvaal war, and though the Boers may (ultimately) be vanquished, which is the general opinion of the world, the firmness and resolution they have shown in the campaign will become historical. This small Republic has inflicted such heavy losses on the greatest Power in the world as she was never thought capable of doing. The bravery and courage which the British troops, too, have shown throughout this campaign are deserving of all praise. The eyes of all the world and his wife are turned to South Africa at the present time; such an excellent encounter between "an elephant and a goat" having hardly ever been witnessed before. Hitherto success has continued to attend the Boers; and who can say what will happen in future? The majority of opinions predict ultimate victory to the British; while the losses hitherto inflicted on the latter tell a different tale. There is no doubt that the British statesmen blundered in estimating the military strength of the enemy, otherwise British losses would not have been so heavy. All the forces that have already been despatched from different places are expected to reach the Transvaal by the 9th November, and then the British will make short work of the Boers. The Boers have hitherto outnumbered the British troops in every encounter, and hence the stand made by the latter must be considered praiseworthy. The number of "hospital" ships despatched from England is large, which may be taken to imply that the number of wounded British soldiers has been considerable. General White has most courageously admitted his blunder in the disastrous combat at Ladysmith and taken the whole responsibility on himself. The London papers are finding fault with General White, while the Continental papers are jubilant over the English losses. The British people are greatly enraged at their disaster and will carry the war to the bitter end.

The same.

3. *Al Bashir* (Etáwah), of the 6th November, publishing translations of telegraphic messages regarding the campaign in South Africa, observes that the blunders which British officers committed at Ladysmith are to be greatly regretted, inasmuch as they

The same.

have led to the surrender of 2,000 British soldiers and 42 officers. General White, in his telegram of the 31st October, admitted that he alone was responsible. The British did not suffer heavily at the battle of Ladysmith, but the mistakes made by responsible commandants on the occasion were most grievous. The campaign continues, and the Boers have hitherto displayed great pluck and firmness. But all their zeal and vigour will be short-lived: the British assuredly overwhelming them at no distant date. [The *Oudh Akhbár* (Lucknow), of the 10th November, pointing out the magnitude of the British Empire says that the Transvaal and the Orange Free State are awkwardly situated in the midst of British possessions and dependencies in Africa, and that their present ingratitude in declaring war against England will result in sweeping away their independence; the British flag waving over the dark continent from Cairo to the Cape; so that from the "brown" Copts of Egypt to the black Hottentots of the South, will all be "tinged" with the "white" civilization of Europe, and Her Majesty, who rules over only 16 lakhs of square miles in India, will have hymns sung for her safety over 24½ lakhs of square miles in Africa.]

JAMI-UL-ULUM, 7th November 1899.

The Boers as a fighting people.

4. The *Jámi-ul-Ulum* (Moradabad), of the 7th November, states, on the authority of an English paper, that the Boers are no longer what they were twenty years ago. They have now become luxurious, civilization having affected them. Hence it is very likely that they will not be able to offer strong resistance to the English as might be expected from them (*i.e.*, their previous condition). Hollo! it is a very important discovery to the editor of the *Jámi-ul-Ulum* that luxury is an evil. But then "why do you provide punkahs for British soldiers in the hot weather in India, and keep them warm with coal in winter, and give them ice or lemonade in place of water to drink"? Pampered in this way, British soldiers will become quite unfit for service (in course of time): when even the Boers are becoming effeminate by imitating the pioneers of civilization, what may the condition of the latter have become?

JÁMI-UL-ULUM, 11th November 1899.

Metropolitan's prayer for the British troops in South Africa.

5. The same paper says that the Metropolitan of India has recently published a prayer for the safety and victory of the British troops in (South) Africa. A just prayer, as it is, may naturally be expected to be heard, but the Lord of Lords will have to ponder well before granting it, both belligerents being Christians. President Krüger too has offered a similar prayer; and he is an orthodox Christian. A saying of Christ's in the Bible, if it is (really) his, is to the effect that God helps the humble; but it is not known what is the practice of the "civilized" God of the present times.

HINDUSTÁN, 11th November 1899.

The Transvaal war and natives in Calcutta.

6. *Hindustán* (Kalakankar), of the 11th November, says that, according to the *Englisman*, the natives in Calcutta and its suburbs, sympathise with the Boers, and the inhabitants of some places view the British losses at Ladysmith with satisfaction. But, to the knowledge of *Hindustán*, all classes of natives are much grieved at these losses, and heartily wish for the success of British arms. If there are any wicked and disloyal persons whose sympathies are with the enemy, their number must be very small.

LIBERAL, 8th November 1899.

The Soudan.

7. The *Liberal* (Azamgarh), of the 8th November, says that no news has, of late, been received from the Soudan. Nothing has been heard of the Turkish army which was reported to have been despatched for the occupation of the Soudan frontier stations. Perhaps an agreement has been arrived at between the Sultán and France. The great military preparations which the Sultán has been making lately, however, indicate that a great war is impending. Should any complications arise regarding Crete or Egypt, they will assuredly create unrest all over the world. But it is not expected from the peaceful policy of the Sultán that he will be the aggressor. Sirdar Kitchener is again preparing to lead an expedition against the Dervishes. It is said that the Khalífa has ten thousand picked men in his army, who have recently obtained a victory in Dárfur over the British forces.

In the coming expedition against the Dervishes, British soldiers will not be employed, nor will there be any cavalry battalions, only Egyptian infantry being used: the reason is not known. The Khalifa has established himself on a hill: let "us" see what is the result.

TOHFAH-I-HIND, 6th November 1899.

Mullas on the North-West frontier of India.

8. The *Tohfah-i-Hind* (Bijnor), of the 6th November, observes that though it was expected that the tribes on the North-West frontier of India, having been so severely beaten during the late compaign, will cease to give trouble in the future, they have incessantly kept up raiding, and attacking the British posts, &c., during all this interval. Mulla Powinda and other Mullas have also recently striven to create troubles, but their designs have promptly been nipped in the bud. These Mullas, who are capable of exciting the passions of the tribesmen by their sermons had better be won over and made friends of.

TOHFA-I-ISLAM, 2nd November 1899.

Muhammadans in Russian and British territories.

9. The *Tohfa-i-Islám* (Meerut), of the 2nd November, says that the *Turkestan Gazette* alleges that Muhammadans in Russian territory are faring much better than their co-religionists in other countries. But the allegation is false. Muhammadans under Russian rule cannot dream of the religious liberty accorded by the British Government to its subjects. They cannot openly preach Islam, nor can they carry on religious controversies with Christian missionaries, as Musalmans do in this country. No new mosque can be built in Russia until a petition bearing 300 signatures has been submitted, and permission granted by the district officer. The chapter on *jehad* has been erased from the Muhammadan law book called the Hidaya; and the omission of the verses on *jehad* from the Qoran was also contemplated, but the dread of a general Muhammadan rebellion prevented the Russian authorities from carrying out their intention.

JAMI-UL-ULUM, 7th November 1899.

Alleged misconduct of the Nawab of Rámpur.

10. The *Jámi-ul-Ulum* (Moradabad), of the 7th November, says that, while during the regency of the late General Azim-uddin Khan, the people wistfully looked to the time when Nawáb Hamid Ali Khan would attain his majority and ascend the gaddi of the State of Rámpur, complaints after complaints are now being made regarding His Highness' high-handed proceedings which, if true, are most disgraceful. The editor has received a number of anonymous letters which bitterly complain of his conduct in connection with women. According to these complaints, any person, whether belonging to his own family, or being among his state employés or subjects, who has a beautiful girl in his charge, and withholds her from him, is damned; while, on the other hand, he who readily parts with her for his sensual gratification, is a man made and honoured in all manner of ways. Money is freely expended for this purpose. One Mulji who has till lately been a great favourite of the Nawáb's, is said to have recently fallen under His Highness' displeasure, and heavily ironed, for instigating Durga Bai to leave him: though he is nominally accused of intruding on his privacy in the zenana. It cannot be that the Commissioner of Bareilly is altogether unaware of these complaints which form the subject of common talk in Rámpur. The editor has repeatedly been requested by anonymous writers to bring these complaints to the notice of Government; but he has no guarantee of the truthfulness of the writers. He is also aware that his neighbouring contemporaries are not likely to support him, their mouths being liable to be closed by monetary considerations. Again, if it be a fact that the Nawáb ruins his complainants by having false cases trumped up against them, the editor can easily be incriminated for obvious reasons.

RAJPUT, 31st October 1899.

Praise of the Maharaja of Bikanir.

11. The *Rájput* (Agra), of the 31st October, expresses satisfaction that the Mahárájá of Bikanir bids fair to prove a good ruler. His first act after his installation to the *gaddi* was to make a tour in his territories. He has already introduced several good reforms. He has appointed men of light and leading to offices of trust and responsibility, and ordered the State work to be transacted in the Hindi language. Lately His Highness has issued stringent orders with a view to checking immorality and prostitution which is very prevalent in Rájputána, and especially in his State. Other native princes should follow his noble example.

II.—General Administration.

12. The *Jámi-ul-Ulum* (Moradabad), of the 7th November, referring to the great indignation and regret expressed in its recent resolution, by the Government of Lord Curzon, at the Rangoon outrage, says that this single case has wrought more mischief than a thousand seditious writers could do, with all their efforts, even in a hundred years. Lord Curzon desired undoubtedly to see the offending British soldiers brought to book; but what can the helpless Viceroy do in India? All power rests with those officials who are entrusted with the administration of justice. If these officials do not like to dispense even-handed justice in any case, nobody can compel them to do so. This is the reason why no European has hitherto been hanged for the murder of a native; otherwise of the thousands of Europeans who have been charged with murdering natives, from time to time, was not the accused really guilty even in a single case who should have been duly punished?

JÁMI-UL-ULUM, 7th November 1899.

The Government of Lord Curzon on the Rangoon outrage.

13. The same paper observes that some persons declare from flattery, which proceeds from sheer self-interest and deceitfulness, that those newspapers which advocate an equality of treatment between white men and natives are wrong, inasmuch as the distinction between the conquerors and the conquered cannot entirely be disregarded. But who asks for such an equality? All that "we" desire is, that if a native receives capital punishment for an offence, an Englishman should at least be given two years for the same, and not get off scot free. "We would even put up with absolute acquittal of an English offender: but then you should not go about proclaiming all over the world that you are most just and hold the balance most evenly (with all)". When a person confesses that he is not just, none but a fool will ask for justice. But a person who brags of his justice, must be given the lie direct (if he does not make good his word).

THE SAME.

Treatment of natives by Europeans in India.

14. The same paper asks how it is that though thousands of British soldiers have murdered natives, during the last two hundred years ever since the establishment of British rule in India, yet not a single culprit has ever been hanged. Here is an explanation given by an Englishman. An English correspondent, of the *Madras Times*, says that some years ago, a British soldier killed a poor native in the fort (at Madras), and a large number of the military friends of the accused, including non-commissioned officers and their wives as well, falsely swore before the court, that he was at a circus performance at the time (the deceased was said to have been killed). The Judge severely condemned the false statements of the witnesses (for the defence), but none of them were prosecuted for perjury. Such being the case, it is absurd for Europeans to accuse natives of false swearing. Let Europeans be first duly punished for false swearing and dishonesty, and thereby convince natives that perjury is really a sin and crime. The *Jámi-ul-Ulum* believes that British soldiers *are taught* to hate natives. "We" do not mean to say that they are given the lead by Government, that a school or college has been established anywhere, or that certificates are granted (by anybody), for this purpose; but that this kind of instruction is certainly instilled into them somehow. The editor has a personal experience of this. A young Englishman, who had newly arrived from England, and was travelling by rail some years ago, took to freely conversing (with the editor?). Another Englishman, who had long been eating India's salt, happened, unfortunately, to be in the same compartment, and he severely censured him for his conduct, telling him that such familiarity with natives was not expedient.

THE SAME.

British soldiers and natives.

15. The same paper states that a low caste woman, named Radha, lived in the upper story of a small house at Delhi Darwaza, on the road leading to the Cantonments in Ahmadabad, and that the lower story (or flat) was occupied by a respectable but poor Muhammadan and his wife. Some British soldiers recently passed that way. One of them went upstairs to Radha, while the rest seized the Muhammadan's wife. Terrified at this, the woman fled

THE SAME.

A recent case of outrage by British soldiers on a Muhammadan woman in Ahmadabad.

leaving even her children to their fate. But the brutes (again) captured her, being bent on outraging her. Hundreds of persons assembled on the spot (attracted by her cries for help?), but none dared approach the soldiers. The husband, too, receiving information of the assault, came up, and, unable to control his passion, tried to rescue his wife. The ruffianly soldiers thrashed him severely, twisting his wrists, and beat his wife also, until they both became senseless; and the former, taking them for dead, decamped, leaving a cap behind in their hurry to escape. Had not these poor natives been rendered half-dead, the Rangoon outrage would have been enacted at Ahmadabad over again. A prosecution was instituted on the basis of the cap; but it is already a fortnight since, and no proceedings seem to have been taken as yet. But what even if the machinery of the law is set in motion? The result will be none other than (a finding) that the "spleen of the woman's chastity was ruptured" (*i.e.*, she was unchaste), and that the soldiers were not to blame in consequence. Then for such a result, why should natives "drink the blood of their hearts" (worry themselves) so much over the matter. They had better drop it.

THE SAME.

Comments on the *Pioneer's* story of certain villagers tempting a European in Agra.

16. The same paper says that the *Pioneer*, a true friend of the natives of India (indeed,) states that the residents of a village in Agra, wishing to get an unfortunate European into trouble, sent one of their women to annoy him, so that he might deal with her after "his well known civilization," and that the "born" *huzur* (superior man) allowed himself, by the grace (will) of God, to be caught into the trap. "Well done! the *Pioneer* brat; you perhaps wish to prove that natives hate Europeans, and would do anything whatever (however mean) to get them into hot water: and your second object apparently is to remove the idea that low class Europeans are allowed to illtreat natives with impunity." What has become of the *Pioneer*? Has its editor lost his senses, that he vilifies natives in this manner? Will even the most barbarous people in the world like to subject their women (for immoral purposes) with a view to wreaking vengeance? As to the natives of India, who does not know that, of all the races on the face of the earth, they hold the chastity of their women most dear? In Europe, adultery is (only) a civil offence, which is atoned for with money; whereas in India it is a criminal offence, which is avenged only by the blood of the offender. Hence to accuse natives of sending their women to Europeans to tempt them is an attempt at drawing a veil (*i.e.* gloss over) the Rangoon outrage, by insinuating that the woman concerned was one of loose character, and had herself solicited two dozen British soldiers to effect her death! But to believe in such an allegation is to libel a people whose civilization is very ancient, and dates long before the European civilization. The *Jami-ul-Ulum* has a good experience of the disposition of the generality of Anglo-Indians. They regard natives with extreme contempt, and they cannot conceal it, whenever there is an occasion for them to display it. When Anglo-Indian newspapers find a Viceroy sympathetic with the natives, or just, they are a little guarded in their abuse of the natives. But if they have the least suspicion of the Viceroy's antipathy towards natives, they indulge in such scurrilous language towards the latter, as even the greatest rascals would not venture to utter. When Lord Curzon first landed in India as Viceroy, his sympathetic speeches slightly improved the tone of the Anglo-Indian press; some (sensible) articles, worthy of a man, appearing in the *Pioneer* itself; but since His Excellency gave his consent to the Calcutta Municipal Bill, Anglo-Indians have inferred that he too is one of them, and taken to abusing natives to their heart's content (again). Will Lord Curzon tolerate Anglo-Indian newspapers bitterly abusing natives and lacerating their hearts by setting afloat such scandalous *canards* as that natives send their women to Europeans to tempt them.

THE SAME.

Chapra case.

17. The same paper states that the Assistant District Superintendent of Police of Chapra, who is a young Englishman, recently ordered a native constable, who, employed in another district, was on sick leave, to do some menial work. He refused to do so, urging that he was a Rajput, and that it was against his caste. The white man could not, of course, put up with the refusal uttered by a nigger, and he at once kicked him, and, having knocked him down, he sat on his chest, while another white man, who was also present, (mercilessly)

fell on the weak, sick native, and made a fine exhibition of his bravery! The Assistant Superintendent then fearing lest the constable should prosecute him, himself lodged a complaint against him. A "*huzúr-parast*" (District Officer-worshipping) Maulvi—a Deputy Collector—tried the case, and sentenced the constable to two months' imprisonment. An appeal was made, and the judgment of the Sessions Judge shows that all officials, from the Divisional Commissioner downwards, had combined to save the offending Assistant Superintendent, who was their fellow countryman, from due punishment. The Judge who, too, was an Englishman, did not however listen to any of them and acquitted the constable, recommending the Deputy Magistrate to be transferred and divested of his magisterial powers. But lo! the result was that he was himself transferred to the vilest locality. It was, however, fortunate that he was a European; had he—God forbid—been a native, he would have straight way been consigned to "Hell." This is the reason why even those English officers, who wish to do justice to natives, dare not do so. Such being the case, what could the poor (helpless) Lord Curzon do in the Rangoon case? Under these circumstances the public should be content with the action which has been taken in the case.

Abbottabad assault case.

18. *Hindustán* (Kálákankar), of the 11th November, says that Bhai Kuar Singh, who was thrashed by Lieutenant Villiers-Stuart at Abbottabad for omitting to *salam* him, and who forwarded memorials to their Excellencies the Viceroy and the Commander-in-Chief, has received a reply from the Under Secretary to the Government of India to the effect that the matter is being inquired into. Lord Curzon will not tolerate the ill-treatment of natives by Europeans, and thus his administration assuredly bids fair to prove beneficial and popular.

HINDUSTÁN, 11th November 1899.

Lord Bishop of Calcutta on the Dreyfus case.

19. The *Jámi-ul-Ulúm* (Moradabad), of the 7th November, states that the Lord Bishop of Calcutta, in the course of one of his late sermons, denounced the French people as unjust and void of morality (demoralized), on the ground that they had falsely trumped up a case against the unfortunate Dreyfus, who is a Jew, and had him convicted and punished. His Lordship's remarks were true no doubt; but he should have also said something about his own "wolf-sheep." Though the British soldiers accused of outraging the Burmese woman at Rangoon were acquitted, yet it could not be supposed that the woman died (*sic*) by her own action (by her own hand), and not by the outrage of the British soldiers. His Lordship ought therefore to have certainly passed some suitable strictures on the conduct of the soldiers concerned, and those who tried them.

JÁMI-UL-ULÚM, 7th November 1899.

Recruitment of the native army.

20. *Al Bashír* (Moradabad), of the 6th November, praising Government for its readiness to tolerate criticisms on its measures, says that the present system of enlisting very young men in the (native) army, is very objectionable. Youths, who have not attained their majority, are not fit to fight with a foreign enemy, nor is their judgment sufficiently matured to enable them to realize the full responsibility of their duties. At present, by the time men become fully matured, and perfectly qualified to fight, they are retired on pension. Again, men are recruited without regard to their caste or race.

AL-BASHÍR, 6th November 1899.

Pilgrims to Arabia.

21. The *Jámi-ul-Ulúm* (Moradabad), of the 7th November, observes that pilgrims to Arabia will have to embark this year also at the Chittagong port. It is said that the Sultan proposes (intends) to debar (would-be) pilgrims from the benefit of pilgrimage by imposing a severe quarantine on them, and hence "our" merciful Government advises intending pilgrims to postpone their journey for a year. The advice is good (indeed), provided that the Angel of Death should also agree to defer their deaths till that time.

JAMI-UL-ULUM, 7th November 1899.

Famine and Government.

22. The *Bhárat Jiwan* (Benares), of the 6th November, says that the present famine has followed on the heels of its predecessor, and observes that the former is in a way more terrible than the latter. The number of persons employed on the Relief Works in October last was 2,50,000 as against 50,000

BHÁRAT JIWAN, 6th November 1899.

in October 1896. The Government of India has sanctioned one and a half crores of rupees for the relief of the famine stricken which, it hopes, will meet the call till March next. Respectable persons in distress who are foribdden by custom or other cause to resort to relief works, will receiye free allowances. Takavi advances will be made to the peasantry. In Rájputana and Southern Gujrát, cattle are equal sufferers with men, lakhs of them having already died of starvation. Government has not overlooked the bovine species too, removing large numbers of them to places where fodder is abundant, and obtaining large supplies of fodder from Burma and other localities. But if famines continue to occur so frequently as they have done of late, Government with all its generosity and great resources will find it difficult to render adequate relief to the needy. Poverty is chiefly responsible for the sufferings of the people, about 90 per cent. of them living from hand to mouth. Under these circumstances, the authorities and the public should co-operate with each other in improving the material condition of the country and save it from utter ruin with which it is threatened.

TOHFAH-UL-ISLAM, 2nd November 1899.

23. The *Tohfat-ul-Islam* (Meerut), of the 2nd November, publishes an Urdu poem, in which the writer represents zamíndárs as lamenting the present drought, and feeling very miserable, not knowing how they will be able to maintain themselves and pay the Government demands, which cannot be put off even though death might.

The present drought and the zamíndárs.

RÁJPUT, 31st October 1899.

24. The *Rájput* (Agra), of the 31st October, regrets to say that agriculture, being left entirely to the ignorant and indigent peasantry in this country, has steadily declined. They cannot afford to obtain good seed, manure land, purchase improved implements of husbandry, and so forth, and are in debt over head and ears. With a view to protecting them from the extortions of village Shylocks, agricultural banks have been established in the Mysore State, Partábgarh, Akalkot (Sholapur district), and some other places. The establishment of similar banks in other native states and British territories is highly desirable. Although this country is *par excellence* an agricultural one, the agricultural schools and colleges at Poona, Cawnpore, Shibpur (Bengal) and Madras are far from popular, which is not very creditable to educated natives. The increase in the cultivated area is not keeping pace with the rapid growth of population. According to the Famine Commission's Report, the average cultivated area per head of population is one and a quarter acres in the Panjáb, two acres in Bombay, one acre in Madras, and under one acre in the United Provinces; and the average outturn of wheat in an acre does not exceed eight and a half maunds. Moreover, there are heavy grain exports. These are the reasons why high prices prevail in the country, and a single failure of crops is followed by an abnormal rise in prices and acute distress among the people. The authorities are contemplating the establishment of an agricultural college in the Panjáb and the United Provinces. These institutions will be useful in their way, but this is not enough. The entire revenue of the country is 65 crores of rupees, of which 24½ crores is derived from the land tax. Government should therefore adopt more vigorous measures with a view to improving the condition of agriculture and the tillers of the soil. The produce of wheat per acre in England is 22½ maunds, in Spain 19 maunds, in France 15 maunds, in Australia 12½ maunds, and in America 12 maunds; while the outturn of wheat which was 14½ maunds in Akbar's time, has fallen to 8½ maunds, of rice from 16¾ maunds to 10 maunds, and of cotton from 2 maunds to 26 seers. According to Mr. William Digby, late editor of the *India* newspaper, natives are sinking into poverty and consequently declining in physique, and the result is that mortality due to fever alone in India during the last eight years exceeds the total number of deaths caused by wars throughout the world during the last hundred years. An idea of the poverty of this country may be formed from the fact that the average income of a man is only Rs. 28 a year, which is just the amount sanctioned by Government for the diet of a convict. Though the country has been reduced to such straits, its case is not yet quite hopeless. If natives put the shoulder to the wheel, try to improve the land they already cultivate, and also bring areas of fallow land, which still exist in large quantities in the various provinces, under the plough.

Unsatisfactory condition of cultivation.

25. The *Vidyá Vinod* (Lucknow), of the 6th November, referring to the challenge made, by Mirza Ghulam Ahmad of Qadian to the heads of other religions, in the columns of the *Pioneer*, dated the 29th October, expresses surprise that a leading Anglo-Indian newspaper like the *Pioneer* should give publicity to such foolish writings. With a view to deciding which religion is the true one, the Mirza asks Government to hold a religious conference, in which the heads of various religions should be required to prove the superiority of the moral teachings of their respective religions, and to perform miracles. He says that if he himself fails to perform miracles, he should be hanged! According to him, religion would seem to be a sort of jugglery. If the public fails to realize how a juggler emits flames of fire from his mouth, should it consider him to be a god? Love of a religion cannot be created in the minds of the people by the sword; or by a royal mandate, but it grows and flourishes in the hearts of persons who possess the best of qualities.

Religious challenge of Mirza Ghulam Ahmad of Qadian.

VIDYA VINOD, 6th November 1899.

26. The *Bhárat Jiwan* (Benares), of the 6th November, says that this country has been so entirely transformed that the editor sometimes feels inclined not to consider the India of to-day to be the same country as the Arya Varta of old. The offer of sacrifices and prayers, the study of the Vedas, the pursuit of art and science, and prosperity have been supplanted by irreligion, drunkenness, famine, disease and poverty. Such a change for the worse under the sympathetic and beneficient British rule is most regrettable. The people owe their hardships and misfortunes to themselves; their love of ease, *dolce far niente* and undue dependence on fate being chiefly responsible. Formerly, foreigners came to this country for instruction in arts and sciences. But lately the tables have been turned, and the children of the soil depend on foreign countries even for the supply of needles. Nations who were steeped in ignorance and barbarism when India stood in the front ranks of civilized countries, have far outstripped natives in the race of progress. Nothing could be more foolish than that natives should give away their food grains in exchange for cutlery and glasswares; and this is the reason why famine so frequently breaks out. If they desire to improve their condition, they should adhere to orthodox Hinduism, shake off their lethargy, learn the modern industrial arts, as practised in other countries, and pursue trade and commerce.

Causes of the decline of India.

BHARAT JIWAN, 6th November 1899.

27. Muhammad Husain, Sub-Inspector in charge of police-station, Phulbehar, Kheri district, writing to the *Oudh Akhbár* (Lucknow), of the 14th November, says that crime is continually on the increase, and that the number of investigated crimes in which the offenders are not readily traced such as burglary, theft and cattle-lifting, is far larger than those in which they are detected. To check such crimes it would be well if the powers under section 55 of the Criminal Procedure Code were summarily entrusted to select officials in charge of police-stations, who may be honest and reliable; for in certain districts, the Sub-Inspectors are first requried to report a suspected bad character (to the District Superintendent of Police) before he can take any action against him, and the result is that such suspected characters abscond, &c., in the meantime.

Increase in crime.

OUDH AKHBAR, 14th November 1899.

28. The *Jámi-ul-Ulum* (Moradabad), of the 7th November, referring to the charge of assault brought, at Moradabad by an utensil-seller (or brasier) against Sahibzada Ahmad Raza Khan, who has recently come from Rámpur to reside in that town, strongly condemns the conduct of the editor of the *Naiyar-i-Azam* for noticing the case in such a manner as to let it be understood that the accused was really guilty, and tells him that the great interest which he seems to take in this particular case is highly suspicious, especially when one remembers that he seldom refers to offences, however grave, which occur in the town. What has he received from the complainant or from the latter's secret powerful supporters, that he has taken his side so warmly in public print, while the case is *sub judice?* The complainant is a very ordinary man; but he employed several pleaders even during the police inquiry, which is beyond his means. He lives in *Tawelá* muhalla, which every child at Moradabad knows is the property of the Rámpur State, though some of the houses therein may possibly have of late come to be owned by others.

Naiyar-i-Azam and the charge of assault brought against Sahibzada Ahmad Raza Khan by a brasier at Moradabad.

JAMI UL-ULUM, 7th November 1899.

AL BASHÍR, 6th November 1899.

29. *Al Bashír* (Moradabad), of the 6th November, thanks, and highly praises the Government of Lord Curzon, for issuing orders to the effect that in future all European visitors to the *Jáma Masjid*, at Delhi, should put on cloth coverings over their boots before entering the mosque.

Lord Curzon and the Jáma Masjid at Delhi.

Lord and Lady Curzon were the first to set the example during their recent visit to Delhi. [The *Liberal* (Azamgarh), of the 8th November, also thanks Lord Curzon for his noble action in the matter, and asks the Musalmans to bless His Lordship for it. The *Tohfat-ul-Islám* (Meerut), of the 2nd November quotes an article from the *Curzon Gazette*, in which the editor expresses his great joy at Lord Curzon's attention to his representation, and issuing orders prohibiting the entry of Europeans into the Jáma Masjid at Delhi without cloth coverings over their boots; and, asking the six crores of the Muhammdan inhabitants of India to bless His Lordship, appeals to his subscribers each to secure him an additional subscriber as a reward for his services in the matter].

PRAYÁG SAMÁCHÁR, 9th November 1899.

30. The *Prayág Samáchár* (Allahabad), of the 9th November, complains that some Europeans (District Magistrates), being unacquainted with the customs and manners of the people, capture Brahmani bulls and use them in drawing (municipal conservancy) carts, sometimes even castrating them. The practice is injurious to the peasantry, and highly offensive to the religious feelings of Hindus in general. These animals are considered by Hindus to be sacred, and are useful for breeding purposes. It is to be hoped that Lord Curzon, who has already acquired a widespread reputation for justice and sympathy, will prohibit this objectionable practice. [The *Vidyá Vinod* (Lucknow), of the 6th November, in commenting upon the same subject, advises Government to interfere and stop the practice.]

Capture of Brahmani bulls by District Magistrates.

RÁJPUT, 31st October 1899.

31. The *Rájput* (Agra), of the 31st October, says that the Hon'ble Rája Balwant Singh, C.I. E., and the Hon'ble Rája Rampal Singh, President and Vice-President of the Rájput Central Association, respectively, made a reference to the Local Government inquiring whether Rájputs in public service could join that Association. The Local Government has replied that there is no objection to public servants joining any movements intended to promote education and social reforms. The Association is highly thankful to Sir Antony MacDonnell for this concession, and hopes that the leading Rájput Government officials will now freely co-operate with it in bettering the condition of their fellow-countrymen.

Grant of permission by the Local Government to Rájput Government officials to join the Rájput Central Association.

HINDUSTÁNI, 11th November 1899.

32. *Hindustán* (Kálákankar), of the 11th November, concurs with Mr. Justice Ranade of the Bombay High Court that the people have, at the present day, great facilities for promoting social reform, and that now only courageous persons bent on promoting that cause are required, as stated by him in his speech at the last National Social Conference. Lately the Hon'ble Rája Rámpal Singh made a reference to the Local Government as to whether Rájput Government officials could join the movement for the encouragement of social reform in the Rájput community, and the Government gave a reply in the affirmative. A social reform association should be established in every district, and it should engage good speakers, who should visit the interior of the district and promote social reform among the peasantry. It will be a happy day for this country when the people will be convinced of the disadvantages of child marriage, heavy marriage expenses, sale of girls, neglect of female education, religious differences, and so forth.

Social reform and Government.

MEHAR-I-NIMROZ, 7th November 1899.

33. The *Mehar-i-Nimroz* (Bijnor), of the 7th November, discussing the question of substituting the Hindi for the Persian character in courts and public offices in the United Provinces, contends that the proposal must have emanated from a small clique of Hindus; for the Kayasths, a prominent educated class in that community, cannot possibly be supposed to have willingly accorded their consent thereto. The Hindi character cannot be written as fast as the Persian one. Urdu is not a language of the Musalmans only, but of the Hindus as well, its essential

Question of substituting the Hindi character in place of the Persian in courts and offices in the United Provinces.

constituents being Hindi; and hence Hindus should not attempt to put a stop to its use from false racial feeling. Urdu is, moreover, universal in these provinces, as the comparative numbers of both Hindi and Urdu newspapers published, and letters passed through the Postal offices clearly show. Even the greater number of Hindu religious books are written in the Persian character. It is only the mahajan (money-lending and trading) classes who exclusively keep their accounts, &c. in Hindi: but the language they use is also Urdu. But Urdu written in the Hindi character will, the writer hopes, be unanimously declared to be in an unnatural garb. If the Hindi character is the national character of the Hindus, the same cannot be said to be true of the Indian Musalmans, who do not give way to the former either in point of education or population (*sic*). And such being the case, would it be right to give up the Persian character, to which both Hindus and Musalmans have become accustomed, in favour of the Hindi character, because it is the national character of a community, to the utter disregard of the feelings of another community? This dilemma will necessitate the recording of all papers in both characters in courts and offices; but this will entail additional labour on the amla, who are already overworked. The writer hopes that Government will closely examine the important question, and pass orders accordingly.

VIDYÁ VINOD, 6th November 1899

Munshi Muhammad Mansur Shah Khan's pamphlet on the Hindi question.

34. The *Vidyá Vinod* (Lucknow), of the 6th November, referring to the pamphlet on the Hindi question, published by Munshi Muhammad Mansur Shah Khan at Aligarh, assures him that the Hindus are influenced by no race or religious feeling in urging the introduction of the Hindi character into courts. Nothing could be further from their hearts than to injure their Muhammadan brethren in any way. Being embarked in the same boat with the latter, they have great sympathy with them. They even take part in the celebration of the Muharram, and many Hindu noblemen contributed to the funds of the Aligarh College. The Munshi being acquainted only with the Persian character, is not qualified to sit in judgment on the comparative merits of the Persian and the Nagri character. It is scholars like the Shams-ul-Ulama Maulvi Saiyad Ali Bilgrami, who has a sound knowledge of Arabic, Persian, English and Sanskrit, whose opinion is entitled to weight in such matters. In this poverty-stricken country where the average income of a man does not come to Rs. 2-4-0 a month, the peasantry cannot afford to keep their sons at school for several years. One can learn to read and write Hindi in one year, but several years' study is necessary to acquire the same proficiency in Urdu.

NASIM-I-AGRA, 7th November 1899.

Alleged excess of native Deputy Collectors in the districts in the United Provinces.

35. The *Nasim-i-Agra*, of the 7th November, reproduces from the *Akhbar-i-Am* of Lahore a communication in which the writer complains that the number of native Deputy Collectors has largely increased in districts, the District Magistrates being the only European Magistrates. These District Magistrates are generally young and inexperienced officers of only a few years' standing. The native Deputy Collectors have no courage and independence, and are mere tools in the hands of European District Magistrates. Moreover, they cannot be expected to act freely in cases sent up by the police for fear of incurring the displeasure of the Superintendent of Police, who is hand and glove with the District Magistrate, and undue familiarity is to be found to exist between them and the Court Inspectors. Lately a Bengali Deputy Collector, who had a quarrel with the District Superintendent of Police, was reduced by Government. This state of things is injurious to the public, and interferes with a fair administration of justice, though the editor of the *Akhbar-i-Am*, who is a supporter of the National Congress, can hardly accept this. In commenting upon the above, the editor of the *Nasim-i-Agra* observes that the fault lies in the selection of men for executive service, and not with the Congress propaganda. Power has been vested in young, sickly and inexperienced men. The sons of native aristocracy receive only nominal education and freely indulge in sensual pleasures. If they do not personally receive bribes, their favourites or mistresses bring about miscarriages of justice. But this state of things exists only in one or two provinces, and it is incumbent on Government to remedy the evil, the Congress being in no way responsible for it.

POLICE PAPER, 6th November 1899.

36. The *Police Paper* (Raipur, Farukhabad District), of the 6th November, publishes a letter, in which the writer supposes an imaginary case of a false suit of bribery brought by a villager against a Sub-Inspector in charge of a police station in the interior of a district. The complainant is supported by the whole village, if the zamíndár owes a grudge to the Sub-Inspector; and an Inspector who is deputed to make an inquiry into the case, finding the whole village giving evidence against the accused, makes a most unfavourable report, and the result is that the accused is at once suspended and ordered to the police lines, where he most anxiously awaits his trial, without anybody to support him, he being generally a resident of some other place.

Hard lot of police officials in charge of police stations in the interior of a district.

THE SAME.

37. The same paper observes that the Criminal Procedure Code has not yet become popular, not because it does not conform to the principles of justice, but because it has taken no (due) cognizance of the manners and customs of the country. No special provisions have, for instance, been made for the protection of the *pardah* system, which prevails in all parts of the country to a greater or smaller extent. In a case of accidental death or suicide, the Code permits a police official or Civil Surgeon to inspect or examine a woman in the same way as a man. Similarly a woman can be summoned by a court to give evidence or defend herself against a charge in the same way as a man; and so on. The Code therefore urgently requires to be amended, with due regard to native customs and manners. The writer then makes an extract from the Criminal Procedure Code of the State of Hyderabad, which contains several sections providing for recording the evidence of a *pardah-nashin* lady through an agent, a relative or a commission, accepting a security from her in the event of her conviction of an offence, till the period of appeal has expired, &c.

A suggestion to modify the Criminal Procedure Code so as to make it fit in with the *pardah* system.

ZAMINDAR-WA-KASHTKAR, 1st November 1899.

38. The *Zamindár-wa-Káshtkár* (Bijnor), of the 1st November, bitterly complains that though India is essentially an agricultural country, and repeatedly visited by famines, yet Government most egregiously neglects to improve the means of irrigation in the country as much as it should do, while it sanctions crores upon crores of rupees for the construction of new railways which facilitate wholesale exports of food-grains, and thus tend to bring about scarcity throughout the country when there is a failure of crops in any localities, and not to prevent famine or drought, while only lakhs are sanctioned for improving the means of irrigation. It is very necessary that the construction of masonry wells broadcast all over the country should be encouraged; but it is a pity that instead of inducing zamíndárs who are in a position to do so, they are discouraged by the introduction of such laws which take away their zamíndári rights. Instead of providing facilities for tenants-at-all to acquire occupancy rights, Government had better encourage zamíndárs to construct *pakka* wells on their estates by holding out to them prospects of reduction of revenue at the next settlement in return.

Need for encouraging zamíndárs to construct masonry wells.

THE SAME.

39. The same paper strongly urges that it is high time that the zamíndárs in the North-Western Provinces combined together and co-operated in safguarding their interests, which are day by day more and more overlooked and trampled upon, owing to the misunderstanding or ignorance of the authorities. Now that the New Rent Bill has aroused the attention of the zamíndárs in the North-Western Provinces, they should avail themselves of the opportunity for establishing a permanent association or associations, to protect their vital interests. Co-operation is greatly needed, without which individual efforts in any direction are seldom crowned with success.

An appeal to the zamíndárs in the North-Western Provinces to combine and co-operate in safeguarding their interests.

NAIYAR-I-AZAM, 5th November 1899.

40. The *Naiyar-i-Azam* (Moradabad), of the 5th November, adverting to the rumour that Rája Udairaj Singh of Kashipur, in the Naini Tal district, which is under the management of the Court of Wards, will be sent to Lucknow to prosecute his further studies, expresses disapproval of the proposal on the ground that it would prove injurious to the estate. Government can have no difficulty in making satisfactory arrangements for his education at Kashipur.

Proposal as to sending Rája Udairaj Singh of Kashipur to Lucknow for education.

41. The *Prayág Samáchár* (Allahabad), of the 9th November, in an article headed "The encouragement of *Vaidyak* or the Hindu system of medicine is a *sine quâ non* for the improvement of the condition of India," finds fault with natives for using English medicines in preference to native ones, observing that the use of the former is one of the principal causes of the drain of wealth from this country, and opposed to their religion. Quoting a Sanskrit couplet, the writer observes that the couplet has been misinterpreted in some quarters, the correct meaning being that weak, unenterprising and undutiful men will be born in place of strong heroes, that good medicines will lose their efficacy, and that the people will take to placing themselves under the demoniacal system of medicine and to using food palatable to demons. The present rulers of India, being foreigners, cannot be expected to encourage the native system of medical treatment, nor have the people established any medical colleges of their own. It has been alleged that the Lady Dufferin Fund was started with a view to providing trained female medical aid for respectable native women, but the secret object was to increase the sale of English medicines. No English lady has ever thought of affording relief to numberless starving women, or of providing educational facilities for women. Whenever there is financial pressure, the pruning knife is readily applied to the Department of Public Instruction; and tuition fees have so largely been increased that the schools and colleges are now inaccessible to the poorer classes. The English medicines being based on experiments made in a cold country, are not suited to the inhabitants of a hot country like India. They are very costly; and, being mixed with poison, prove fatal, if a patient happens to take an overdose. Spirituous liquor is freely employed in preparing medicinal liquids; and ointments, &c. contain the fat of pigs and other such animals. The use of cigars and brandy, the wearing of coats made of broadcloth even during the hot weather, the taking of English food at hotels, and the use of English medicines have seriously impaired the health of natives.

PRAYÁG SAMÁCHÁR, 9th November 1899.

Condemnation of the use of English medicines by natives.

42. The *Mehr-i-Nimroz* (Bijnor), of the 7th November, observes that while Hindus regard sacrificing cows as an act of great cruelty, they not only think nothing of sacrificing goats, but they also tolerate torturing them. A Rajput Jamadar in Pitiapur State (*sic*) cut off the ears of five goats on the way to a slaughter-house (sacrificial ground ?). The police arrested him (for cruelty to animals); and though he pleaded hard that he did the same thing on the occasion of the Desahra festival every year, he was not listened to, and had (ultimately) to pay a fine of Rs.35. The writer has also heard that the people torture animals at night in Madras. Steps should be taken to put an end to these forms of cruelty.

MEHR-I-NIMROZ, 7th November 1899.

Alleged cruelty to animals by Hindus.

III.—LEGISLATION.

43. The *Rájput* (Agra), of the 31st October, says that the landholders in the Agra, Eta, Muttra, Aligarh, Bulandshahr and other districts have established an association, and drawn up a memorial in opposition to the North-Western Provinces Rent Act Amendment Bill. The landholders in Meerut also lately held a meeting to protest against the Bill. The measure has created widespread anxiety among the landowning classes, inasmuch as some sections are calculated to do a great deal of harm to them. It is to be hoped that His Honour the Lieutenant-Governor will give due attention to the representations made by the associations of zamíndárs.

RAJPUT, 31st October 1899.

North-Western Provinces Rent Act Amendment Bill.

44. The *Hindustani* (Lucknow), of the 8th November, expresses the same views regarding the North-Western Provinces Rent Act Amendment Bill as those expressed by the Lucknow *Advocate* of the 7th idem under the heading "The Land Rent Bill."

HINDUSTANI, 8th November 1899.

The same.

45. The *Zamíndár-wa-Káshtkár* (Bijnor), of the 1st November, in taking exception to the objects and reasons of the North-Western Provinces Rent Act Amendment Bill, says that it is very strange that, while a tenant will acquire occupancy rights in his

ZAMÍNDÁR-WA-KÁSHTKAR, 1st November 1899.

The same.

holding after twelve years' continuous cultivation, the zamíndár will have none even though he may have cultivated his (*sír*) land for more than a hundred years: an occupancy tenant can sub-let his holding, but a zamíndár cannot lease out his *sír*, without losing his (special) rights therein. The explanation given for the amendment of section 7, does not show why a zamíndár who, of his own accord, sells or mortgages his estate, should not retain his (proprietary) rights in his (*sír*) land. It is not true that the zamíndárs have taken an undue advantage of the existing law, in preventing tenants from acquiring occupancy rights. The proposed amendment of section 8 tends, therefore, to unjustly wrest the rights of zamíndárs and hand them over to tenants, and thereby create bad blood between them. Hitherto a tenant, who proved a defaulter, was ordered to be ejected as well as to pay the arrears due; but by new section 9 he is encouraged to become a defaulter. Sections 9A and 9B evidently interfere with the freedom of action of cultivators, discouraging sub-letting. It is not true, as stated, regarding section 9C, that the division of shares at the request of a co-sharer is not permitted by custom in the United Provinces. The object aimed at in section 13 is frustrated by limiting the amount of enhancement of rent on occupancy tenants to a fixed rate. The advantages accruing from clause (*a*) of section 23 will be nothing as compared with the disadvantages involved therein. No reasons are assigned for the necessity of the amendments embodied in clauses (*b*) and (*c*) of section 23. Sections 36 to 39 will increase rather than decrease rent litigation, inasmuch as they will do away with mutual agreements between the tenant and zamíndár, so that every time an enhancement is to be made, recourse will have to be had to court. By section 44 a tenant is declared entitled to "compensation" for constructing wells for irrigation purposes; but no reason is assigned as to why he can do so without previously obtaining permission of his landlord. Suppose the occupier of a low-rented house adds a costly upper story to it of his own accord; on what ground can the owner be compelled to pay for this superstructure? Government cannot really be desirous of seeing improvements made in land: for if it were, it would provide some compensation to zamíndárs as well for doing the same. It is not explained why the punishments provided for under the law as it stands for not granting receipts, with full particulars, for rent, are not sufficient: and hence the need for the amendment made in section 48 is not made out. It is very unfair that by sections 95 and 96 a tenant should be entitled to claim compensation from the zamíndár for a piece of land from which he was dispossessed by the orders of a court, but has been again put in possession thereof on appeal, while the zamíndár himself is allowed no compensation from a tenant if he is found to have held a piece of land to which he is not entitled. The conditions laid down in section 189, under which alone appeals from the decisions of Revenue Courts shall lie to Civil Courts, will tend to diminish the number of such appeals. The provision of section 210 is premature and absurd, and should be the first to be cancelled.

The same.

Exception taken to section 8 of the same Bill.

46. The same paper enters a strong protest against the new definition of an occupancy tenant given in section 8 of the draft North-Western Provinces Rent Act Amendment Bill, observing that the Bill will confer occupancy rights on a tenant in land of which he has been dispossessed under the existing law. Such a proceeding is opposed to all precedents, and will shake the public confidence in the law. It is like encouraging travellers, by the offer of special concessions, to put up at *saráis* and hotels established along a road, and subsequently making unexpected demands not only from the future travellers, but also from those who passed along the road in the past. Section 8 of the Bill should not affect the proceedings already taken under the exising law in any way.

The same.

Landholders' Association at Muzaffarnagar and the same Bill.

47. The same paper, referring to the proceedings of the meeting of the Landholders' Association, held on the 27th August at the Muzaffarnagar Town Hall, to consider the draft North-Western Provinces Rent Act Amendment Bill, gives the substance of the opinions expressed by the Association on the various sections of the Bill in its memorandum of objections.

IV.—Education.

48. The *Hindustán* (Kálakánkar), of the 10th November, says that the *Indian Daily Telegraph* states, on the authority of a Report on Jails in Great Britain, that a large portion of the jail population is composed of young men whose ages vary from 16 to 21 years, and who have received some education, and remarks that the Board School education in England has for some time past been looked upon as objectionable as higher education is in this country. But the *Indian Daily Telegraph* has no reason to find fault with higher education in this country. There were 174,049 admissions in all to the jails in India during 1898, of whom only 18,255 were able to read and write, and 4,519 to read only, the remaining 151,275, *i.e.* 86·9 per cent., being quite illiterate. Of the 18,255 literate convicts no less than 8,616 hailed from Burma. The *Indian Daily Telegraph* complains that educated youths of the present day are not so obedient and respectful to their elders as their predecessors were, and that the inhabitants of large towns do not make such respectful obeisance (*salám*) as villagers do. Does it mean that educated men do not make low obeisance to Europeans as ignorant peasants do ? If so, Europeans have no cause for complaint, inasmuch as English education teaches self-respect and independence, and checks flattery and subservience.

Opposition of the *Indian Daily Telegraph* to English education in India.

Hindustán, 10th November 1899.

49. The *Hindustáni* (Lucknow), of the 8th November, publishes a review of the Education Report for the North-Western Provinces and Oudh for 1898-99, which is a translation of the report which appeared in the Lucknow *Advocate*, dated the 7th idem.

Review of the Education Report for 1898-99.

Hindustáni, 8th November 1899.

50. The *Hindustán* (Kálakánkar), of the 12th November, referring to the revised rules issued by the Madras Government regarding grant-in-aid to private schools, observes that the number of private schools in this country is very small, and that the enforcement of some of the rules above referred to will deter charitable persons from starting new schools in Madras. The managers and teachers of aided schools are required not to attend political meetings or join political movements without the permission of the Director of Public Instruction; but no such prohibition exists in other provinces. Moreover, they are not Government servants. There can be no objection to the books prescribed by Government being taught in aided schools. But how can the managers and teachers of such schools possibly exercise any control over the conduct of boys out of school ?

Revised rules regarding grant-in-aid to private schools in Madras.

Hindustán, 12th November 1899.

51. The same paper, of the 8th November, says that it would appear from the *Pioneer* of the 30th October, that the Government of India has, in its review of education in this country, expressed regret at the insufficient attention paid by the Local Governments to the encouragement of primary education in disregard of the Education Commission's recommendations. Only 17·95 per cent. of boys of a school-going age throughout the country attend primary schools ; but the percentage in the North-Western Provinces and Oudh is only 6·83, and that in the Panjáb 8·73. The reason for the unpopularity of primary education is not far to seek. Although Sir Antony MacDonnell is anxious to promote such education, and sanctioned an (additional) grant of Rs. 75,000 last year for the purpose, that education is not so popular as it should be, inasmuch as Hindi is the mother-tongue of the majority of the people in these provinces ; but Hindi-knowing men are not patronized by Government, Urdu being the court language. If the Hindi character were introduced into courts, the attendance in village schools would increase by leaps and bounds.

Unpopularity of primary education in the North-Western Provinces and Oudh.

Hindustán, 8th November 1899.

52. The *Al Bashír* (Etáwah), of the 6th November, referring to the report of the Simla Committee on Mr. Tata's scheme of a research university, and his liberal grant of 30 lakhs of rupees for the purpose, regrets that while a private gentleman has made such a munificent endowment for educational purposes, the Nawáb of Rámpur, a ruling chief that he is, has been shilly-shallying over the payment of only Rs. 50,000 he

Non-payment of a promised donation to the Aligarh College by the Nawáb of Rámpur.

Al Bashír, 6th November 1899.

promised to the Muhammadan College at Aligarh. Similarly, Ahmad Saíd Khan, a *raís* of Bhikhampur, declared his intention to endow his property, worth three lakhs of rupees (for the Aligarh College ?), has kept quiet over the matter ever since. It is a pity that while an ordinary Pársi gentleman gives away 30 lakhs of rupees to found a new university, the six crores of Musalmáns in India, including ruling chiefs, jágírdárs, *raíses*, noblemen, and high Government officials, have not yet been able to raise even one lakh of rupees (to convert the Aligarh College into a University).

V.—Railway.

Rahbár, 8th November 1899.

An affray between a European railway guard and a native pleader at Muzaffarpur in Behar.

53. The *Rahbár* (Moradabad), of the 8th November, observes that if the natives learnt to respect themselves, they would not find themselves kicked (by Europeans) at every turn. A pleader at Muzaffarpur (in Behar) lately went to the local railway station to take the train to Calcutta. He had some time to wait for the train to arrive, and he was proceeding to the second-class waiting-room when a white-skinned railway guard stopped him from entering the room, without holding a second class ticket. The pleader replied that he would get a ticket as soon as the booking office was opened, and objected to his interference. This reply highly annoyed the white-skinned guard, and he at once gave the pleader a push. The pleader did not feel afraid of the white skin, and throwing the guard upon the ground, gave him a good thrashing. Should natives begin to respect themselves in this way, they will cease to be ill-treated by white men (so often), and the latter will be convinced that the former are equal to men.

Naiyár-i-Ázam, 5th November 1899.

Levy of higher than the fixed tolls by the railway bridge contractor at Moradabad.

54. The *Naiyár-i-Ázam* (Moradabad), of the 5th November, publishes a letter from Mr. Jacob, Second Master in the Moradabad Mission High School, who supports the complaint against the railway-bridge contractor at Moradabad, as to the levy of higher tolls by him than those fixed by the authorities (*vide* paragraph 37, page 535, of the Selection No. 40). On the 10th June 1898 the writer had occasion to pass the bridge in a carriage, and one rupee, instead of eight annas, was levied from him. The excess was refunded to him when he brought the matter to the notice of a European, who interfered and held out threats to the contractor. There is no end to the exactions of the contractor during the rains. As the contractor levies two instead of one pice from each pedestrian as toll, many men cross the river by the boat-bridge where they have to pay only one pice apiece.

VI.—Local and Miscellaneous.

Oudh Akhbár, 10th November 1899.

Predictions regarding the current year.

55. The *Oudh Akhbár* (Lucknow), of the 10th November, referring to the disquieting predictions made by native astrologers regarding the Sambat year 1956, says that almanacs containing astrological predictions also appear in England, and that if one class be accused of creating groundless disquietude among the people, the other should also be held to do the same. But it would seem that mankind have all along believed in the influence of heavenly bodies over the earth, and the predictions made regarding the current year do not relate to individuals, but to the world at large, and no man is justified in ridiculing such predictions, based as they are on the ascertained facts of the influence of the planets, &c., over the earth.

Allahabad:
The 20th November 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Political and Foreign.

Jami-ul-Ulum, 14th November 1899.

1. The *Jámi-ul-Ulum* (Moradabad), of the 14th November, regrets to say that the Transvaal war threatens to prove more prolonged, and to involve heavier losses than was expected. It was alleged that the Boers had ceased to be the sturdy sportsmen they once were, European civilization, which is attended with love of ease and debauchery, having extended to their cottages in South Africa. If this allegation of an English newspaper were carried to its logical conclusions, the condition of Europeans, and especially of British soldiers, who have been born and brought up in such a tainted atmosphere, must be still worse. If Government has not provided the same comforts for native soldiers as for Tommies, owing to race feeling, this distinction has in a way proved useful to native soldiers. The British soldier must have his peg every half an hour, or he will lose his nerve; while the native sepoy can do without food for 24 hours and still fight as calmly as ever. The supply of ice and punkah to Tommy Atkins during the hot weather has, no doubt, quite enervated him, otherwise the Boer cultivators would not have been able to drive the British troops to the wall. It is to be hoped that the authorities will take a lesson from the events of this war, and take steps with a view to stiffening the British soldiers, or "it will go very hard with us in a struggle with any great Power, and our opponents will taunt us with lording it over the weak and say that, when we ever come in contact with a powerful country, we are found out (*i.e.*, our weakness is exposed.) Even if we succeed in defeating the Boers, we shall have to pay dearly for our victory, and they will always be a thorn in our side. Our old and experienced Generals are responsible for the heavy losses of our troops, and for thus lowering us in the eyes of our opponents." If Government could see its way to employing native troops in South Africa even now, the Boers would soon be brought to their senses. The sepoy does not yield the palm to the soldiers of any country in bravery and endurance of hardships, and there is no reason to doubt his loyalty.

The Transvaal war.

Oudh Punch, 9th November 1899.

2. The *Oudh Punch* (Lucknow), of the 9th November, publishes a cartoon, in which a (secret) ill-wisher of the British is represented as offering his arm to John Bull—who wears a contented and complaisant face—and, with a horrified look and a gaping mouth, directing his attention towards Ladysmith. The letter-press is:—*Mr. Ill-wisher:*—"Just look towards Ladysmith." *Contented England*—"I do not lose heart yet, and wait to see the (ultimate) issue: what comparison can there be between an insignificant gnat and a lion?"

The same.

Anis-i-Hind, 8th November 1899.

3. The *Anis-i-Hind* (Meerut), of the 8th November, referring to the disaster and losses which the British troops have suffered at Ladysmith, and to the deprecating remarks passed on the tactics of the British commandants by the *Pioneer*, and another Anglo-Indian paper published at Delhi, says that there can be no denying the fact that the losses sustained at Ladysmith have fixed a deep stain on the bright picture of British bravery and courage. But it is idle to hotly discuss the disaster, such accidents having occurred in former times as well. The Boers have all along been playing the fox: but as soon as British reinforcements arrive in South Africa in sufficient numbers, the former will be taught a lesson which they will not easily forget.

The same.

Liberal, 16th November 1899.

4. The *Liberal* (Azamgarh), of the 16th November, publishing the telegraphic messages from South Africa, does not know if the hour when the Transvaal war commenced was not inauspicious. The losses which the British troops have hitherto suffered have startled Lord Salisbury, and apprised the world that the British are engaged in a gloomy (formidable) war in South Africa. According to a message from Pretoria, the British prisoners there pass their time in playing football. "God knows when these shameless fellows will learn shame." Large British reinforcements are fast arriving in Africa, and the Transvaal war bids fair to prove extremely bloody and decisive in its results.

The same.

Almora Akhbar, 11th November 1899.

5. The *Almora Akhbár*, of the 11th November, says that people are accustomed to speak of one man or nation being no match for another. But such comparisons are mean-

ingless. The Almighty God can turn a molehill into a mountain and *vice versâ*. Here is a recent instance. The Boers, an obscure and unknown people, who do not exceed fifty or sixty thousand in number, have had the temerity to measure swords with the great British Power which has hundreds of millions of subjects in India alone, and which powerful Kings cannot look in the face. Men should give up pride and cease to treat others with contempt. The Boers are courting their ruin. They will be nowhere as soon as England is able to bring her great resources to bear upon them. The editor then refers to some of the events of the war.

6. The *Bhárat Jiwan* (Benares), of the 13th November, says that the Transvaal war is, at the present time, engaging the attention of all classes of people in this country. It is almost needless to say that their sympathies and good wishes are with the British under whom they have long been enjoying uninterrupted peace. The audacity of the Boer in entering the lists against the puissant British Lion creates the suspicion that he counts upon the aid of some great Power. Germany, France, Russia, and even Italy, who has always been on the most friendly terms with England, are making no secret of their sympathy with the Boers. The prosperity of England is an eye-sore to all Europe, and the least show of weakness on her part would be a sign for France to enter Egypt, for Germany to seize upon China, and for Russia to invade India. But success will attend the British arms, and base envy will continue to afflict the souls of her opponents. The native troops are at a loss to understamd why Government does not send them to the seat of war with a view to making short work of the Boers.

BHARAT JIWAN, 13th November 1899.

The same.

7. The same paper, of the 20th November, says that some politicians in England are strongly opposed to the Transwaal war, and hold Mr. Chamberlain responsible for it. Sir William Harcourt recommends a cessation of hostilities, and the reopening of negotiations with the Boers for a peaceful settlement of the dispute; and several other members of Parliament share his views. It is to be hoped that Lord Salisbury will take the proposal into favourable consideration. John Bull is no doubt strong enough to defeat the Boers, and he will eventually succeed in reducing them to subjection, and annexing their country. But the struggle will lead to great bloodshed and the loss of many able officers, whom it will be difficult to replace; and England cannot recover from the Transvaal the millions sterling she will have to spend on the war. If truth really lies with the Boers, the British Ministers should admit their mistake and refer the dispute to arbitration.

THE SAME.

The same.

8. The *Jámi-ul-Ulum* (Moradabad), of the 14th November, says that the natives of India have great sympathy with the British Government and are loyally attached to it. Whenever news is received of a reverse or losses sustained by the British troops in South Africa, they are much grieved; while they are jubilant over British victories. The Ladysmith disaster is a source of great grief to the native community, and it is to be devoutly hoped that British troops will soon get their revenge. Natives should express regret at the recent disaster at public meetings, and offer prayers at their temples and mosques for the triumph of British arms.

JAMI-UL-ULUM, 14th November 1899.

Natives of India and the Transvaal war.

9. The *Bhárat Jiwan* (Benares), of the 13th November, says that it is simply libellous on the part of Anglo-Indians to accuse natives of rejoicing at the reverses and disasters which have befallen the British troops in South Africa. Who could be more loyal than natives who consider their rulers to be the shadows of God on earth? They are fully alive to the inestimable blessings of British rule, and are well aware that they depend on Englishmen even for the supply of necessaries of life. Under these circumstances, they cannot possibly wish ill of their rulers. However, if there are any such wretches, it should be borne in mind that there are black sheep in every flock.

BHARAT JIWAN, 13th November 1899.

Attack on the loyalty of natives by Anglo-Indians in connection with the Transvaal war.

HINDUSTÁN, 15th November 1899.

Non-despatch of any native troops to the Transvaal.

10. The *Hindustáni* (Lucknow), of the 15th November, states that whenever two natives of India happen to discuss the Transvaal war, they invariably come to the conclusion that the British Government made a mistake in not requisitioning twenty thousand Sikh and Pathán sepoys, along with ten thousand British troops, for the campaign in South Africa. Had native troops also been despatched, the Transvaal would have been conquered by this time, and much bloodshed that has taken place, would (probably) have been avoided, and England might not have suffered a single defeat. Nobody can understand why no native troops have been deputed to the Transvaal, and hence everybody discussing the matter according to his own whim, generally arrives at the conclusion that Government has maintained the distinction of race and religion, and not thought it proper to let niggers kill white men. This notion does not seem to be altogether unfounded: there are some narrow-minded Englishmen in India who hold similar views. A correspondent of the *Englishman* recently wrote, that it would not only be disgraceful that natives should be sent to fight a European race, but that it would be dangerous to send away any large force from this country to Africa. Let this (English) correspondent say how very injurious this racial distinction has already proved. Moreover, what was the occasion for him to attack natives in this way, and declare that they are not to be trusted? Not only the native army but the native public too would be delighted if native troops were despatched to the Transvaal, and thereby given an opportunity to prove to Europe that they are so well trained and disciplined that they can fight trained European soldiers.

VIDYÁ VINOD, 13th November 1899.

Issue of letters of marque by President Krüger.

11. The *Vidyá Vinod* (Lucknow), of the 13th November, condemns the issue of letters of marque by President Krüger as most reprehensible, and observes that during the last one hundred or one hundred and fifty years no such letters have been issued by any Power.

JAMI-UL-ULUM, 14th November 1899.

Sedition law and the war news published in Indian newspapers.

12. The *Jámi-ul-Ulum* (Moradabad), of the 14th November, says that the sedition law is doing a great deal of mischief, though its authors might consider it useful. The news received from the seat of war in South Africa is not believed (owing to the sedition law). If ten soldiers are reported to have been killed or wounded, suspicious persons add several ciphers to the figures, alleging that newspapers have not the liberty to publish genuine intelligence. If any news unfavourable (to the Boers?) is received, the masses do not believe it at all, and say that it will soon be contradicted, and contradictions, as a matter of fact, follow in many instances. If the sedition law applied only to intelligence regarding Indian affairs, the public in this country would have no means of checking the information given in local newspapers. But the Transvaal war news, published in local papers, is easily compared with that given in papers received from England, and all discrepancies are at once detected.

VIDYÁ VINOD, 13th November 1899.

Mulla Powinda on the North-West frontier.

13. The *Vidgá Vinod* (Lucknow), of the 13th November, referring to the re-appearance of Mulla Powinda on the North-West frontier, urges that Government should, so to speak, crush the heads of such miscreants once for all, and thus prevent them from giving constant trouble.

OUDH AKHBÁR, 15th November 1899.

The Indian Musalmans and the Sultán of Turkey.

14. One Mirza Abdul Taqi Qazalbash contributes an article to the *Oudh Akhbár* (Lucknow), of the 15th November, in which he reproves the "Deccan Reporter," in the *Chaudhwin-Saddi* of Rawalpindi, for declaring—in the course of his contention against that section of the Anglo-Indian press, that questions the loyalty of the natives of India, especially the Musalmans—that the Sultan of Turkey is the Khalifa and successor of the prophet (Muhammad) for Musalmans (in general). There are several sects among the Musalmans of India, and some one among them might regard the Sultán as Khalifa: but the remainder, especially the Shias as a body, do not look upon him in any other light than that of a Muhammadan sovereign. Shias have been taught, by their creed, to pay their allegiance, and be loyal to the

sovereign, be he a Musalmán or Christian, in whose dominions they live; and enjoined never to create any disturbance or spread sedition under his rule. Hence they regard Her Majesty the Queen-Empress to be their sovereign, just in the same way as the people in Turkey or Persia do the Sultan or the Shah. If the Sultan is to be considered the Khalifa simply because he is a Muhammadan ruler and defender of Islam, Her Gracious Majesty, whose Government has vouchsafed full religious liberty to the Muhammadans in India, deserves much more to be regarded in that light. It is such Muhammadan writers as the Deccan Reporter, who, contrary to the principles of Islam, take upon themselves to call the Sultan Khalifa, and thereby lead the Anglo-Indian press to doubt the loyalty of the Indian Musalmáns. It is a mistake on the part of certain native editors, to assign a heading to articles relating to Musalmáns, or publish exaggerated accounts of the Sultan in the columns of their papers.

Case of Sahibzada Ahmad Raza Khan and the Nawáb of Rámpur.

15. The *Jámi-ul-Ulum* (Moradabad), of the 14th November, says that the *Naiyar-i-Azam* warns Sahibzada Ahmad Raza Khan that it does not flatter any person gratuitously. On the other hand, the *Rohilkhand Gazette* represents the Sahibzada as a victim of the Nawáb of Rámpur's displeasure, and he himself declared in his statement in court that he had fled from Rámpur to save his honour. There is no reason to doubt the allegation of the *Naiyar-i-Azam*. It is at perfect liberty not to flatter any person until he greases its palm. The Sahibzada, who has incurred the Nawáb's displeasure, does not grease its palm, either because he has a small purse, or because he does not consider its flatteries (praises) to be of any value, or because he is aware that it has already received a *douceur* from the Rampur State. Does the *Rohilkhand Gazette* insinuate that the case has been got up against him at the Nawab's instigation? The complainant is an indigent person and lives in that quarter of the Moradabad city which belongs to His Highness. Ahmad Raza Khan lives a great distance away from that quarter, and is charged with quarrelling with a poor man for a small sum of money and assaulting him with a knife, only within a week or so after his arrival at Moradábad. Some Moradabad pleaders have, of late, frequently visited Rámpur, and have had interviews there with Chhuttan Sahib and other influential persons. Moreover, the Rámpur Kotwal has often been seen at Moradabad. Have these events any connection with the case in question? It is a notorious fact that no woman at Rámpur, however respectable she may be, is free from the Nawáb's interference, provided she is pretty. His Highness compels the husbands of such women to divorce them. If any husband does not accede to his wishes, he instigates the wife to file a petition in his own court, praying for divorce on the ground that her husband is impotent. The man is examined by the medical official in the service of the State, who knowing full well the Nawáb's wishes, reports him to be impotent. She obtains a divorce, and is at once admitted to the Nawáb's seraglio. It is quite likely that some attendant of the Nawáb, with a view to wreaking vengeance on Ahmad Raza Khan, might have spoken highly of the beauties of some female relative of the Sahibzada to His Highness, and that the Sahibzada might have consequently fled from Rámpur to escape dishonour. The thoughts expressed above are, of course, based on mere supposition. However, if they are correct, respectable persons at Rámpur who have any sense of honour, should forward a memorial to His Honour the Lieutenant-Governor, who will assuredly institute inquiries. If any persons who have been ill-treated by the Nawáb, in the way above referred to, will furnish the editor with full particulars regarding their cases, he will give publicity to them for the information of Government, without yielding to any threats or appeals to his greed. Nothing could be more disgraceful than that any person should first make complaints (to the editor) and then subsequently send their women voluntarily to the Nawáb's harem and receive allowances in return. If the residents of the State have no genuine grievances, they should not make any complaints against him. If he has any small frailties, he will get rid of them as he advances in age. The editor will refer to a thrilling incident at Rampur in a future issue.

JÁMI-UL-ULUM, 14th November 1899.

The same.

16. The *Nizám-ul-Mulk* (Moradabad), of the 16th November, in commenting upon the same case, observes that the Sahibzada's influential friends at Moradabad are

NIZÁM-UL-MULK, 16th November 1899.

giving him every help, and criticizes the allegations of the *Jámi-ul-Ulum* in the above extract with a view to showing that the Nawáb of Rampur has nothing to do with the case, and that the charges brought against His Highness are false, and probably intended to extort money from him.

AKHBÁR JAFARI, 16th November 1899.

Alleged sedition in certain verses published in Hyderabad benedictory to the Nizám.

17. The *Akhbár-i-Jáfrí* (Jaunpur), of the 16th November, reproduces an article from the *Rafiq-i-Hind* of Lahore, in which the writer says that a Native Christian has drawn his attention to two Urdu verses published in a pamphlet in Hyderabad, by one Saiyad Muhammad Wasil, benedictory to the Nizám, as seditious. These verses mean—"May the day, O my Lord! soon arrive, when the *Shah* or King of the Deccan (*i.e.* the Nizám) will become the King of *Hind* (India); from Sikkim to Madura and from the Attock to Cuttack, being brought under the sovereignty of the dignified Sultan (*i.e.* the Nizám)." Now in the first place, the Christian gentleman ought to have remembered that the prayer contained in the verses is a poetic exaggeration of Asiatics, who, in order to speak of the ruling Chiefs of India, would give away large empires (to beggars) for the sake of their sweet love. Secondly, the poet does not wish the Nizám to be the emperor, but only the king of India; for seeing that the British Government has already begun to give such high posts to natives, as Deputy Commissionerships, District Judgeships and Commissionerships, it will be quite in keeping with its extended generosity if, in course of time, it should think proper to appoint the Nizám ruler of India under its suzerainty. There is nothing seditious in the verses; in fact sedition does not exist in India at all, all natives being sincerely loyal and devoted to Her Majesty's Crown.

II.—GENERAL ADMINISTRATION.

JÁMI-UL-ULÚM, 14th November 1899.

Address presented to His Excellency the Viceroy at Delhi.

18. The *Jámi-ul-Ulúm* (Moradabad), of the 14th November, says that the Viceroy called the Delhi address a model one, inasmuch as it contained no requests or complaints. His Excellency should not infer from the address that the inhabitants of Delhi have no grievances, but that the local authorities are all powerful, and prevented popular grievances finding an expression in the address.

MEHR-I-NIMROZ, 14th November 1899.

Lord Curzon's speech at Delhi.

19. The *Mehr-i-Nimroz* (Bijnor), of the 14th November, referring to the passage in the Viceroy's reply, to the Municipal address at Delhi, in which His Excellency expressed his pleasure at the absence of any request or complaint in the address, observes that this will be taken as an intimation to the people to refrain from making any representations in their addresses, His Excellency not approving of them. The natives of India are always anxious to gain the goodwill of their rulers, and hence when this goodwill is to be earned by avoiding anything in the shape of a request, the suppression of all representations to the rulers will have a most injurious effect on the country. The natives are given to showing to the authorities their condition to be better than it actually is; but when they are also required not to express their grievances or troubles even by words, the Viceroy will not be able to acquire, during his tours, any information regarding the actual state of things in the country. The true object of Viceregal tours is certainly that His Excellency should see and hear the miseries and troubles of the people with his own eyes and ears; and to attain this object, His Excellency should have asked the Municipal members to tell him if they had any grievances, and not to express his delight at the entire freedom of their address from any representations. "Our" countrymen however, the editor hopes, will not simply seek to please their rulers by presenting them with such colourless addresses, which contain nothing but pleasing words of welcome, and give only a very transitory pleasure to the receiver; but take care to embody their grievances and requests also. It is a pity that Lord Curzon should have, during his very first tour, been found to hold the views he expresssed at Delhi—views which were never expected from a young and shrewd ruler like himself. However, His Lordship's present tour will, the writer hopes, impress him, more or less, with the need for the Viceroy making personal inquiries from the people.

20. *Hindustán* (Kálákankar), of the 16th November, says that men, who have watched the course of events in Bombay during the last three or four years, will endorse, without demur, the just meed of praise accorded by Lord Curzon to Lord Sandhurst in his speech at the laying of the foundation-stone of the Bombay Improvement Trust. Lord Sandhurst has really exhibited remarkable calmness, patience and shrewdness in combating dire calamities like plague and famine. Again, some Bombay newspapers have expressed dissatisfaction with the appointment of Sir Stafford Northcote as Governor of Bombay. But Lord Curzon's remarks about his successor show that he will prove an able, wise and sympathetic Governor.

HINDUSTÁN. 16th November 1899.

Lord Sandhurst and Sir Stafford Northcote.

21. The same paper, of the 18th November, does not understand why Government contemplates arming with Maxim guns only the British troops in India, as the *Pioneer* states, and not the native sepoys as well. It is odd that Government should not equip both its British and native troops with the same kind of arms.

HINDUSTAN, 18th November 1899.

Distinction made in the supply of arms to British and native troops in India.

22. The *Riáz-ul-Akhbár* (Gorakhpur), of the 16th November, states that the men of a certain native cavalry regiment, consisting of Sikhs and Patháns, behaved themselves most disgracefully on the platform of the Bhakkar railway station. As soon as the train arrived, they entered the carriages occupied by women, and indecently assaulted them, and relieved them of their jewellery. The efforts of the Station-Master to check their outrages proved of no avail, while those who could attend to the cries of the sufferers for help (*i.e.* the officers of the cavalry) had been away shooting. While the country has been mourning over the Rangoon outrage, this new incident has come on the top thereof. This outrage is to be considered more serious and grave, inasmuch as the interest which the Viceroy took in the Rangoon case was expected to produce a deterrent effect both on British and native soldiers: but alas! the result seems to have been quite the contrary. "We" trust Government will take such strong measures in the present case as will positively deter soldiers from misbehaving in this way in future.

RIAZ-UL-AKHBAR, 16th November 1899.

Outrage by cavalry sepoys on female passengers at the Bhakkar railway station.

23. The *Anís-i-Hind* (Meerut), of the 8th November, referring to the outrage of the Thanesar thanadar (in the Panjab) on a respectable Hindu lady, as published by the (Lahore) *Tribune*, remarks that it is such misdeeds and malpractices of the police that cause people to dread them so much.

ANÍS-I-HIND, 8th November 1899.

Case of a police outrage on a Hindu lady at Thanesar.

24. The *Hindustani* (Lucknow), of the 15th November, rejoices to notice that of the 63 men who have finally passed the Indian Civil Service Examination seven are natives, with Mr. Ghazanfar Ali Khan, who has been elected to serve in the United Provinces, heading the list. With this brilliant success of Mr. Ghazanfar Ali, can it still be contended that the Muhammadans cannot hold their own in competitive examinations against other classes of natives. What a vast amount of injury do those men cause to young educated Musalmans who, without giving any reasonable ground, oppose measures for regulating higher appointments in the public service by competitive examinations. Should the request of the Congressists for holding the Indian Civil Service Examination simultaneously in India as well as in England be granted, then instead of one, ten Ghazanfar Alis would pass the examination every year.

HINDUSTANI, 15th November 1899.

Results of the late Indian Civil Service final examination and the Muhammadans.

25. The *Bhárat Jiwan* (Benares), of the 13th November, says that the public is getting impatient at the delay in introducing the use of the Hindi character into the courts in these provinces. Now that Sir Antony MacDonnell has been fully convinced of the advantages of this reform, His Honour need not defer it any longer. It is a *sine quá non* for the spread of primary education. The Hindi character has long

BHARAT JIWAN, 13th November 1899.

Hindi question.

been in use in the courts in Kumaun, Behar and the Central Provinces. If Sir Antony MacDonnell does not like to introduce the change all at once throughout the United Provinces, it may be tried in some selected localities, such as Benares, Allahabad, &c. This reform will prove a lasting memento of His Honour's administration.

BHARAT JIWAN, 20th November 1899.

Present misfortunes of India due to the increase of sin, and of neglect of orthodox Hindu religion by the people.

26. The *Bhárat Jíwan* (Benares), of the 20th November, refers to the various misfortunes and calamities to which India is directly or indirectly exposed at the present day, *viz.*, the terrible Transvaal war, the rumour as to the Amir of Kabul intriguing with Russia and greatly oppressing his subjects, the prevalence of plague and famine, the increase of dakaities owing to famine, the occurrence of earthquakes, the fall of meteors, and so forth; and observes that this opening of Pandora's box is due to the apostacy of the people from their old religion. A large proportion of them have abandoned their old Vaidic religion and taken to pursuing new religions which offer greater convenience to them. The natives should expiate for their sins and return to their old religious system, so that God may forgive them and deliver them from their difficulties.

HINDI PRADIPA, August and September 1899.

Frequency of famines in India and its causes.

27. The *Hindi Pradipa* (Allahabad), in its combined issue for August and September, referring to the present famine, following so closely on the heels of the 1897 one, says that it is a visitation from heaven, which has been brought down by an excessive increase in sin. But sins are generally committed by those who are happy, prosperous and insensate, which the natives of India cannot possibly be, inasmuch as they are steeped in poverty, and more than half of them have not known what it is to receive two meals in a day for ages. The ostensible causes of the frequency of famines, however, are the deterioration of the soil, the extension of railways and exportation of food-grains. The heavy assessment of land tax also plays an important part in the matter. In the olden times under the Hindi rule, Government took only one-sixth of the whole produce of the soil; the Musalmán rulers took one-fourth, and the British Government now realizes from 45 to 55 per cent. The law too is so unsatisfactory that the zamíndárs have to spend a considerable portion of their land income in litigation for the recovery of their rents. The editor is fully convinced that if Government reduced the rates of revenue and rent on land, famine would cease to recur; but neither is Government likely to adopt the former course nor will the latter event follow.

ANIS-I-HIND, 8th November 1899.

Famine relief measures.

28. The *Anis-i-Hind* (Meerut), of the 8th November, deploring the sufferings of human beings from the present famine and the death of thousands of cattle from want of fodder and water, says that the wages given at the relief works started by Government are so small that they do not suffice to procure one a full meal after a day's hard labour. As many as three lakhs of hides were exported from Western Rájputána through Karáchi in the course of a short period. Government should temporarily throw open its reserve forests to cattle, or at least permit people to cut branches from thickets and acacia trees to feed their cattle.

HINDUSTÁN, 18th November 1899.

A suggestion to the Madras Government to entrust the Postal Department with the duty of advancing loans to agriculturists, failing the establishment of separate agricultural banks.

29. *Hindustán* (Kálákankar), of the 18th November, referring to the orders passed by the Local Government on Mr. Nicholson's favourable report on the question of opening agricultural banks in that Presidency, regrets that the Government should have permitted Mr. Nicholson to have a single private agricultural bank started in any one village as a tentative measure, with the help of the Director of Agriculture, and this too on condition that no Government official is required to exercise any supervision over the institution. Mr. Nicholson's five years' labour in this direction has thus resulted in the birth of a mouse from a mountain in labour. If the Madras Government is in earnest in rendering pecuniary help to cultivators in time of need, but is unwilling to start agricultural banks broadcast, it can at least entrust sub-postmasters and postmasters in villages and towns with the duty of advancing loans to cultivators and keeping their accounts along with the Savings Banks, in consideration of a slight increase in their salaries.

30. The *Vidyá Vinod* (Lucknow), of the 13th November, regrets to say that some Musalmans at Benares threw stones at Rája Rám Chandra and Lakshman during the Rámlila procession. When will religious disputes between Hindus and Muhammadans come to an end? The authorities should take steps with a view to preventing such disputes in future.

VIDYA VINOD, 13th November 1899.

A Hindu religious procession pelted by Musalmans at Benares.

31. The *Bhárat Jiwan* (Benares), of the 13th November, in its column of local news, says that the head of a suckling pig was recently found at the entrance of a Muhammadan mosque in Sunárpura at Benares on the 21st October. A large crowd of excited Muhammadans soon assembled and inferred that the outrage was the work of a Hindu. The City Inspector of Police at once appeared on the scene, and was soon able to allay the excitement of the mob by great tact, and thus prevented a riot. In whatever manner the head of a pig might have found its way into the mosque, it created great excitement, which was likely to lead to serious consequences, but for the timely interference of the City Inspector. The inhabitants of Benares should congratulate themselves on their having got such an able City Inspector after a long time.

BHARAT JIWAN, 13th November 1899.

Head of a suckling pig found at a Muhammadan mosque in Sunárpura in the Benares city.

32. The *Anis-i-Hind* (Meerut), of the 8th November regrets to say that, according to the *Shahna-i-Hind*, Rai Rám Chandra Sahai, Tahsíldár of Roorkee, recently thrashed a peon, who lodged a complaint against him in a criminal court, producing the marks of hurt on his body. The Tahsíldár's conduct, if the report is true, was illegal and did not certainly become him.

ANIS-I-HIND, 8th November 1899.

An alleged assault by the Roorkee Tahsíldár on a peon.

33. A correspondent of the same paper condemning the present system of Municipal elections in the United Provinces, says that they are calculated to bring about a breach of the peace, and create ill-will, heart burnings and even enmity between electors and those candidates for membership for whom they do not vote.

ANIS-I-HIND, 8th November 1899.

The present system of Municipal elections in the United Provinces condemned.

34. The *Prayág Samáchár* (Allahabad), of the 16th November, in continuation of its previous article on the condemnation of the use of English medicines by natives, points out how such medicines are sold at very high prices, inasmuch as they pass through several hands before they reach the local druggists in the Indian bazárs from the manufacturers in England, and a great deal of expense is incurred owing to import duty. Moreover, the prices are swelled by the medical practitioners taking 25 per cent. commission from the druggists on their prescriptions dispensed. In case of well-to-do patients, these practitioners are not satisfied with the usual commission, and make some marks in cipher on prescriptions, and then the druggists charge double or thrice the usual rates. The population of India is 200 millions, of whom about 50 millions place themselves under the treatment of *hakims*, 30 millions under that of *vaidyas*, and the remaining 120 millions under that of doctors. Supposing the average number of men under the treatment of doctors is 10 millions a month, and the cost of medicine is Rs. 2 per head a month : the cost of English medicines consumed is 20 millions of rupees a month or 240 millions a year, of which half goes to England. The use of English medicines not only leads to such a drain of wealth, but is also injurious to the religions of the people. Hindus, descended from gods, sages and devotees, place themselves under a demoniacal system of treatment, and use medicines mixed with loathsome things, the very mention of which is calculated to make one sick, paying high prices for such medicines. Again, the cost of the maintenance of the hospitals and dispensaries established in cities and towns is realised from the people themselves in the shape of local cesses ; and (official) pressure is brought to bear on the upper ten to contribute subscriptions for the purpose. Have they not the courage to ask for the appointment of good *vaidyas* and *hakims* for their treatment? They would not be hanged if they made such a request. The use of medicines intended for the offsprings of demons is injurious to the descendants of gods, affecting their health, strength, age and even blunting their intellect. Goslings cannot thrive on the dirty things intended for the use of white herons

PRAYÁG SAMÁCHÁR, 16th November 1899.

Condemnation of the use of English medicines by natives.

(paddy birds) and vultures. *Vaidyas* and *hakims* are not influenced by the green-eyed monster and malice *prepense* in their opposition to English medicines. No wonder if quinine is a good remedy for fever, because according to the Ayurved every bitter thing checks fever. But an excessive use of bitter things is injurious to health: and the use of quinine is thus doing more harm than good to natives.

III.—Legislation.

Al Bashir, 13th November 1899.

35. *Al Bashir* (Etáwah), of the 13th November, says that all classes of zamíndárs in the North-Western Provinces are opposed to the provisions of the Draft North-Western Provinces Rent Act Amendment Bill, and that several memorials protesting against the measure have already been submitted to Government. The Lieutenant-Governor promised at Meerut to duly consider all the memorials; but the editor most earnestly entreats Sir Antony MacDonnell to weigh well the force of public opinion, and hopes that His Honour will not pass the Bill, and thereby create public dissatisfaction. The condition of the country is not such that the tenantry will be in a position to improve land if the Bill is passed; the enactment will, on the other hand, increase ill-will between the tenants and zamíndárs, which will be ruinous to them both, as well as to the country at large.

The North-Western Provinces Rent Act Amendment Bill.

IV.—Education.

The same.

36. The same paper says that the *Hindustáni* has fallen into a serious blunder, in supposing, that the next Muhammadan Educational Conference is going to discuss whether one of the causes of the decline of the Muhammadans in India is their scanty employment in public service. The Muhammadan Conference is not anxious to secure (larger) employment in Government service, for it holds that when Muhammadans are qualified, Government will (of itself) trust them (and employ them in higher posts); and that it is by promoting education among *them* that they can be made worthy of trust by Government. All that the Conference desires is that the Muhammadans should not be left behind by other classes in the race of progress. It does not hold that the backwardness of India in the cultivation of arts and industries is due to the British Government. It does not concern itself whether foreigners receive larger salaries or natives, its main object being to promote education among the Muhammadans. Other classes may hold the British Government responsible for the dearth of employment for natives, outbreaks of famine, cholera and plague and the drain of Indian wealth into the pockets of Europeans; but the members of the Muhammadan Conference are neither maniacs nor are their heads turned by rebellious thoughts to entertain such ideas. They are an intelligent people, and are loyal and submissive to Government. They know full well that the outbreaks of cholera are due to "our" own uncleanliness and insanitation. As regards plague, Government deserves to be thanked for the large amount of money it has spent in combating it, rather than being twitted for it. Famine is no new thing in India; it being a necessary concomitant of the physical condition of the country. But Government has done all in its power to mitigate its horrors as much as it could possibly do: constructing canals and railways, providing relief works, establishing poor-houses and giving aid to *pardanashin* ladies. As regards the use of foreign articles by the natives, Government does not compel anybody to use them. The Muhammadans themselves having been rulers, know full well that conquering races possess more privileges than the subject races in the world. In short, the Muhammadan Conference knows what it is about, and will in no way give the Congressists any opportunity to rejoice at its action.

Questions to be discussed at the next Muhammadan Educational Conference.

Vidya Vinod, 13th November 1899.

37. The *Vidyá Vinod* (Lucknow), of the 13th November, in reviewing Mr. Lewis' Education Report for 1898-99, observes that the Training College at Lucknow, though much praised by the Inspector, has not yet attracted any great public attention, nor has it become so popular as it should be. The reasons are not far to seek: the teachers in the State schools are not eligible for pension, and men who have undergone training at the college do not readily get appointments.

Review of Mr. Lewis' Education Report for 1898-99.

Moreover, sometimes men who stood very low at the final examinations are given better posts than those who stood at the top of the lists. This irregularity should be checked. Primary education is still very backward in these Provinces. The report is full of praise of Government schools; while aided, and especially unaided schools and colleges, are denoucned. The Kurmi School at Lucknow and the Hindu Central College at Benares are spoken of as pirates. The Director of Public Instruction has indulged in very strong language in condemning such institutions with a view to checking private enterprise. He accuses the Hindu Central Collegiate School of enticing students from other schools by levying lower fees and disregarding the inter-school rules, and of thus injuring other local schools. His Honour the Lieutenant-Governor is anxious to encourage private enterprise in this matter, as is evident from his public speeches; while, on the other hand, Mr. Lewis desires to put it down with a high hand. No religious education is imparted in the State schools and colleges, and there is a rapid increase in tuition fees, although the country is sinking fast into poverty. Under these circumstances, if any liberal-minded gentlemen establish private institutions for providing cheap education for their poor countrymen, they commit no sin. The State and aided colleges cannot boast of having better professors than the Hindu Central College at Benares, though the Professors in the latter are not so highly paid as the former. The special characteristics of the Hindu Central College are the provision of religious education, the promotion of Sanskrit, and the existence of sympathy and concord between the Professors and the students.

V.—Local and Miscellaneous.

38. The *Sarba Hitkárak* (Almora), of the 15th November, says that it is remoured that Badri Nath pilgrims, being dissatisfied at finding that the Rawal is not allowed to keep the presents he receives from them, are not now so liberal in their presents to him as before.

Sarba Hilkarak, 15th November 1899

Presents to the Rawal of the Badri Nath temple in Garhwal.

39. The *Khairkhwáh-i-Am* (Dehra Dún), of the 16th November, regrets to notice the death of Colonel Trevors (?), of the Second Gurkha Battalion on the 9th idem, at Dehra Dún. Both military and civil officers, and native officials, and thousands of native gentry attended his funeral. He was a very polite and good-natured officer. May God grant comfort to his widow and children.

Khairkhwah-i-Am, 16th November 1899.

Death of Colonel Trevors at Dera Dun.

40. The *Rahbar* (Moradabad), of the 16th November, states that a gang of some ten or twelve armed dakaits committed a dakaiti in the house of Lala Chandan Lal, zamindar, at the village of Tanda Afzal in the pargana of Thakurdwara, Moradabad district, on the night of the 7th idem. The dakaits carried away property worth about Rs. 100, heaping the rest of the property in the sitting-room of the house and setting fire to it. The police are making inquiries.

Rahbar, 16th November 1899.

A dakaiti in the Moradabad district.

41. The *Hadyat-ul-Akhbár* (Moradabad), of the 8th November, says that it has lately received frequent reports of dakaitis in the villages of the Moradabad district; but the editor cannot say how far they are true, the police being quite on the alert. The popular idea is that a gang of armed bad characters has arrived in the district.

Hadyat-ul-Akhbar 8th November 1899.

Reports of dakaitis in the district of Moradabad.

42. The *Nasím-i-Ágra* (Agra), of the 15th November, states that dakáitis were committed at the villages of Marakpur (?), thána Kakuba, and Nagla Ajita, thana Hariparbat, on the night of the 9th, and at the village of Raywah (?), thána Achnera, on the night of the 12th idem, in the Agra district. A chaukidár was killed in the latter dakáiti.

Nasím-i-Agra, 15th November 1899.

Dakaitis in the Agra District.

43. The *Prayág Samáchár* (Allahabad), of the 16th November, complains that on the eleventh day of the bright fortnight of Kártik (13th November), gambling was very largely carried on in the Allahabad city.

Prayág Samáchár 16th November 1899

Gambling at Allahabad.

THE SAME.

44. The same paper, of the 16th November, says that the new City Inspector of Police at Allahabad does not allow hackney *ekkas* to stand in the principal streets of the city. Any *ekkas* found standing in the streets are seized by the police and taken to the police-station. This is as it should be, because they obstructed free traffic: a suitable stand should be provided for them.

Hackney *ekkas* at the Allahabad City.

HINDI PRADIPA, August and September 1899.

45. The *Hindi Pradipa* (Allahabad), in its combined issue for August and September, says that the natives of India are fast acquiring English habits and tastes, not so much because these are better than their own, but because they are of their rulers. On the other hand, the patriotism of Europeans would not permit them to adopt or use anything Indian, however superior it may be to their own. Thousands of Europeans, who have lived in India for the last twenty years, have always drunk European water (soda water ?) and never Indian water. The cloths which Englishmen wear in India are rather rough and stiff, which tally well with their disposition. Similarly European scents and cosmetics do not compare favourably with native ones. Their cigars emit a very disagreeable smell: even their golden leaf tobacco is not so fine as the poorest stuff the poorest people use in India. Their dancing is no better than the leaping of monkeys. Their music is limited to seven tunes, and their architecture is not so fine and lasting as Indian. But in spite of the superiority of the natives in so many respects, they are (regarded to be) rustic, uncivilized and ignorant, while Europeans, with all their defects, are wise and civilized!

Contrast between native and European manners, tastes, &c.

JAINI, 15th November 1899.

46. The *Jaini* (Allahabad), of the 15th November, publishes the proceedings of the fourth annual meeting of the Digambar Jain Maha Sabha (the Central Association of the Digambar sect of the Jain community), held at Muttra on the 23rd October and following days, under the presidency of Rája Seth Lachhman Das, C.I.E. The chief object of the association is to encourage education, social reform, &c., among the Jains of the Digambar sect. Among other resolutions, the meeting passed a resolution regarding the offer of prayers by them on the 26th October for the longevity of Her Majesty the Queen-Empress and the prosperity of British rule, and asking for the surrender of famine-stricken children of their sect to them. A copy of this resolution was forwarded to His Excellency the Viceroy. Another resolution fixed the minimum limit of age for the marriage of a girl at 12 years and of boys at 15 years, and another resolution laid stress on the encouragement of female education.

Annual meeting of the Jain Maha Sabha.

ALLAHABAD:
24th November 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Political and Foreign.

Hadyat-ul-Akhbár, 16th November 1899.

1. The *Hadyat-ul-Akhbár* (Kant, Moradabad district), of the 16th November, says that it is the arrogant Boers themselves who, denying the rights of the British in the Transvaal, have forced the war on England. The British Government, desiring to amicably settle the dispute, long practised forbearance towards the Republic, and thereby enabled her to make full preparations for war, while British statesmen were engaged in futile diplomacy with her. The result was that the War Office was backward in despatching British reinforcements to South Africa, and the Boers were able to make a show of their strength against the British troops on the spot, which, being comparatively small in number, had to defend themselves with great bravery and pluck, at the same time inflicting some reverses on the enemy. The advantage has however been, up to the present time, on the side of the Boers, whose doings have been marvellous. If British reinforcements do not, arriving in time, check the progress of the Boers, it will be a bad time for the British, who will have to incur heavy loss of life and property before they can look forward to victory. The capitulation of 2,000 British troops and 42 officers at Ladysmith has created great excitement and indignation throughout Great Britain, especially in London. Large additional forces are being now hastily despatched from England to South Africa, and when these reach their destination, the writer has no doubt that President Krüger will be obliged to go on his knees, and make his submission to the British Government. It is surprising that Government has not sent any native troops, who, from their loyalty and devotion, are impatient under their exclusion. The bravery and courage of British troops have already been seen (tried at Ladysmith). It is said that in the pride of their being a conquering race, the Tommies have grown luxurious. It is well known that no other Government spends so much money on its soldiers, pampering them in great indulgence, as the British Government does on its British soldiers. The British soldiers brought up in this way should, therefore, have impressed the Boers deeply with British prowess and bravery, and made the name of Great Britain a dread in the world by their conspicuous gallantry and heroism, and not to have laid down their arms in the manner they did at Ladysmith. Granted that they fought pluckily, and surrendered only when they were hard pressed and overpowered by the enemy. But they ought to have sacrificed their lives for the fair name of their country. It would have been far better for them to fight desperately, killing and being killed, rather than that they should have capitulated. What a pity it is that 2,000 British troops should have laid down their arms so ignominiously at Ladysmith! These men have given the enemy a good cause for ridiculing the British. Their conduct has given the hostile and rival Powers an occasion to dub the whole British army with cowardice; while they shamelessly pass their time in playing polo and football in their confinement, as if they were thankful to have escaped the troubles and anxieties of war. They ought surely to die from shame! Government would now do well to send some native troops also to South Africa. They are anxious to take part in the Transvaal war; they cannot bear to quietly hear the news of British losses. They have on several occasions given proof of their bravery and loyalty before. Had some battalions of Sikhs, Gurkhas, Patháns, and Panjábis been also deputed, the Boers would not have so easily made their way across the British frontiers. The former would have sold their lives dearly, fighting to the last and never disgraced their uniform, as the British soldiers did out of fear for their lives. Government may, at least, send two or three native battalions. Native troops will fight, maintaining themselves even on bare gram; and when British soldiers see their native comrades fighting bravely, they too, from a sense of shame, will follow their example. The final issue of the war is, however, quite evident, it being impossible for England to forget her greatness, and leave the Boers unsubdued. Moreover, England owes all her power and prestige in the Dark Continent to her position in South Africa, and hence she will not hesitate to put forth her entire strength and resources, if necessary, to put down the Boers. Besides, England has a large army and a full treasury. But the Boers hold a very low opinion of her children, as the letter of one of them published

The Transvaal war.

in the London *Times*, whose translation the writer reproduces from the *Curzon Gazette*, shows.

2. The *Riáz-ul-Akhbár* (Gorakhpur), of the 20th November, referring to the two letters of a Boer, published in the London *Times*, says that the ignorant fellow is an archtype of the arrogance of his President. When a nation is doomed, the intellects of the greater portion of it get darkened (confounded). The Boer in question has passed most objectionable strictures on the British, speaking even of Her Majesty the Queen in a most disrespectful tone. He foolishly believes that Germany will support his cause; but he will be disillusioned and sadly disappointed when he learns that the Kaiser is even now on a visit to the Queen. No foreign Power will interfere in the Transvaal war. The Boers will soon find themselves so reduced as to throw themselves at the feet of the British, and ask for mercy. [The *Mehr-i-Nimroz* (Bijnor), of the 21st November, also publishes a translation of one of the letters from a Boer in the *Times*, which is all nonsense, and says that he will soon be brought to his senses when British reinforcements arrive in South Africa, and when he finds that no foreign Power comes to the help of his country.]

RIÁZ-UL-AKHBÁR, 20th November 1899.

The same.

3. The *Oudh Punch* (Lucknow), of the 16th November, publishes a cartoon in which Mr. Chamberlain, attired in a Highland kilt, accompanied by a pack of hounds marked Uitlanders, is represented as stalking the mighty boar (Boer).

OUDH PUNCH, 16th November 1899.

Mr. Chamberlain's boar (Boer) hunt in South Africa.

4. The *Anjuman-i-Hind* (Lucknow), of the 25th November, observing that man is a very fickle-minded creature, so that no reliance can be placed on what he says at any particular time, quotes a passage from a speech which Mr. Chamberlain, present Colonial Minister, delivered at Birmingham in 1881, and refers to another of his speeches some years later, strongly deprecating war with the Boers on various moral and political grounds, and says that he is responsible for the present war with the Transvaal.

ANJUMAN-I-HIND, 25th November 1899.

Transvaal war and Mr. Chamberlain.

5. The *Jámi-ul-Ulum* (Moradabad), of the 21st November, says that it has been alleged that the British Intelligence Department greatly under-estimated the numerical strength of the Boers, and that the difficulties the British troops have to confront in South Africa are due to this mistake. It is surprising that professional informers or spies should make such serious blunders, estimating the numbers of fighting Boers, who are a hundred thousand strong, at only 21,000, or 22,000, and that an expeditionary force should have been despatched according to that estimate. "We shall have our full revenge, but our gallant soldiers, who have already joined the majority, cannot be revived by any means." But the Intelligence Department should take a lesson, and not make a similar mistake in taking stock of the Russian and Afghán armies, or the consequences will be most serious.

JAMI-UL-ULUM, 21st November 1899

British Intelligence Department and the strength of the Boers.

6. The *Almora Akhbár*, of the 25th November, says that the *Englishman* accuses natives of rejoicing at the English reverses in South Africa. But it will be at its wits' end if it is required to substantiate the charge. It is a far cry from India to the Transvaal. How could natives possibly have any sympathy with the Boers of whom the great bulk of them know no more than the man in the moon? Could the Boers' success bring any good to them? Natives, who are embarked in the same boat with their rulers, could not rejoice when the latter were in trouble. The *Englishman* should think twice before making such gratuitous attacks.

ALMORA AKHBÁR, 11th November 1899.

An attack on natives by the *Englishman* in connection with the British reverses in South Africa.

7. *Hindustán* (Kálákankar), of the 26th November, says that it is difficult to understand why some persons doubt the loyalty of educated natives. The *Madras Mail* alleges that a large number of the thousands of natives, who are under instruction in colleges, are dissatisfied; but that they do not declare whether they prefer British or Russian rule. Such an allegation is only calculated to excite race-feeling. Perhaps, barring a few Congressists, who

HINDUSTÁN, 8th November 1899.

Loyalty of educated natives doubted by the *Madras Mail*.

advocate Home Rule, it is a mistake to doubt the loyalty of educated natives. Nothing could be further from the hearts of the majority of the people than that Russian rule should be established in this country.

RAHBAR, 24th November 1899.

8. The *Rahbar* (Moradabad), of the 24th November, referring to the Russian threat of invading Herat as soon as the Amír of Kabul dies, as recently published in the London *Times*, observes that the Russian newspapers and officers have, for some time past, been holding out threats of causing England trouble in Afghánistán or China, when she gets involved in the Transvaal. But whatever be the strength of British troops engaged in the Transvaal campaign, the native troops are all in India well equipped and ready "to break the teeth of Russia," should she try to do any injury to India. Russians have also been spreading various disquieting rumours regarding the Amír of Kábul, as to his having become insane, and expelled or mutilated some of his subjects, &c. But those who have (lately) seen the Amír consider these reports as nothing more than mere *canards*. The Russians think that, on the death of the Amír, they will be able to create disturbances and unrest in Afghánistán, by advancing to Herat, and that Afghánistán is the key to India, so that once they gain a footing there, they will be able to cut their way into this country. But are the British so weak that they will permit Russians to advance upon India? The British Government has its railway up to the north-west frontier and keeps fully equipped forces there. Though Russia inaugurated the late Peace Conference, and advised all Powers to live in peace, yet her officers, who are always fond of war, cannot forsake their natural tastes. Every Russian ruler's ambition has been to conquer India, and this ambition continues, it would seem, to haunt the present Emperor. The Calcutta *Englishman* has expressed some fear concerning the near approach of Russia to Herat. But though the Amír, who is a true and loyal friend of the British Government, is sick, and often remains so, it is due to his old age. He will not however die, the writer thinks, before the young Emperor of Russia.

Russian designs on Herat.

JAMI-UL-ULUM, 21st November 1899.

9. The *Jámi-ul-Ulum* (Moradabad), of the 21st November, says that the Amír of Kábul is a very amusing being indeed. Sometimes he shams Abraham, which affords joy or dissatisfaction *(sic)* to his enemies, who pretend to be his friends; and sometimes, posing as a maniac, outwits the shrewd. What could be more insane than that he should deal harshly with ungrateful wretches, rebels, and spies? On the other hand, "just look at (the conduct of) our just and shrewd Government, which relieved me (the editor) of all care, on the score of food and clothing and secular and spiritual affairs for 18 months, under the suspicion that I was a spy of the Amír's or had some connection with him!" It is, no doubt, an act of madness on his part that he has prepared himself for a wrestling match by training and that he has even entered into communication with the Russian Bear. Such conduct on his part, especially at a juncture when "our" troops are engaged in warfare in South Africa, and the Sultán has taken to bullying, is opposed to gratitude.

Attitude of the Amir of Kabul.

THE SAME.

10. The same paper says that it is true that misfortunes do not come singly (*lit.* itch in leprosy, *i.e* one calamity over another). When the British Lion is engaged in a duel with the Boer, the Sultán of Turkey threatens to worry him. The British Government paid little attention to the request made by the Sultán for the evacuation of Egypt some time ago. According to certain Egyptian newspapers, he has recently repeated his request, demanding an immediate withdrawal of British troops, under threat of an outbreak of hostilities. Is there no one to advise these Turks not to raise the question at this juncture? They should have waited for the termination of the Transvaal war before attempting to snatch *Misri* (Egypt or sugarcandy) from her mouth. Magicians recommend one to chew a piece of sugarcandy while muttering a love charm; but in the instance in question it (sugarcandy or Egypt) threatens to prove a source of trouble. If the Turks carry out their foolish threat, what shall "We" do? "We" shall have to carry on two wars simultaneously.

Rumour regarding the demand of the Sultán of Turkey for the evacuation of Egypt.

11. The *Jámi-ul-Ulum* (Moradabad), of the 21st November, says that the visit of the German Emperor to London at the present day is most inopportune. When every creek and corner of London is ringing with war cries, England shall have to accord His Majesty a warm reception and indulge in rejoicings in honour of the occasion. Could he not defer his visit to better times? What urgent necessity could he have for his present visit to London? Does he desire that the (dowager) Empress of Germany should succeed to the British throne after Her Majesty the Queen-Empress of India, the former being the eldest offspring of the latter, in accordance with the law of primogeniture which is in force in England?

JÁMI-UL-ULUM, 21st November 1899.

German Emperor's visit to London.

12. The *Almora Akhbár*, of the 25th November, says that the goddess Durga's thirst for blood will, it is likely, be satiated this year. It is heart-rending to think of the present gloomy outlook. The demon of famine is stalking boldly in several parts of this country and desires to satiate its hunger at the end of the nineteenth century. It has not confined its ravages to human beings this time, but has also attacked cattle which are so very useful to this agricultural country. During October last, a lakh of hides of cattle found their way from the Punjáb alone to Karachi for export. In Hansi, which boasts of an excellent bovine species, men are selling away their cattle to Pathan traders for nominal prices. The conjunction of seven planets this year has proved as injurious to the natives of this country as to their rulers. England is engaged in a severe struggle with the Boers in South Africa. An outbreak of hostilities is also apprehended in Morocco, which is surrounded at the present day with a number of British warships. Disquieting rumours are hailing from Asia too. The Amir of Kabul is said to have become insane, and Russian troops are being massed on the Afghan frontier. Relations between Japan and Russia in Manchuria are getting strained, and it would be no wonder if from words they came to blows.

ALMORA AKHBAR, 25th November 1899.

Gloomy outlook.

13. *Al Bashir* (Etáwah), of the 20th November, stating that there is a Musalman in Russia, named Saiyad Ahmad Khan, who is as anxious to promote the well-being of his co-religionists and spread education among them in that country as his namesake, the late Sir Saiyad Ahmad Khan, was in India. This Russian Saiyad Ahmad Khan has accordingly been lately touring in various Muhammadan countries to study the systems of education prevalent there, with a view to deciding what course of instruction is best suited for his co-religionsts in Russia. While in Egypt, he told the editors of certain newspapers that the Muhammadan population in Russia is large, Muhammadans being found at every place in that vast empire; that those Musalmans who speak Russian are freely appointed to high posts, both in the Civil and Military Departments, without any distinction of creed (or race); that the Musalmans enjoy full freedom and liberty of action, because they leave politics severely alone, while Christians are under strict surveillance; that the Musalmans are regarded with respect and honour by their Christian fellow-countrymen, but that they are making no progress in education. Commenting upon these statements of the Russian Saiyad Ahmad Khan, the editor calls upon Indian Musalmans to note well how very necessary it is for the people of a country to learn the language of the powers that be, for temporal advancement, and to give a wide berth to politics if they wish to gain the goodwill and confidence of their rulers. This was the very reason why the late Sir Saiyad Ahmad Khan always tried to induce Musalmans to adopt English manners and thereby engender mutual affection, love and trust between them, though unfortunately he did not succeed in his efforts. The editor is, however, glad to state that the majority of the Musalmans have refrained from joining the Indian National Congress or any other political movement. It is true that Musalmans have not been rewarded for their neutrality in politics as yet; but "we hold that our loyalty to Government should not be based on greed for any secular gain, but that we should prove to the authorities that we consider it our religious duty to obey Government and regard Christians to be the greatest of our friends among the nations of the world." It is, however, a matter for regret that the progess of education among Indian

AL BASHIR, 20th November 1899.

Condition of Musalmans in Russia and India and their attitude towards their respective Governments.

Musalmans has not been in proportion to the efforts and money expended on it during the last forty years. It is not clear from the Russian Muhammadan's statements whether his co-religionists in Russia perform any religious ceremonies or whether they have all become naturalists.

HINDUSTANI, 22nd November 1899.

14. The *Hindustani* (Lucknow), of the 22nd November, referring to the coming session of the National Congress at Lucknow, is rejoiced to find that the letters which the Local Congress Managing Committee has recently been receiving from the various Provinces are very encouraging. All the provinces seem anxious to send a sufficient number of delegates to the Congress, and it is quite proper that they should do so. The people of "our own" province have not any great sympathy for the Congress, and hence the success of the Lucknow session entirely depends on the zeal and encouragement of outsiders. It is true that the Congress held for the first time in the United Provinces in 1888 was attended with great *eclát* and enthusiasm, but that was due to special causes which no longer exist. "We" are backward in education as well as in zeal. "Our" *raisés* and wealthy persons are, as a rule, uneducated; while as regards the few educated well-to-do persons found amongst "us", the severities practised (towards the Congress movement by the authorities) in 1888, have so terrified them that though they may secretly help the Congress, they feel afraid to openly take part in it. Many a person from whom much help was expected, has slunk away, not because he disapproves of the Congress movement, but on account of the fear of the authorities. This fear it is almost impossible to remove. Such being the case "we" are in a critical position, and it is the duty of the people of other provinces to muster strong in Lucknow, and thereby encourage "us". The most important function of the Congress is to impart political education to natives; and the need for such an education, "we" hold, is perhaps nowhere greater than in the United Provinces. There are other reasons besides these, why "our" countrymen from other provinces would do well to assemble in large numbers in December next in Lucknow. The internal management of the Congress is not satisfactory. It is high time that its expenses were curtailed and regulated economically. The various Congress Committees should raise, say, Rs. 10,000 to manufacture a large portable pavilion for holding the Congress session, so that it may be transported from one place to another according to the locality selected for its sitting, from year to year, and thereby do away with the necessity of erecting a local temporary building for the annual meeting. As regards other expenses of the annual session, they should be met from the fees realized from delegates and visitors. The British Committee too is always hard up for money, the various (Standing) Congress Committees in India not duly paying their shares towards its expenses. The *India* newspaper should have become self-supporting by this time. All these points should be considered and finally decided and not left to stand over for decision till next session, as has been done for some years past.

The coming Congress session at Lucknow.

HÁMID-UL-AKHBÁR, 12th November 1899.

15. The *Hámid-ul-Akhbár* (Moradabad), of the 22nd November, observes that the people entertained high hopes from Nawab Muhammad Hámid Ali Khan of Rampur, before he ascended the *gaddi* of that State, but that they have most bitterly been disappointed in their expectations. He does not attend to State affairs at all, being entirely lost in luxury and debauchery. One is at a loss to understand why Muhammad Ishaq Khan, his Minister, takes no steps to reform His Highness' conduct. Certain stories which are current about His Highness are highly derogatory and disgraceful to a ruler of his position. Soon after his accession, he wanted to marry a most beautiful woman while her husband was living. The terrified husband fled with his wife from Rampur to Moradabad. His Highness thereupon sent some of his agents to Moradabad, who after reassuring the unfortunate man in every way, persuaded him to return to Rampur. A year and a half after this, His Highness again desired to possess himself of the woman, and he had a (fictitious) petition submitted to himself on behalf of the lady, without her consent, praying that, as her husband was impotent, she should be divorced from him. On the submission of this (forged) petition, the husband of the lady was summoned, and caused to be examined by a doctor, who, to please His Highness,

Alleged misbehaviour of the Nawab of Rampur.

reported that he was really impotent, and the lady was thereupon taken away from her husband, and placed under the custody of a Begam. But as she was a faithful and chaste wife, she contrived to escape, and fled with her husband again to Moradabad, where she has ever since been living, rejecting all offers of gifts, &c., from His Highness subsequently. Another story is to the effect that His Highness compelled two of his courtiers to drink the dirty water of his hookah, because His Highness' servant, finding him engaged in conversation, placed his hookah, which he had prepared, before them, and they smoked it, and had the servant concerned severely thrashed for doing so. One Mulji lately incurred His Highness' severe displeasure and was heavily ironed, for his alleged intrusion on his privacy: when he was engaged, according to one story, with his Begams, and according to another, with one Inayat Ullah Khan, Jamadar, (*i.e.* in the commission of unnatural offence?), who is his chief favourite at present, and for whose residence he has erected a building at a cost of 1½ or 2 lakhs of rupees. Mulji is now reported to have been released.

JAMI-UL-ULUM, 21st November 1899.

16. The *Jámi-ul-Ulum* (Mordabad), of the 21st November, on the authority of a resident of Rámpur, refers to the alleged *private* meeting between the Nawäb of Rámpur and Jamadár Inayat Ullah Khan, and to the alleged ill-treatment of a courtier who recently incurred the Nawáb's displeasure by smoking His Highness' hookah, (the particulars being nearly the same as those given by the *Hamid-ul-Akhbar* in the above extract); and observes that it is difficult to realize that a shrewd prince like His Highness should be guilty of such silly acts in which even common bad characters or rakes do not indulge at their orgies. If courtiers were treated in the way above referred to, few persons would be willing to be his courtiers. The gentleman who was forced to drink hookah water and an old woman are the two persons who find out pretty women in the city and report their names to the Nawáb. The less said of the high-handed measures they devise to obtain possession of these women, the better. The editor has no satisfactory means of ascertaining how far such rumours are true. Such frivolities on the part of the prince cannot directly affect the administration. But a chief who indulges in the pursuit of sexual pleasures day and night must leave the entire management of the State affairs to his officials, who will thus have good opportunities for practising tyranny and oppression to their hearts' content. Government cannot overlook this fact, especially as the present Lieutenant-Governor and the Commissioner of Rohilkhand are proof against the "magic" usually resorted to by Native States on such occasions—be it brought to bear on them in any weight or quantity. If the Commissioner has not yet forwarded a report to Government (regarding the alleged misbehaviour of the Nawáb) he has probably some good reasons for his reticence. If the Nawáb of Rámpur's Darbár has already become the late Wajid Ali Sháh's Darbár, though on a smaller scale, the time will soon come when it will become a place for the conception and birth of children. Under these circumstances, Government had better appoint a Council of Regency for the management of the affairs of the State, so that the Nawáb may be relieved of all care on that score, and indulge freely in the enjoyment of pleasure. If the rumours above referred to are not quite groundless, but still Government take no notice of them: the entire responsibility will rest with Government. The inhabitants of Rámpur are, to all practical intents and purposes, subjects of Government, and look to it for the redress of their grievances.

The same.

THE SAME.

Nawab of Rampur, the *Jámi-ul-Ulúm* and the *Nizám-ul-Mulk*.

17. The same paper, in answer to the attack made by the *Nizám-ul-Mulk* on the *Jámi-ul-Ulúm*, in connection with its comments on the case of Sahibzada Ahmad Raza Khan, observes that the *Jámi-ul-Ulúm* has been accused of commenting on the case from sordid motives, and of an attempt to extort money from the Nawab of Rámpur. The editor (of the *Jámi-ul-Ulúm*) says that the subscribers to his paper are his Nawabs, each of whom gives him more than several real Nawabs could do. Though not a Qazi, he considers such money (*i.e.*, money obtained by extortion) as most unlawful. But can "you" (Qazi Fahim-uddin, editor of the *Nizám-ul-Mulk*), make a similar affirmation, holding the Quran in "your" hand? "You" dare not do so. He (the editor of the *Jami-ul-Ulúm*) can swear that he has only heard of, but never seen, the Sahibzada and his friends.

The allegations made by him in connection with the Sahibzada's case are based on facts well known to the authorities. He will say more about it when it has been decided by the court. He has no other object, in its past or future comments on the conduct of the Nawab, than to save him from the disrepute into which he has fallen, and to warn him of the impending danger. With a view to showing whether the *Jámi-ul-Ulúm* or the *Nizám-ul-Mulk* is open to the charge of holding out threats to extort money, the editor of the former will quote two articles from the *Nizám-ul-Mulk* and explain them, and the public will then be able to form its own opinion. The word "sycophant" is written in big letters on the forehead of the *Nizám-ul-Mulk*. The editor of the *Jámi-ul-Ulúm* cares to flatter neither the Nizam of Hyderabad nor the Nawab of Rampur, but only God. Quoting passages from an article in the *Nizám-ul-Mulk*, dated the 8th July (*vide* the Selections, No. 28 for week ending the 12th July 1899, page 353, paragraph 12), he explains and interprets them in his way, making his own comments. With reference to the passage.—"The readers of the *Nizám-ul-Mulk* will, no doubt, view her (Sahibzada Mahmud Ali Khan's English wife's) arrival in the State with surprise. A number of questions arise here. With what object was the Sahibzada sent to England, and why did he incur the serious displeasure of the Nawab by (*lit.* on) marrying the lady, so that he was forbidden to return to the State until further orders, the prohibition being at once communicated to him in England ?"—the *Jámi-ul-Ulum* asks why the readers of the *Nizám-ul-Mulk* should view the lady's arrival with surprise. Thousands of European ladies come to and depart from this country every day. They (the readers) are no pimps, brokers (procurers) or Qazis that they should be surprised at the advent of any person's wife. But the questions raised by the editor of the *Nizám-ul-Mulk*, viz., "With what object was the Sahibzada sent to England?" and so forth, are no doubt, significant ones. Are the questions meant to imply that the Nawab sent the Sahibzada to England as a pimp to fetch for His Highness a fairy from London in his own name ? Was the Sahibzada forbidden to return to the State, because he was guilty of "a breach of trust" in marrying the lady ? If the designation Home Secretary (as applied to Sahibzada Mahmud Ali Khan) means Private Secretary, it is very shameful that "Your" Nawab in supporting whom "you" stick at nothing, should employ his elders as pimps for procuring prostitutes. Adieu to such Nawabs from a distance (*lit.* from outside *bansi*, i.e. a jungle of bamboos, or Rampur). Two thousand curses on those high officials, who boast of being Pathans and descendants of Nawabs, but are to be found working as pimps (*lit.* musicians or singers). "Bravo, Qazi Sahib! This is a very nice way of doing flattery indeed." Referring to the question put by the *Nizam-ul-Mulk*, viz., "what letters did he send to the State during the Nawab's displeasure ?" the *Jami-ul-Ulum* observes that in those letters he might have asserted that if he had even touched the English lady, he had touched his own mother or sister. The editor of the *Nizám-ul-Mulk* had better declare what those letters were about, or the *Jámí-ul-Ulúm* will publish them next week. The *Nizám-ul-Mulk* declared that it would publish the plaint prepared by the Sahibzada against the Rámpur State in a future issue. Does not such a declaration amount to a threat ? The sudden invitation of the Sahibzada to Rámpur was probably due to the circumstance that his oaths (as to his relations with the English lady) were accepted (by His Highness), or a still better present (than the lady) might have been promised. With respect to the departure of Durga Bai (a mistress of the Nawab) from Rámpur in a state of dissatisfaction, alluded to by the *Nizám-ul-Mulk*, the *Jámi-ul-Ulum* asks its contemporary why its editor misses Durga Bai. The duties performed by the Bai will now devolve upon the English lady, and not upon him. It had no business to refer to the private affairs of a husband and wife. Did Durga Bai flee away from Rámpur, because she viewed the advent of the English lady with the jealousy of a co-wife ? Referring to the allegation of the *Nizám-ul-Mulk* regarding the appointment of Sahibzada Mustafa Ali Khan as Home Secretary in place of his father Sahibzada Muhammad Ali Khan, and his travels with some special object, the *Jámi-ul-Ulum* asks the editor of the *Nizám-ul-Mulk* why he does not openly declare that Sahibzada Mustafa Ali Khan has gone to Kashmir to fetch Kashmir commodities (Kashmir women for the Nawab). If the editor of the *Nizám-ul-Mulk* liked to underdake this work, he could be recommended for it. Quoting the concluding portion of the article in the *Nizám-ul-Mulk*, the *Jámi-ul-Ulum* observes that if Mahmud Ali Khan has divorced his first Muhammadan wife, the editor of the *Nizám-ul-Mulk* has no ground to

complain. In fact the divorce is beneficial to him, inasmuch as when the Begam is re-married, he (being a Qazi) will get Re. 1-4-0 as his fee and one meal. Does he mean that she was divorced for (the benefit of) the Nawáb, or that the Nawáb (who attended her *chauthi* ceremony performed on the fourth day after marriage) had turned the *chauthi* (fourth) into the *panchwin* (fifth, *i.e.*, had outraged her on the occasion of the ceremony?). The editor of the *Nizám-ul-Mulk* is the proper person to answer these questions.

The *Jámi-ul-Ulum* then comments on the various passages of the article in the *Nizám-ul-Mulk*, dated the 16th November one by one (*vide* Selections No. 47 for the week ending 21st November 1899, page 631, paragraph 16). In one passage the *Nizám-ul-Mulk* asks the editor of the *Jámi-ul-Ulum* whether his hunger has not been satisfied (*lit.* belly has not been filled) by flattering one man (Ahmad Raza Khan), that he desires to gain his object (*lit.* to do the work) by threatening the Nawáb. In answer to this question the *Jámi-ul-Ulum* tells the editor of the *Nizám-ul-Mulk:* "You have unnecessarily represented (*lit.* made) Mahmud Ali Khan as a pimp and even implicated his son. Did not one satisfy your belly that you have gone and caught all three,* including the Nawab." In commenting upon the passage in the *Nizam-ul-Mulk*, dated the 16th November, to the effect that all the members of the Nawab's family and his subjects are loyal and faithful, and are being brought up under his fostering care as a child is in its mother's lap, the *Jámi-ul-Ulum* reminds its contemporary of the passage in the issue of the 8th July to the effect that "His Highness is anxious, and justly so, to patronize the members of his family, but at the same time he should keep in view the circumstances and wishes of each member (*lit.* person)," and observes that a person, who does not even know the circumstances and wishes of the members of his own family, can hardly be fit to rule over a State. But the Nawab is not so ignorant as he is supposed to be by the *Nizám-ul-Mulk*. He knows full well not only the male members of his family, but also the female members.† He is also making himself acquainted with those female members who have hitherto escaped his notice. If any thing is wanting, Qazis (like the editor of the *Nizám-ul-Mulk*) will point it out, or "let‡ us (the editor of the *Jámi-ul-Ulum*) eat from that (dish) from which Nawab Kalb Ali Khan ate."

Nawáb of Rámpur and the *Jámi-ul-Ulúm*.

18. The *Jámi-ul-Ulúm* (Moradabad), of the 21st November, deems it expedient to inform Sir Antony MacDonnell, by way of precaution, that as he has resolved to reveal the mysteries of the Rámpur Darbár, the hideousness of which has hitherto been concealed by silver and gold coatings (*lit.* plates), he is afraid that "gold" political tactics of the State (*i. e.* bribery?) may lead to some action being taken against him in some high quarters, and thus make His Honour angry with him, as was done before. His Honour should consider them to be inspired, inasmuch as the Darbár itself cannot injure him directly in any way.

JÁMI-UL-ULÚM, 21st November 1899.

Alleged poisoning of the late Nawáb of Bháwalpur.

19. The *Rohilkhand Gazette* (Bareilly), of the 24th November, referring to the report which one Saiyad Mubárak Shah, a late employé in Bháwalpur, has lately been publishing in newspapers to the effect that the late Náwab of that State was poisoned by a powerful party of office-holders there, says that the Saiyad has now written a private letter to the editor on the subject. He complains that he informed the Punjáb and the Indian Governments of the occurrence, but that no inquiry has been instituted. The guilty party in the State have become the Saiyad's mortal enemy, and promised a reward of Rs. 2,000 to any body who may kill him. One or two attempts on his life have already been made, which has so terrified him that he has thought it necessary to abandon his present residence and seek safety elsewhere. The editor requests Sir Antony MacDonnell to bring the matter to the notice of the Government of India.

ROHILKHAND GAZETTE, 24th November 1899.

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* The words "all three" also imply a reference to the *membrum virile* and testicles.

† The tone of the sentence implies cohabitation.

‡ Nawab Kalb Ali Khan was the grandfather of the present Náwab of Rampur. The word *Kalb* means a dog. Here there seems to be a reference to the proverb of a man eating from the same dish from which dogs eat, by way of humiliation.

II.—General Administration.

Hindustan, 25th November 1899.

Lord Curzon's visit to Nagpur.

20. *Hindustan* (Kálákankar), of the 25th November, referring to Lord Curzon's recent visit to Nagpur, says that in reply to the Municipal address, His Lordship delivered a sympathetic speech giving salutary advice for combating the prevaling famine, and as regards the needful segregation of plague-affected persons or anti-plague inoculation. The people of Nagpur will long remember His Excellency as a Viceroy who considers it his duty to move among the people at a time when they are in distress, and see their condition with his own eyes.

Rahbar, 24th November 1899.

A shooting case in Rawalpindi.

21. The *Rahbar* (Moradabad), of the 24th November, states that a Military Officer, who went out shooting in Rawalpindi, shot a cultivator's boy. When arrested, the officer pleaded that the boy was hit accidentally. The officer is now in Military custody and the matter has been reported to the Panjab Government. The editor urges that even if it be admitted that the officer shot the boy by accident, he should be punished for such a mistake, and the life of niggers should cease to be held (unduly) cheap.

Tohfah-i-Hind, 20th November 1899.

Present famine.

22. A correspondent of the *Tohfah-i-Hind* (Bijnor), of the 20th November, deploring the unexpected outbreak of the present famine in India in touching words, says that her children are passing through a dire distress, "while whom she supplied with the best products of the soil, money, &c., in her better days, and holding them as her greatest helpers, seeks their aid at the present day, pay no heed or attention to her." It is a terrible sight to see human beings starving, cattle languishing, horses sold off at nominal prices, and so on. Want of food and starvation have compelled many persons to turn thieves and robbers, and robberies have come to be committed in broad daylight on public roads. India should, however, patiently bear up with her present calamity, which is a Divine visitation upon her with some good object in view.

Anis-i-Hind, 15th November 1899.

Provision of relief for poor *pardah-nashin* women in Agra.

23. The *Anis-i-Hind* (Meerut), of the 15th November, highly praises the conference which the Lieutenant-Governor recently held at Agra, in which it was decided to start famine relief works, and provide monetary aid, by subscriptions, to indigent *pardah-nashin* women, who would rather die of starvation than stretch out their hands for alms. It is a pity that no such provision has been made for such women in Meerut.

Tantra Prabbhakar, 24th November 1899.

Advent of famine-stricken persons in Moradabad.

24. The *Tantra Prabbhákar* (Moradabad), of the 24th November, referring to the advent of a large number of famine-stricken persons in Moradabad, from Bikanir and Jodhpur, appeals to the local authorities and well-to-do gentlemen to provide relief for them.

Hindustán, 23rd Novemberl 1899.

Contrast between agriculture as carried on in India and Canada.

25. *Hindustán* (Kálákankar), of the 23rd November, expresses surprise that although this country is an agricultural one *par excellence*, the landholders and cultivators do not try to improve land as they should do, nor does Government render them any material help in the matter. But in Canada there are four branch agricultural farms and one central farm, to which ten officials, who are experts in agriculture, chemistry, botany, cattle-breeding, &c, are attached. They render every kind of help to cultivators in their agricultural operations, and do not content themselves with regulating the records of patwáris and training kanúngos. The Canadian Government supplies large quantities of good seed to cultivators free. Last year it distributed ten million pounds of grain seeds, twelve thousand packets of seeds of small plants and six tons of seeds of large trees. Moreover, it distributes fifty-three thousand copies of its Annual Agricultural Reports full of useful information to cultivators. The farms which are doing such useful work in Canada, are so economically managed that they cost only 77,500 shillings (? dollars) a year. But the Government of India only knows how to realize land revenue from landholders and cultivators, and the schools and colleges

established by it turn out men who are only fit for service. In this country land-holders and cultivators are content to walk in the old grooves, and do not try to eke out their incomes by the breeding of cattle and poultry like their brethren in Canada.

JAMI-UL-ULUM, 21st November 1899.

An alleged police torture case, Moradabad.

26. The *Jámi-ul-Ulum* (Moradabad), of the 21st November, says that it would seem that a bullock-cart was robbed at mid-night on the 9th October last, near Mangupura in Moradabad, and that a man named Bhuri, was arrested by the residents of the village on the spot. On his arrival at Moradabad the following morning, the cart-driver made a report at the police station, and Bhuri was made over to the police, who took him into their custody. As the police could not detain him in custody more than 24 hours, they obtained remands more than once. At last he and others supposed to be implicated in the robbery, were placed before Mr. Gill, Magistrate, on the 27th October; but the case was not taken up for want of time, and the accused were all remanded to custody On his arrival in the jail, Bhuri was found by the jail officials to have marks of hurt, and also burns. The native doctor at once examined his body and made a note in his register. On the occasion of the visit of Mr. Shakespear, the District Magistrate, to the jail on the 28th October, Bhuri complained to him of his ill-treatment by the police, and the Magistrate at once deputed Munshi Ajudhya Prasad, tahsildár, to the jail to take down his statement. Bhuri declared that the police had beaten and burnt him with a view to extorting a confession of guilt from him; and the tahsildár forwarded his statement to the District Magistrate who, it is believed, sent it on to the District Superintendent of Police. On the 8th November when the dakaiti case was taken up by Mr. Faunthorpe, Joint Magistrate, Bhuri instituted a prosecution under sections 330, 348, &c., of the Indian Penal Code against Sub-Inspector Khalil-ur-Rahman and others, but the Joint Magistrate simply ordered it to be filed with the records. However, on the third day from that date, the Joint Magistrate took up Bhuri's prosecution and examined the Civil Surgeon, the Assistant Civil Surgeon, the Jailor and the Assistant Surgeon in charge of the Jail hospital. After quoting their evidence, the editor observes that no further action has been taken, and that Bhuri cannot expect justice against the police unless Government interests itself in the case.

ROHILKHAND GAZETTE 16th November 1899.

Suggestion to reward a native police official in Bareilly for capturing a notorious proclaimed dakáit.

27. A correspondent of the *Rohilkhand Gazette* (Bareilly), of the 16th November, states that Saiyad Abbas Ali, in charge of the Shishgarh police-station, Bareilly district, captured, on the 6th idem, Thakur Puledi Singh, who is a notorious, absconding criminal, charged with a dakaiti and murder, and for whose arrest a reward of Rs. 250 was offered by the Rámpur Darbár; and hopes that he will duly be rewarded by Government for this distinguished service.

ANÍS-I-HIND, 15th November 1899.

Complaint against the Settlement Officer of Pilibhít and the visit of one Hidayat Rasul to that town.

28. The *Anís-i-Hind* (Meerut), of the 15th November, states, on the authority of a correspondent, that the Settlement Officer at Pilibhít is said to have thrashed certain patwáris, and that if the rumour be true, the higher authorities should take notice of the matter. Maulvi Hidayat Rasul, an ex-convict of Lucknow, who is strictly watched by the police, arrived at Pilibhít a few days ago. He preaches in the mosques, and wanted to make an attack on the Arya Samajists one day (in his preaching), but the authorities did not permit him to do so.

HAMID-UL-AKHBÁR, 22nd November 1899.

Question of investing courts with the power of interfering with the amounts of jointures among Muhammadans in cases of need.

29. Hákim Muhammad Ajmal Khan of Delhi, physician to the Nawáb of Rámpur, contributes an article to the *Hámid-ul-Akhbár*, Moradabad, of the 22nd November, in which he, making references to the Qoran and the Muhammadan traditions, contends that Islám has placed no limit on the amount of jointure which may be settled at marriage, and made it incumbent on a husband to settle it on his wife, just in the same way as a debtor is bound by the civil law to pay back a loan to his creditor. Such being the case, the proposed investment of courts with the discretionary power of reducing the amounts of jointures in cases of necessity, would be tantamount to interfering with an injunction of the Muhammadan religion. Section 5 of Act XVIII of 1876 passed for Oudh, was enacted without due consultation with the Muhammadan *Ulama*, (learned men) and

should be cancelled. When Government does not empower courts to withhold decrees for full amounts of ordinary debts proved to be due, why should it seek to do so in cases of jointures which are a special kind of debt? Moreover, decrees for ordinary debts, together with interest, are found to work far greater ruin among the people than those for jointures, suits regarding which being far too fewer than those for the former.

SANÁDHYOPKÁRAK, November 1899.

Case of Rája Chitpal Singh.

30. The *Sanádhyopkárak* (Agra), for November, referring to the dismissal of Rája Chitpal Singh from the public service owing to his inability to write judgments in English, and the grant of an allowance of Rs. 100 a month to him, observes that the Rája was, as it were, so long able to throw dust in the eyes of Government, and has consequently not been granted the pension to which he was entitled.

ALMORA AKHBÁR, 18th November 1899.

Englishman and native Honorary Magistrates.

31. The *Almora Akhbár*, of the 18th November, says that it would appear from the *Bhárat Mitra* that the *Englishman* is opposed to any cases in which European ladies are concerned being sent to native Honorary Magistrates for trial. The opposition of the *Englishman* is not very intelligible. If such Magistrates make any mistakes, ladies can appeal to the higher authorities. If they do not show due respect to ladies, they should be replaced by better men. But the *Englishman* is not justified in making unnecessary attacks on them.

HINDUSTÁN, 26th November 1899.

Panchait system in Behar.

32. *Hindustán* (Kálákankar), of the 26th November, on the authority of the *Behar Herald*, describes the *panchait* system in force among the lower classes of people, such as Koiris, Kurmis, Kahars, &c., in Behar, and recommends it to the consideration of Brahmans and Khatris on the ground that it saves the heavy expense, and the great trouble which litigation in the regular courts involves. The Vaishyas and Sudras are at the present day devoting more attention to the promotion of social reform and the improvement of their material condition than Brahmans and Khatris.

IV.—EDUCATION.

AL BASHÍR, 20th November 1899.

Alleged need for converting the Muhammadan College at Aligarh into a University.

33. *Al Bashír* (Etáwah), of the 20th November, referring to the Transvaal war, and observing how very treacherous the Dutch farmers, who were once British subjects, have proved themselves to be by declaring war against England, is glad to notice that the Muhammadan residents of Capetown have offered themselves to the British Government for military service against the Boers. The Turkish subjects who were living in the Transvaal and were consequently bound to help the Boers in the war, but could not do so without the sanction of the Sultán, left the country before the outbreak of hostilities. All this shows that Musalmans are firm in their religion, and will be of great service to the British Government in emergencies. But it is very necessary that their ignorance should be removed, favours shown to them, their condition improved, and trust put in them. And all these things can be accomplished only, according to the late Mr. Beck, by raising the Muhammadan College at Aligarh to the status of a University, so that it may become the educational centre, not for the Musalmans of India alone, but for the Muhammadans all over the world, whence Muhammadan students of every country may go out with their minds filled with various kinds of learning and loyal and affectionate sentiments for the British Government.

RAHBAR, 24th November 1899.

Minimum limit of age fixed for candidates for the Entrance examination of the Allahabad University.

34. The *Rahbar* (Moradabad), of the 24th November, states that the Allahabad University has ruled that no candidate, who is under 16 years of age, shall be admitted to the Entrance examination. This is a very hard (unjust) ruling, and will interfere with the progress of native students. The public should strongly protest against this restriction and have it rescinded.

MEHR-I-NIMROZ, 21st November 1899.

Proposed abolition of Persian as a second language from the Allahabad University studies.

35. The *Mehr-i-Nimroz* (Bijnor), of the 21st November, says that the Allahabad University has again been moved to remove Persian from the list of second languages for its examinations. This will simply destroy Oriental literature in the United Provinces. In none

of the examinations of the University is a second language held compulsory, and hence, with the abolition of Persian, most of the students will mostly cease to take a second language at all, Arabic and Sanskrit being difficult ones and generally taken up by a few students only. Hence to avoid killing Oriental literature, the authorities should maintain Persian as a second language, and may prescribe a little Arabic to be studied along with it by those taking it up for any University examination.

ROHILKHAND GAZETTE, 16th November 1899.

Complaint of prejudice and unfair treatment of the Muhammadan students by the Hindu teachers in the High School, Budaun.

36. The *Rohilkhand Gazette* (Bareilly), of the 16th November, has received a complaint to the effect that the Headmaster and other Hindu teachers in the High School, Budaun, are prejudiced against the Muhammadan students, whom they do not treat on an equal footing with the Hindus. The Muhammadan students are not, like the Hindu students, allowed to hold their festivals, or religious rites in the boarding-house. An affray lately took place between a Hindu and a Muhammadan student. The latter, who was hurt, reported the matter to the Headmaster, but he himself was chastised and fined. All this is very unfair on the part of the Hindu teachers, and they should know that the High School is a Government secular institution, where all classes should be treated alike, and mend their ways, or the editor will take serious notice of their conduct in future.

V.—Railway.

ALMORA AKHBÁR, 25th November 1899.

Dr. Grierson's suggestions for the insurance of the valuable luggage of railway passengers.

37. The *Almora Akhbár*, of the 25th November, referring to Dr. Grierson's suggestions, made at the late Simla Railway Conference, regarding the insurance of the valuable luggage of passengers at railway stations, or the sealing of luggage on payment of a fee of four annas per bundle, approves of the suggestions, observing that thefts could hardly be committed at railway stations and from trains without the connivance of railway officials. If such officials were made responsible for the luggage of passengers, thefts would soon become a thing of the past.

VI.—Local and Miscellaneous.

JAM-I-JAMSHED, 12th November 1899.

Complaint regarding the bad smell emitted by the liquor refuse of a distillery thrown into a nullah along the Sambhal road in Moradabad.

38. A correspondent of the *Jám-i-Jamshed* (Moradabad), of the 12th November, complains that the liquor refuse of a distillery at Moradabad cast into the Karaula nullah, spreads a most offensive smell on the Sambhal road, from the I'dgáh to a considerable distance, which is said to have led to the outbreak of diseases in the neighbouring villages, such as Pandat Nagla and others. If a deep masonry pit be constructed at the distillery and the liquor refuse deposited in it, the nuisance will be stopped on the Sambhal road.

RAIZ-UL-AKHBAR, 20th November 1899.

Physical and mental infirmities of Mr. Mahmud.

39. The *Riáz-ul-Akhbár* (Gorakhpur), of the 20th November, regrets to state that both the physical and mental powers of Mr. Mahmud are greatly weakened and deranged. He reels when he stands up to embrace a visitor. He has lost his complexion; talks irrelevantly and on disconnected subjects. He says he takes 20 grains of quinine a day to keep off fever; he vilifies Shias; embraces even his groom, and shoe-black. His only son is ill; and the literary works of his late father, Sir Saiyid Ahmad Khan, are freely given away to grooms and water-bearers. Cannot Government do something to improve the condition of Mr. Mahmud, and save the late Sir Saiyid's works (from sacrilege)?.

ARYA MITTRA, 24th November 1899.

Re-admission of two native Christians to the Hindu community by the Arya Samaj of Morahabad.

40. The *Arya Mittra* (Moradabad), of the 24th November, refers to the re-admission of two native Christians to the Hindu community by the Arya Samaj of Moradabad on the 14th idem. These persons were one Kannu Lal, a Kanya Kubj Brahman and his wife who had become converts to the Christian religion. They were purified by the Samaj according to the expiatory ceremonies prescribed in the Vedas.

ALLAHABAD:
The 2nd December 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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I.—Political and Foreign.

Nizám-ul-Mulk, 24th November 1899.

The Transvaal war.

1. The *Nizám-ul-Mulk* (Moradabad), of the 24th November, finds fault with the Minister of War for under-estimating the strength of the Boers, praises the Tommies for their great pluck and courage in attacking large odds of the enemy, ascribes the reverses that have befallen the former to the blunders of the commanders, and observes that the confinement of a large British force at Ladysmith is a very unique event in the annals of the British Army. It is a matter of great shame, says the editor, that Her Majesty's native subjects in this country should hear of British reverses in South Africa with equanimity. It is time that the lion-hearted Musalmans of Upper India and the brave Rajputs offered their services and stood side by side with Tommy Atkins in the battle-field.

Bharat Jiwan, 27th November 1899.

The same.

2. The *Bhárat Jiwan* (Benares), of the 27th November, regrets to say that the news lately received from the seat of war has been of a very disquieting nature. There have been heavy casualties, and large numbers of soldiers and officers have fallen into the hands of the enemy. The British Government has egregiously blundered in estimating the strength of the Boers. They were not supposed to be so numerous nor so well disciplined and equipped as they have been found to be, and the reverses and losses suffered are due to this under-estimate. The Boers number seven lakhs, all told, and even children and women among them know how to shoot. The Boers are besieging the British troops at three places, and fifty thousand of them are already in the field. They expected help from France, Russia and Germany, who are jealous of the aggrandisement of the British Empire; but they have been disappointed. They are hard up for money, and subscriptions are being raised for them in France; but alms cannot go a long way. The Boer triumph is, so to speak, a nine days' wonder. As soon as the British reinforcements reach the seat of war, the enemy will be forced to retire. It is to be hoped that the tables will soon be turned against the Boers, and the natives of this country will then have occasion to rejoice.

Oudh Punch, 23rd November 1899.

The Transvaal War, and the prayers of the natives of India for British victory.

3. The *Oudh Punch* (Lucknow), of the 23rd November, publishes a letter, in which the writer says that, hearing of the prayers which the Hindus at Dera Ghazi Khan lately offered for British victory in the Transvaal, he too was greatly moved to render some service to Government. He would at once proceed to the Transvaal and knock down Boers right and left: but he is too much of an ease-loving person, and, as ease abounds so much under British rule, he was not able to carry out his strong desire. He has, however, undertaken to get up at midnight and keep cursing the Boers until daybreak, in this strain: "O Lord! may they (all) die; their rifles be worm-eaten; their guns burst; their legs be broken, arms cut off," and so on. He also devotes his whole day to filling up a book, in bold, large letters, with "Transvaal defeat"! Transvaal defeat!"

Oudh Akhbár, 29th November 1899.

The same.

4. The *Oudh Akhbár* (Lucknow), of the 29th November, states that a large number of Musalmans, having lately assembled at Sheikh Ghulam Abbas's mosque at Lucknow, and said their usual prayers, most earnestly prayed for the victory of Her Majesty's troops in the Transvaal War.

Oudh Punch, 23rd November 1899.

Non-despatch of any native troops to the Transvaal War.

5. The *Oudh Punch* (Lucknow), of the 23rd November, referring to the regret expressed in certain quarters at the non-despatch of any native troops to South Africa, says that war is no feast that one should insist on native troops taking part in the Transvaal War. If Government did not think it expedient to depute native troops also for the war, it is hardly patriotism on the part of natives to be over-anxious to have their own fellow-countrymen despatched and be engaged in the sanguinary game (war). Native troops have, by God's grace, earned a name for their bravery not in one but in a hundred places before; so that it matters little if Government has not employed them to fight boars (Boers). There is no lack of opportunities for brave men to fight; and as native troops live under the Government of a sovereign whose dominions extend far and wide,

they have plenty of such opportunities in one country or an other. Under the blessed rule of the British Government, which has furnished India with such means of comfort and ease, natives should, however, set a higher value on their lives (so as to enjoy them), and not be ready to throw them away even when they are not required to do so. True bravery consists in fighting pluckily when you are called to the lists, and not in your forcibly seeking to enter them.

6. The *Anis-i-Hind* (Meerut), of the 22nd November, referring to the Boer's letter published in the London *Times*, observes that he must be an ignorant blockhead indeed, when he calls the British cowards—a nation whose martial glory and bravery are noised all over the world, over whose dominions the sun never sets, and whose ships carry six-sevenths of the trade of the world. It is nothing short of the ravings of a madman for the Boer to deny the bravery and courage of the British, and brag about the prowess, &c. of his own people. As hostilities have already commenced, he will soon realize the strength and greatness of the British.

ANIS-I-HIND, 22nd November 1899.

A Boer's deprecatory remarks about the British nation in the London *Times*.

7. The *Bhárat Jiwan* (Benares), of the 27th November, says that it would seem that Boer ladies are practising shooting at their homes in order that they may be able to take the field against the British. According to one rumour, General Joubert is accompanied by his wife in the field. India too once boasted of such heroines. But now even men in this country are becoming cowards.

BHÁRAT JIWAN, 27th November 1899.

Boer ladies preparing for the battle field.

8. The *Surma-i-Rozgár* (Agra), of the 15th November, received on the 3rd December, contains a notice regarding the issue of a daily extraordinary sheet, with effect from the 12th November, reproducing the war news from the *Pioneer*, the sheet being supplied at one pice a copy.

SURMA-I-ROZGAR, 15th November 1899.

Issue of an extraordinary daily sheet of the *Surma-i-Rozgar* containing telegraphic news of the Transvaal war.

9. The *Jámi-ul-Ulum* (Moradabad), of the 28th November, offers, on behalf of the editor, a copy of it gratis for a year, to those who may subscribe Rs. 2 to the fund being raised in aid of the (families of) the British soldiers wounded and killed in the Transvaal war.

JÁMI-UL-ULUM, 28th November 1899.

Offer of a free gift of a copy of his paper for a year by the editor of the *Jam-ul-Ulum* to those subscribing to the Transvaal War Fund.

10. The *Bhárat Jiwan* (Benares), of the 27th November, says that the cry of "Russia! Russia!" has again been raised. The Amir of Kabul has always had very mysterious ways, and lately he has lost his wits owing to severe illness, and forced large numbers of his subjects to seek a refuge in the neighbouring Russian territories, by persecution. Again, his death will assuredly lead to a war of succession between his two sons, and if one appeals to the British Lion for help, the other will throw himself into the arms of the Russian Bear. In view of the impending trouble in Afghanistan, Russia has extended her railway to Kushk, and also built strong forts at Kushk and Kirki, and, according to a recent rumour, 150 guns and strong garrisons have been located there. Be that as it may, there is no doubt that the Amir's death will be followed by internecine dissensions. It is to be regretted that Government is opposed to volunteering among natives who are losing their martial instincts in consequence. Government should reconsider the matter.

BHÁRAT JIWAN, 27th November 1899.

Russia in Central Asia.

11. The *Arya Mitra* (Moradabad), of the 1st December, expresses deep regret at Lady Salisbury's death, observing that she helped Lord Salisbury not only in his private, but also in his public affairs. Her death is a source of special grief to His Lordship at the present time, when he is distracted by the cares and anxieties of the Transvaal war.

ARYA MITTRA, 1st December 1899.

Death of Lady Salisbury.

12. The *Bhárat Jiwan* (Benares), of the 4th December, says that the Congress leaders are men who have received high education, and aspire to an equality with Englishmen, but are excluded from the higher ranks of the public service. They contend that the only panacea for the evils to which India is exposed at the present day, is the grant of their

BHÁRAT JIWAN, 4th December 1899.

National Congress and the poverty of India.

requests by Government. But they ought to know better. God helps those who help themselves. They should first try and improve the condition of their country as far as they can, without the help of others. The growing poverty of India is due to the drain of wealth from the country. The agricultural classes receive the price of the grain they sell to English traders, but this money again finds its way back into the pockets of Englishmen, from whom they purchase piece-goods, needles, matches, &c. Under these circumstances it is to be hoped that wiser counsels will prevail with the Congressists, and that they will take steps with a view to checking this drain of wealth, instead of wasting their time, energy and money in useless political agitation.

SURMA-I-ROZGÁR, 1st December 1899.

National Congress.

13. The *Surma-i-Rozgár* (Agra), of the 1st December, says that nothing could be more unfair than to accuse the Indian National Congress of spreading sedition or disloyalty in the country. The principal object of that great assembly is no other than to lay the grievances of the people before Government, and thus afford it an opportunity for redressing them. There is party government in England and the great political parties are always attacking each other, but they are never accused of disloyalty. The Congress has held annual meetings and passed resolutions during the last fourteen years. Can its opponents lay their finger on a single resolution as one calculated to endanger the peace of the country? No unprejudiced man will deny that some important administrative reforms, which have lately been introduced, are due to the Congress agitation. When in 1885 Mr. Hume spoke to Lord Dufferin of the educated natives' desire to establish such an institution, His Lordship highly approved of the idea, and said that the establishment of an association, which would criticise the proceedings of the Indian Government in good faith and bring the defects of the administration to the notice of British statesmen, was very desirable. The inhabitants of the North-Western Provinces should help their Oudh brethren in making the approaching Lucknow Congress a success.

HINDUSTÁNI, 29th November 1899.

Notices issued by Anti-Congress Muhammadans at Lucknow.

14. The *Hindustáni* (Lucknow), of the 29th November, publishes two notices, issued by the Anti-Congress Muhammadans at Lucknow, regarding an Anti-Congress meeting which was to be held on the 3rd December, with a view to showing how these men misrepresent the aims and objects of the Congressists. In these notices the inhabitants of Lucknow are warned to see that the Congresswalas do not import plague from Bombay, Calcutta and Madras, and told that the proposals of the Congress are more dangerous than even plague, and that the Congress is an unmixed evil, and asked to attend the Anti-Congress meeting above referred to.

VIDYÁ VINOD, 27th November 1899.

Anti-Congressists at Lucknow.

15. The *Vidyá Vinod* (Lucknow), of the 27th November, says that Munshi Muharram Ali Chishti has recently resuscitated the *Rafiq-i-Hind* (Lahore) and, in the very first number of the paper, makes a strong appeal to Muhammdans in the Panjab to attend the Lucknow National Congress in large numbers. All honour is due to the Munshi. On the other hand, there are sycophants who, according to the native proverb, are ready to destroy one of their own eyes as a bad omen for their neighbours, (equivalent to the English proverb to bite one's nose to spite one's face). It is believed that some residents of Lucknow will hold an Anti-Congress meeting. These simple-minded people appear to have a very short memory. If Raja Shiva Prasad, Munshi Nawal Kishor, and Sir Saiyad Ahmad Khan, who put their heads together and left no stone unturned to injure the Congress, were unsuccessful in their efforts, no better success can attend the opposition of small fry like the members of the anti-Congress party. Nothing is more disagreeable to the shrewd British authorities than false flattery. They have full confidence in the ability and loyalty of the supporters of the Congress movement, otherwise they would not have elevated Mr. K. T. Telang and Mr. Badr-ud-din Taiyabji to the High Court Bench, nor appointed Messrs. Norton, Surendra Nath Banerji and Firoz Shah Mehta members of Legislative Councils. The Congressists are not like those men, who make a show of their lip loyalty in season and out of season and pay frequent visits to Government officials, but who hold secret meetings in the inmost recesses of their houses, and will not hesitate to cast in their lots even with rebels. Government

knows how to distinguish between true loyalty and false flattery. A Government which has empowered the representatives of the people in the Legislative Councils to put questions to it can not doubt the loyalty of the National Congress.

VIDYÁ VINOD, 27th November 1899

16. *Al Bashir* (Etáwah), of the 27th November, says that the question of establishing a Central Political Association for Muhammadans all over the world is being discussed at present in the Egyptian newspapers, some recommending its location at Constantinople, while the majority prefer Mecca for the purpose. But a very large number of the Muhammadan population of the world are subjects of foreign Powers at the present day, so that the editor does not think it advisable to found a Muhammadan Political Association at Mecca. The establishment of such an association would simply debar Muhammadans living under foreign Governments from performing their pilgrimage to the holy place. The existence of the association at Mecca would be considered dangerous by these Governments, and controlling, as they do, railways and ships, they would not consider it safe to permit their Muhammadan subjects to visit that town even for pilgrimage. The Muhammadans of Turkey and Egypt are a free people(being under their own rulers),and are at liberty to establish whatever association they wish for their improvement and protection ; but out of regard for Muhammadans of other countries, they would do well to locate it at Constantinople and not at Mecca. The editor would not, at any rate, advise Indian Musalmans to enter into any political relations whatever with their co-religionists in other countries, inasmuch as such relations would be injurious to them. But if Indian Musalmans act sensibly, they can, when they go on pilgrimage to Mecca, inquire into the manners, customs, tastes, &c. of other countries, with a view to promoting commerce in Indian products and manufactures, and publish pamphlets on the subject on their return to this country, which will do them a great deal more good than by their meddling in any political movement.

Establishment of a proposed Muhammadan Central Political Association at Mecca deprecated.

THE SAME PAPER.

17. The same paper, admitting that the inhabitants of Aidin (? in Asiatic Turkey) are, in their sufferings from the repeated shocks of earthquake, deserving of sympathy from Indian Musalmans, poohpoohs the suggestion of the Egyptian *Al Moaiyad* to the effect that the latter should send them some monetary aid. It is very hard indeed that, in spite of Indian Musalmans being themselves so steeped in poverty and distress, they should again and again be called upon to render pecuniary help to the Musalmans of Turkey or other countries on this or that occasion (of distress). Did the Muhammadans of any foreign country ever contribute any money towards the relief of Muhammadan sufferers in India ? True, under the protection and care of the British Government, Indian Musalmans are not allowed to be overwhelmed by any distress ; but there are very many national needs which urgently require money to be met : famines are frequent, which cause severe distress to indigent Musalmans, &c., &c., but no aid is ever received from the Musalmans of Turkey, Egypt or Syria, &c. Then why should Indian Musalmans remit money to the sufferers in Aidin, and not help old, indigent Muhammadan women in India, suffering from cold and famine.

Question of Indian Musalmans sending aid to their co-religionists suffering from the effects of earthquakes in Aidin (in Asiatic Turkey.)

AL BASHIR, 27th November 1899.

18. The *Vidyá Vinod* (Lucknow), of the 27th November, referring to the Kolhapur poisoning case, says that not only has Mr. Fernandez been acquitted, but the writer of the letter, on which the prosecution was based, clearly declared in his statement that the letter had been written at the instance of Colonel Wray himself and Mr. Shirgaon Kar! Colonel Wray owed Mr. Fernandez a grudge and did not permit him to practise as a pleader in Kolhapur. That a Political Agent like Colonel Wray should do such a reprehensible act is a matter for serious alarm to Native Chiefs, the Political Agents being the arbiters of the destinies of the latter. Only three or four years ago, Maharaja Zalim Singh of Jhallawar fell a prey to the displeasure of Mr. Gordon. Had the Maharaja of Kolhapur incurred the displeasure of Colonel Wray, His Highness would find himself in very serious trouble.

Kolhapur poisoning case.

HAMID-UL-AKHBAR, 30th November 1899.

19. The *Hámid-ul-Akhbár* (Moradabad), of the 30th November, states that the Nawab of Rampur went to Lucknow this week to interview the Lieutenant-Governor, and has returned. Rumours current regarding this interview are painful and cannot be considered (to be true). The editor has heard that His Highness has grown unusually fond of women. He is especially a great adept in appropriating married women (the wives of others) to himself. He (lately) gained possession of the wife of a *Sahibzada* (a member of his own family) giving him a prostitute in return. His Highness also settled Rs. 100 a month on the prostitute from his own purse, and had a similar amount assigned her by the Sahibzada. But what comparison can there be between a prostitute and a respectable, virtuous wife? This may be the standard of justice (fairness) with the Nawab, or His Highness may have followed the "white" (British or European) law (*sic*) in raising the value (*lit.* honour) of a prostitute by settling a sum of money on her, when giving her in exchange for a respectable, virtuous woman. This was, however, something (had some appearance of fair dealing?). He caused another gentleman to divorce his beautiful wife "as sweet as a pied wagtail" and, putting her into his seraglio, married her even before the expiry of *iddat* (time which a divorced woman must wait before she marries again according to Islam). Perhaps religious jurisprudence has little force at Rampur at present. Has "our" Nawab swallowed the "Lahore physician's *mardumi-ka-box* (a box containing medicine for virility) or Hakim Ajmal Khan's *kushta* (some calcined metal used as an aphrodisiac) or the *halwá* (sweetmeet) of *máhi saqanqúr* (skinks) that he has spread terror (by his freaks of debauchery) among the people, those whose wives possess good features and rich complexion, not getting sleep at night (from anxiety), and praying for their safety every moment? If, contrary to European civilization, which His Highness must have learnt during his (European tour), his object is to have a "*herd*" (crowd) of women about him, after the manner of the (late) Wajid Ali Shah (of Lucknow), then why should he not fix the number of women he requires and advertize, in a civilized way, for them, offering rewards (to procurers)? This course will be useful in several ways. In the first place, it will remove fears (of high-handedness) from the residents of the State; and secondly, His Highness will be able to fully gratify his desires. His Highness should also appoint the Sahibzada, who has been assigned the duty of procuring pretty and charming women, as his regular agent to do this work formally, which he will do quite satisfactorily, deducting his due commission (from the price paid for the women procured). Having given a few examples of his amours with women, "let us" now have something of his love intrigues with beardless, handsome youths. It is said that His Highness acquired perfect proficiency in this "art" during his student life at Naini Tal. His Highness "used to dive into the dimple of the chin of" (*i.e.* loved) a hill "fairy" (lovely) boy, whose gracefulness were heart-ravishing and whose every gesture would dispose a man to give away his whole *mani** (money) bag. Having finished his education, when he returned to his "true centre" (State), he brought that "mine of beauty" also with him. He settled a high salary on him and constantly honoured him with "loving" or royal favours. This constant attention of the Nawab turned his head "above the Himalayas" (*i.e.* excessively), and filled "(his) house with †royal pearls" (made him very rich). His brotherhood, however, expelled him from the pale of their caste on account of "his this (improper) conduct" (in connection with the Nawab). "That young plant of the garden of loveliness" thereupon asked the Nawab for money to secure re-admission into his caste, and he was at once granted Rs. 10,000 for the purpose. It is, however, reported that he did not spend a single pice of the sum. He has now grown a beard, but some allowance is still continued to him. Here follows another instance (of the Nawab's improper love for boys). The New Alfred Theatrical Company, which had lately been playing at Bareilly, happened, as luck would have it, to visit Rampur also. There was a *pari-chham* (*lit.* fairy-footed, *i.e.* fairy-faced) actor in the Company, who acted female parts. This young "tyrant" so captivated the heart of "our" amorous Nawab, with his heart-enchanting beauty and graceful gestures, as to make him quite forgetful of "the world and all that is in it." His Highness gave him a deal (of money); but he could not separate him from the

Alleged instances of misbehaviour of the Nawab of Rampur.

* This word also implies semen.
† This phrase also implies semen.

Company and keep him with him ; and the Company proceeded to Amritsar with that "golden bird," *i.e.* (the lovely boy). The pangs of separation are unbearable, and the Nawab had to send his agents to Amritsar, and succeeded in gaining his object at an expense of ten or twelve thousand rupees. It is said that the services of the boy-actor have been secured by the Nawab on a salary of Rs. 300 a month, Rs. 100 a month being given to his brother. His Highness is said not to have suffered this "destroyer of faith" (*i.e.*, the boy) to be out of his sight even for a minute during his (late) trip to Lucknow. But how could, then, His Highness see the Lieutenant-Governor without him ? The editor further states that it would seem that His Highness, having seen the advantages of European ladies living without *pardah*, is going to discourage the *pardah* system among natives. His predecessors strictly enforced *pardah* on their *begams :* but His Highness, having been brought up in the new school, and been well acquainted with modern sciences, perhaps thinks it injurious to the health of his women to keep them strictly confined within the four walls of his palace, and has accordingly caused only *chicks* (bamboo-wicker screens) to be hung across the doors of the female apartments of the palace in the Khusro Garden, where he resides at present, part of which is set apart for females and part for males. Will not the eyes of the inmates of the palace behind the screens fall on *na-mahrams,* or those who cannot be admitted among them, under such an arrangement ? His Highness is seemingly very anxious to prevent the ideas of his younger brother—Manjhu Sahib—who is at present receiving education in London—from being corrupted, correspondence being prohibited between him and his (former native) tutor at Rampur, who is one of the old school. But he has really done so lest the Maulvi (tutor) should write to Manjhu Sahib about His Highness' mal-administration and carelessness. He has perhaps even threatened the Maulvi to have a (false) case concocted against him (if he does not desist from keeping up a correspondence with his younger brother).

20. The *Jámí-ul-Ulum* (Moradabad), of the 28th November, in an article headed "Old matron (*femme couverte*), may you have a son!" (*sic*), observes that a mercenary soldier does not fight as bravely as a patriotic one : and that the former is apt to play false to his employer, and even go over to the enemy if offered a larger remuneration. The poor *Nizam-ul-Mulk* lately wrote an article criticizing the *Jamí-ul-Ulum*, with great labour (*lit.* after fasting for several days), and, God knows, with what greed and pressure ; and it should have afforded much pleasure to the party (*i.e.*, the Nawáb of Rámpur) indeed in whose defence it was penned. But, on reading the *Jamí-ul-Ulum's* reply thereto, this party must have scratched his face and passed a restless night from shame (and chagrin), cursing "his" (the *Nizam-ul-Múlk's* editor's) wisdom (folly) in thrusting his hand, as it were into a lion's mouth, for had not the *Nizam-ul-Mulk* "opened its mouth" (criticized the *Jamí-ul-Ulum*) no comments would have been made on its statements (by the latter). The fact is that the *Jami-ul-Ulum* would not have "rendered as much service to" (said so much regarding) Rámpur even in a year, as the *Nizam-ul-Mulk* caused it to do in a single issue. At first sight (outwardly) the article written by the *Nizam-ul-Mulk* would appear to be a forcible one ; but intelligent readers will see that it has rather ridiculed (the Nawáb) in disguise, disclosing the mysteries (of his Darbár). If the *Nizam-ul-Mulk* did not deliberately mean to do so, it was then assuredly confounded and thrown out of its gear by the writings of the *Jamí-ul-Ulum* ; otherwise it would not have made such confusion as it has done in its article of the 16th November. There occurs, for instance, a passage in the article as follows: "While writing on the knife case of (Sahibzada) Ahmad Raza Khan, he (the editor of the *Jamí-ul-Ulum*) suddenly turned upon the Nawáb of Rámpur. Has his *hawas* (desire, cupidity or covetousness) so possessed him that he seeks to serve his ends by holding out threats to the Nawáb ?" "Well, Sir Qazi—(designation of the editor of the *Nizam-ul-Mulk*)—speak truth: what *hawas-ráni* (covetousness) have you seen in me, that finding me turned upon the Nawáb of Rámpur, you feel apprehensive of my *kár-rawái* (proceeding or action or behaviour) ? You should remember when it was the régimé of (the late General) Azim-ud-din Khan, and you extolled him to the skies, and when your (present) Nawáb was altogether beardless (a boy), and I was *on the back** of (his) whole family and supported it: what *kár-rawái* did I do then that I would do it now that His Highness has become shrewd (or wary) in every way and has reached his

The Nawáb of Rámpur, the *Nizam-ul-Mulk* and the *Jamí-ul-Ulum.*

JAMÍ-UL-ULUM, 28th November 1899.

* The expression also implies sexual intercourse.

HAMID-UL-AKHBAR, 30th November 1899.

19. The *Hámid-ul-Akhbár* (Moradabad), of the 30th November, states that the Nawab of Rampur went to Lucknow this week to interview the Lieutenant-Governor, and has returned. Rumours current regarding this interview are painful and cannot be considered (to be true). The editor has heard that His Highness has grown unusually fond of women. He is especially a great adept in appropriating married women (the wives of others) to himself. He (lately) gained possession of the wife of a *Sahibzada* (a member of his own family) giving him a prostitute in return. His Highness also settled Rs. 100 a month on the prostitute from his own purse, and had a similar amount assigned her by the Sahibzada. But what comparison can there be between a prostitute and a respectable, virtuous wife? This may be the standard of justice (fairness) with the Nawab, or His Highness may have followed the "white" (British or European) law (*sic*) in raising the value (*lit.* honour) of a prostitute by settling a sum of money on her, when giving her in exchange for a respectable, virtuous woman. This was, however, something (had some appearance of fair dealing?). He caused another gentleman to divorce his beautiful wife "as sweet as a pied wagtail" and, putting her into his seraglio, married her even before the expiry of *iddat* (time which a divorced woman must wait before she marries again according to Islam). Perhaps religious jurisprudence has little force at Rampur at present. Has "our" Nawab swallowed the "Lahore physician's *mardumi-ka-box* (a box containing medicine for virility) or Hakim Ajmal Khan's *kushta* (some calcined metal used as an aphrodisiac) or the *halwá* (sweetmeet) of *máhi saqanqúr* (skinks) that he has spread terror (by his freaks of debauchery) among the people, those whose wives possess good features and rich complexion, not getting sleep at night (from anxiety), and praying for their safety every moment? If, contrary to European civilization, which His Highness must have learnt during his (European tour), his object is to have a "*herd*" (crowd) of women about him, after the manner of the (late) Wajid Ali Shah (of Lucknow), then why should he not fix the number of women he requires and advertize, in a civilized way, for them, offering rewards (to procurers)? This course will be useful in several ways. In the first place, it will remove fears (of high-handedness) from the residents of the State; and secondly, His Highness will be able to fully gratify his desires. His Highness should also appoint the Sahibzada, who has been assigned the duty of procuring pretty and charming women, as his regular agent to do this work formally, which he will do quite satisfactorily, deducting his due commission (from the price paid for the women procured). Having given a few examples of his amours with women, "let us" now have something of his love intrigues with beardless, handsome youths. It is said that His Highness acquired perfect proficiency in this "art" during his student life at Naini Tal. His Highness "used to dive into the dimple of the chin of" (*i.e.* loved) a hill "fairy" (lovely) boy, whose gracefulness were heart-ravishing and whose every gesture would dispose a man to give away his whole *mani** (money) bag. Having finished his education, when he returned to his "true centre" (State), he brought that "mine of beauty" also with him. He settled a high salary on him and constantly honoured him with "loving" or royal favours. This constant attention of the Nawab turned his head "above the Himalayas" (*i.e.* excessively), and filled "(his) house with †royal pearls" (made him very rich). His brotherhood, however, expelled him from the pale of their caste on account of "his this (improper) conduct" (in connection with the Nawab). "That young plant of the garden of loveliness" thereupon asked the Nawab for money to secure re-admission into his caste, and he was at once granted Rs. 10,000 for the purpose. It is, however, reported that he did not spend a single pice of the sum. He has now grown a beard, but some allowance is still continued to him. Here follows another instance (of the Nawab's improper love for boys). The New Alfred Theatrical Company, which had lately been playing at Bareilly, happened, as luck would have it, to visit Rampur also. There was a *pari-chham* (*lit.* fairy-footed, *i.e.* fairy-faced) actor in the Company, who acted female parts. This young "tyrant" so captivated the heart of "our" amorous Nawab, with his heart-enchanting beauty and graceful gestures, as to make him quite forgetful of "the world and all that is in it." His Highness gave him a deal (of money); but he could not separate him from the

Alleged instances of misbehaviour of the Nawab of Rampur.

* This word also implies semen.
† This phrase also implies semen.

Company and keep him with him ; and the Company proceeded to Amritsar with that "golden bird," *i.e.* (the lovely boy). The pangs of separation are unbearable, and the Nawab had to send his agents to Amritsar, and succeeded in gaining his object at an expense of ten or twelve thousand rupees. It is said that the services of the boy-actor have been secured by the Nawab on a salary of Rs. 300 a month, Rs. 100 a month being given to his brother. His Highness is said not to have suffered this "destroyer of faith" (*i.e.*, the boy) to be out of his sight even for a minute during his (late) trip to Lucknow. But how could, then, His Highness see the Lieutenant-Governor without him ? The editor further states that it would seem that His Highness, having seen the advantages of European ladies living without *pardah*, is going to discourage the *pardah* system among natives. His predecessors strictly enforced *pardah* on their *begams:* but His Highness, having been brought up in the new school, and been well acquainted with modern sciences, perhaps thinks it injurious to the health of his women to keep them strictly confined within the four walls of his palace, and has accordingly caused only *chicks* (bamboo-wicker screens) to be hung across the doors of the female apartments of the palace in the Khusro Garden, where he resides at present, part of which is set apart for females and part for males. Will not the eyes of the inmates of the palace behind the screens fall on *na-mahrams,* or those who cannot be admitted among them, under such an arrangement ? His Highness is seemingly very anxious to prevent the ideas of his younger brother—Manjhu Sahib—who is at present receiving education in London—from being corrupted, correspondence being prohibited between him and his (former native) tutor at Rampur, who is one of the old school. But he has really done so lest the Maulvi (tutor) should write to Manjhu Sahib about His Highness' mal-administration and carelessness. He has perhaps even threatened the Maulvi to have a (false) case concocted against him (if he does not desist from keeping up a correspondence with his younger brother).

JAMÍ-UL-ULUM, 28th November 1899.

20. The *Jámí-ul-Ulum* (Moradabad), of the 28th November, in an article headed "Old matron (*femme couverte*), may you have a son!" (*sic*), observes that a mercenary soldier does not fight as bravely as a patriotic one : and that the former is apt to play false to his employer, and even go over to the enemy if offered a larger remuneration. The poor *Nizam-ul-Mulk* lately wrote an article criticizing the *Jamí-ul-Ulum*, with great labour (*lit.* after fasting for several days), and, God knows, with what greed and pressure ; and it should have afforded much pleasure to the party (*i.e.*, the Nawáb of Rámpur) indeed in whose defence it was penned. But, on reading the *Jamí-ul-Ulum's* reply thereto, this party must have scratched his face and passed a restless night from shame (and chagrin), cursing "his" (the *Nizam-ul-Múlk's* editor's) wisdom (folly) in thrusting his hand, as it were into a lion's mouth, for had not the *Nizam-ul-Mulk* "opened its mouth" (criticized the *Jamí-ul-Ulum*) no comments would have been made on its statements (by the latter). The fact is that the *Jami-ul-Ulum* would not have "rendered as much service to" (said so much regarding) Rámpur even in a year, as the *Nizam-ul-Mulk* caused it to do in a single issue. At first sight (outwardly) the article written by the *Nizam-ul-Mulk* would appear to be a forcible one ; but intelligent readers will see that it has rather ridiculed (the Nawáb) in disguise, disclosing the mysteries (of his Darbár). If the *Nizam-ul-Mulk* did not deliberately mean to do so, it was then assuredly confounded and thrown out of its gear by the writings of the *Jamí-ul-Ulum* ; otherwise it would not have made such confusion as it has done in its article of the 16th November. There occurs, for instance, a passage in the article as follows: "While writing on the knife case of (Sahibzada) Ahmad Raza Khan, he (the editor of the *Jamí-ul-Ulum*) suddenly turned upon the Nawáb of Rámpur. Has his *hawas* (desire, cupidity or covetousness) so possessed him that he seeks to serve his ends by holding out threats to the Nawáb ?" "Well, Sir Qazi—(designation of the editor of the *Nizam-ul-Mulk*)—speak truth: what *hawas-ráni* (covetousness) have you seen in me, that finding me turned upon the Nawáb of Rámpur, you feel apprehensive of my *kár-rawái* (proceeding or action or behaviour) ? You should remember when it was the régimé of (the late General) Azim-ud-din Khan, and you extolled him to the skies, and when your (present) Nawáb was altogether beardless (a boy), and I was *on the back** of (his) whole family and supported it: what *kár-rawái* did I do then that I would do it now that His Highness has become shrewd (or wary) in every way and has reached his

The Nawáb of Rámpur, the *Nizam-ul-Mulk* and the *Jamí-ul-Ulum.*

* The expression also implies sexual intercourse.

majority and enjoys ruling powers? I do not tread the path which *kár-rawái* doers (misbehaved ones or those who proceed on the objectionable way)* do. I always honestly walk on the straight path; it is your business to hold out threats". The distraction of mind, which is visible in the ideas expressed in the above passage, is also manifest in its grammar. "My dear sir, you have taken good care indeed of the word Nawáb, which occurs as a *mafúl*† (*lit.* thing acted upon, or object) in the sentence, but paid no attention as to what will be the result (*i. e.*, the confusion) of using a singular verb for the *fáil* (doer or nominative) in one place and a plural verb in another. The looseness of your sentence shows that you are very much apprehensive of my *hawás-ráni* (entertainment of desire or aspiration). But I most respectfully tell you that your notion is altogether wrong. I am entirely innocent of any such desires, which may be accomplished in Rámpur or by (through) the Nawáb of that State. I am not willing to do what you indirectly convey by your words, even though you may be displeased with me. I consider this act not only as against *wazá* (good manners) but against *fitrat* (nature). It is quite possible that by making *your fist warm* ‡ (greasing your palm) in Native States, you have acquired this habit (of doing or acting so), a taste which you may gladly gratify, and may God bless you in it"! Well, "your" passage quoted above was somewhat "close" (vague), which could fully be grasped only by "the seekers of privacy" (the Nawáb of Rámpur and his debauched courtiers, Inait Ullah and others ?); but why have "you" called the Nawáb of Rámpur—in spite of his being a man—*affectionate mother*, in another sentence, and not *revered father?* Granted that he is still of tender age, but "you," who are his old "salt-eater" (creature), ought not to have applied the feminine gender to him. You must, however, have some good reason for this change in the use of gender. "We ourselves" have no right to say anything against (speak disrespectfully of) the Nawab, but as "you" call him affectionate mother, let him be so, "and you may cheerfully suck milk and be stout (*lit.* do the athletic exercise called *dand*); and your affectionate mother be happy; and God grant you a brother by (jamadár) Inait Ullah." Again, "will you, Kazi Sahib (editor of the *Nizam-ul-Mulk*), beloved and pet son of your affectionate mother, enlighten me as to what relationship you bear to Durga Bai § (in your this connection) ? By Jove, I cannot make out your relationship, and hence I ask your verdict (as a Kazi). She could not be (your) revered father, though the Nawab might desire to make a *laundá* (bardash) of her." Did Durga Bai flee away to Jaipur because the Nawab or "your affectionate mother" desired to treat her as a *launda*, so that "you" may not feel the absence of a revered father. No, no! this could not be the case; the reason must be something else. The *Jami-ul-Ulum* further adds that according to a correspondent at Rampur, nothing is heard there of the Nawáb's (alleged intention of offering to Government his personal services for the Transvaal war. Well, let it be so: but it were no wonder if he offered his services. The Maharaja of Patiala has offered some of his transport service troops; and if the Nawab of Rampur also *gave*‖ (offered) himself it would be quite in keeping with his faithfulness. *The Nawab is well acquainted with (the use of) the gun which is loaded at the breech, and is called breech-loader, now utterly disapproving of the one loaded at the muzzle, or matchlock*¶ Would to God! that he offered his services, and, showing what he is made of, proved his manliness, and thereby stopped the mouths of malicious editors who, by way of damning him with faint praise, liken him to an affectionate mother, as they used to call Turkey a "Sick Man."

NIZAM-UL-MULK, 28th November 1899.

The same.

21. The *Nizam-ul-Mulk* (Moradabad), of the 24th November, in answering certain passages in the article in the *Jami-ul-Ulum* dated the 21st idem (*vide* the Selections for the week ending the 28th November 1899, paragraph 17, pages 645, *et seq*) advises Munshi Amba Prasad, editor of the *Jami-ul-Ulum*, not to attack the private conduct of a native prince from sordid motives, and to refrain from indulging in Billingsgate, and calls him names.

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* It implies black-mailing or sexual intercourse.
† An insult is implied here to the Nawab.
‡ Also refers to the bolding of the *membrum virile* for masturbation.
§ A mistress of the Nawab.
‖ This word also conveys the idea of offering one's person for immoral purposes.
¶ This sentence insinuates that the Nawab is fond of sodomy.

II.—General Administration.

22. The *Vidyá Vinod* (Lucknow), of the 27th November, says that Lord Ripon's Local Self-Government scheme threatens to become a huge farce. The more anxious the native members of Municipal Boards are to control local affairs, the more they are deprived of their privileges. The native members of the Bengal Legislative Council opposed the Calcutta Municipal Bill with all their might and main; but they were routed by the official members, and had to retire crest-fallen from the arena. The contagion is spreading to other provinces, similar measures being introduced into other Legislative Councils. The native members of Municipal and District Boards are equally powerless, and can carry no measure against the wishes of the official members. Under these circumstances the former should not waste their time and energy in going against the wishes of the latter in any matter.

Local Self-Government.

Vidyá Vinod, 14th November 1899

23. The *Anis-i-Hind* (Meerut), of the 29th November, referring to the great success which Mr. Ghazanfar Ali achieved at the last final Indian Civil Service Examination, says that it need no longer be asserted that Indian Musalmáns are inferior to other classes of natives in mental power in this country, and cannot hold their own at competitive examinations. The fact is that Hindus, Musalmáns, Sikhs and other natives are equally clever: but the great drawback is that hundreds of Indian youths are prevented from distinguishing themselves like Mr. Ghazanfar Ali owing to their inability to proceed to England for one reason or another. Were the Civil Service Competitive Examination to be simultaneously held in India as well as in England, numbers of Ghazanfar Alis, Chattarjis, &c. would be found among the natives.

Natives and the Indian Civil Service Examination.

Anis-i-Hind, 29th November 1899.

24. *Al Bashír* (Etawáh), of the 27th November, stating that, of the 26 candidates selected to appear at the next Competitive Deputy Collectorship Examination in the United Provinces, only five are Musalmáns, expresses surprise that one Maqsud Ali Khan, who stood first at the (last?) B. A. examination of the (Allahabad) University, and was expected to be successful at the Deputy Collectorship Examination as well, should not have been admitted to this examination, by the approving Committee, on the ground of his being too young. The editor has learnt that certain other candidates, even younger than Maqsud Ali Khan, have been taken on, and hopes that Sir Antony MacDonnell will call for an explanation on the subject. It is proceedings of this kind that have created a false notion among a large number of Musalmáns to the effect that His Honour is against (or hostile to) their co-religionists. This is certainly a misconception: the fact is that there is a lack of men in the Muhammadan community, who, laying aside their self-interest, may visit the authorities, and endeavour to remove misconceptions (about them), by giving them true information.

A complaint regarding the nomination of candidates for the next Competitive Deputy Collectorship Examination in the United Provinces.

Al Bashír, 27th November 1899.

25. *Hindustán* (Kálákankar), of the 3rd December, regrets to say that the peasantry in the Bombay Presidency have suffered heavily from repeated famines. During the last five years they have lost 20 per cent. of their cattle. In times of famine Government opens relief works in the shape of railways, roads, canals, &c., but these works are not very useful to cultivators. Takávi advances granted to agriculturists are generally inadequate. Under these circumstances, it would be better if Government and landholders constructed good masonry wells as relief works, and arranged for the supply of fodder to the cattle of cultivators. If timely steps were not taken to save the agricultural classes from ruin, Government would find it difficult to realize the revenue assessments from them.

Famine and the peasantry.

Hindustán, 3rd November 1899.

26. The *Anis-i-Hind* (Meerut), of the 29th November, states, on the authority of a correspondent, that a certain person died from starvation at Bahjoi, Moradabad district, and that a gang of armed dakaits lately attacked the house of a certain person at village Ganwa (Kanwa?) in the same district, wounding two or three persons.

A death from starvation and a dakaiti in the Moradabad District.

Anis-Hind, 29th November 1899.

PRAYÁG SAAMCHAR, 30th November 1899.

Scarcity of grain in India.

27. The *Prayág Samáchár* (Allahabad), of the 30th November, endeavours to show that the scarcity of grain in this country is due to the dearth of cattle, the constant enhancement of rent, the levy of octroi on grain, the levy of the income-tax from grain-dealers, the wholesale grain exports, and the storage of large quantities of grain by Government at forts, and refers to the scarcity of water in the sandy plains of Rajputana.

POLICE PAPER, 27th November 1899.

Period for which the police are empowered to keep an accused person in custody under the present law.

28. A Jhânsi correspondent of the *Police Paper* (Raipur, Farukhabad district), of the 27th November, urging that 24 hours' custody in which the police are empowered to keep an accused person is too short a period to enable them to collect sufficient evidence for conviction, quotes a recent case of theft, in which the offence was not brought home to the offender, simply because of the limited period of time prescribed for police custody. It is to be hoped that Government will consider the matter, and see the necessity for increasing this period of custody.

HINDUSTAN, 3rd December 1899.

Import of doctors and nurses from England for plague duty.

29. *Hindustán* (Kálákankar), of the 3rd December, concurs, with the writer in the *Times of India*, in thinking that the Government of India is not well advised in importing doctors and nurses from England for plague duty, when Anglo-Indian, Eurasian and native doctors and nurses are locally available at a considerably smaller cost. The former are not acquainted with the language and customs of the people, and they will cost about thirteen lakhs of rupees during the three years for which their services have been engaged, as pointed out by the writer in the *Times of India*.

ROHILKHAND GAZETTE, 1st December 1899.

Alleged ill-treatment of Babu Madho Das, Subordinate Judge, by the District and Sessions Judge of Bareilly.

30. The *Rohilkhand Gazette* (Bareilly), of the 1st December, states that the District and Sessions Judge of Bareilly sent for Babu Madho Das, Subordinate Judge, to his Court and rebuked him for some trivial fault (*lit.* matter). Moreover, the former took down the statement of the latter and forwarded it to the High Court.

SARBA HILKARAK, 1st December 1899.

Case of Pandit Manorath Bhatta, Postmaster, Almora.

31. The *Sarba Hitkárak* (Almora), of the 1st December, says that Pandit Manorath Bhatta was appointed Deputy Collector, without any conditions, in consideration of his meritorious services in the Postal Department. But it is to be regretted that he has been obliged to revert to his appointment in that Department after working as a Deputy Collector for four years, owing to his failure to pass the examination. His case is a very hard one. Had he not left the Postal Department, he would now be drawing much higher pay than at present. It is to be hoped that Sir Antony MacDonnell will reconsider his case.

KHAIRKHWAH-I-AM, 1st December 1899.

Causes of miscarriage of justice in India.

32. The *Khairkhwáh-i-Ám* (Dehra Dun), of the 1st December, says that miscarriage of justice takes place in India owing to (1) the inexperience of newly-arrived European Civilians and their ignorance of the language, customs and habits of the people, or (2) the partiality of trying officers or pressure (brought to bear on them by their superiors), or (3) dishonesty or corruption. A check can be placed on corrupt officials if the law be amended, so that the giver of a bribe be not held guilty along with the receiver. Corrupt officials may even be dealt with on the basis of public report, as a misbehaved private person is liable to be hauled up (as a bad character). The only remedy for preventing a superior officer influencing the decision of a Subordinate Magistrate in a criminal case is to separate judicial and executive functions. As regards partiality, any case, in which it is suspected that partiality will be shown by the trying official, should be strictly watched. Non-acquaintance with the language and habits of the people must be considered a great disqualification in a European Civilian, and he should not be invested with magisterial powers until he has learnt something of them, and gained some judicial experience.

THE SAME.

Sentence passed by Mr. Mumford, first class Magistrate, at Dehra Dún, against a police constable.

33. The same paper, referring to the case of Sri Ram, ex-police constable, who has been convicted and sentenced by Mr. Mumford, 1st class Magistrate, at Dehra Dún, to three months' imprisonment under section 29, Act V of 1861, and

to a fine of Rs. 50, or, in case of default, to a year's further imprisonment under section 411 of the Indian Penal Code, contends that a year's imprisonment in case of failure to pay the fine is improper. The court could give the man nine months under section 65 of the Penal Code, the maximum term of imprisonment under section 411 being three years, or six months under clause 2, section 33 of the Criminal Procedure Code. But this excessive sentence will not practically affect the convict, inasmuch as both terms of imprisonment are to commence *simultaneously* in accordance with the Magistrate's order, though such an order is unusual.

III.—Legislation.

34. The *Vidyá Vinod* (Lucknow), of the 27th November, says that the proceedings of the meeting of the Provincial Legislative Council, held at Lucknow on the 22nd idem, at which the Court of Wards Bill was passed, were watched with keen interest by the public. The provisions of sections 13, 14, 15, 16 and 37 have created fears in the minds of both taluqdars and mahajans (money-lenders). Since the passing of Act I of 1869, the Bill in question was a very unique measure which led even dumb taluqdars to break their silence, and express their views regarding it; but their views could not carry any great weight, as they have lost all prestige. There is little concord among them, and they do not know how to co-operate with each other. In England and other civilized countries the upper ten are to be found men of light and leading. On the other hand, some Taluqdars in Oudh pass night and day in the company of prostitutes, and have run headlong into debt, their estates being taken over by the Court of Wards; some are engaged in performing the "marriages" of their mice and dogs; some are sleeping in a fool's paradise, being entirely ignorant of the march of events even in their own country; and so forth. Such being the unsatisfactory condition of Taluqdars, Government manages the estates of those among them who are unable to do so themselves, and has been obliged to enact the Court of Wards Act. The editor refers to the amendments proposed by the Hon'ble Mr. Conlan, the Hon'ble Maharaja of Ajudhya, and to their rejection by the official members who form a majority; and observes that although Government has been animated by the best of motives in enacting the law, the measure will be injurious both to taluqdars and mahajans, inasmuch as the former will be unable to obtain loans in time of need, and the latter will be deprived of a good field for investment of their capital.

Court of Wards Bill and the Taluqdars of Oudh.

Vidya Vynod, 27th November 1899.

35. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 28th November, states that, in spite of the dates fixed by circulars issued by the North-Western Provinces Board of Revenue, by which tenants are bound to pay their four instalments of rents during a year, they hardly observe them at all, and the result is that the zamindars are greatly inconvenienced and have to borrow money at heavy interest to pay Government revenue in due time. The fact is that there is no severity in the law, making it compulsory on tenants to pay rent in due time, as there is for zamindars to pay revenue. As the amendment of the North-Western Provinces Rent Act is on the *tápis*, let it be provided in the law that a tenant, who does not duly pay his first rent instalment of a year, shall have to pay double the amount at the next instalment, failing which he shall be deprived of the right of cultivating his holding during the season for which he has failed to pay the instalments, and on his default in the third instalment, shall be liable to pay compensation up to Rs. 200, and be deprived of his cultivating rights for both the spring and autumn seasons, if he fails to pay the fourth instalment as well. Under the present law, the cost of an agrarian suit is not added to in the decree, unless the trying official verifies it; this provision should be amended, and the grant of all suing expenses, recognized by law, should be made absolute, the power of the trying official to admit them or not being taken away. It should also be made clear that, when proceedings regarding the execution of a decree have once been instituted in court within the prescribed period of three years, any application for realization of money in respect thereof can be made even after the lapse of this period. (In another place, the editor refers to the memorial which the zamindars have submitted to Government regarding the North-Western Provinces Rent Act Amendment Bill,

Certain amendments suggested to be made in the North-Western Provinces Rent Act Amendment Bill.

Riaz-ul-Akhbár, 28th November 1899.

and trusts that as this Bill has created much anxiety among the zamíndárs, Government will be good enough to give due weight to the objections they have set forth in their memorial.]

IV.—Education.

Hindustán, 1st December 1899.

Unsatisfactory condition of female education in the United Provinces.

36. *Hindustán* (Kálákankar), of the 1st December, refers to the causes to which the Director of Public Instruction in his last Education Report attributes the unsatisfactory condition of female education in these Provinces, and observes that the people, who are so unwilling to send even their sons to school, can hardly be expected to interest themselves in the education of their daughters. The custom of early marriage and the *parda* system greatly interfere with female education. Government, too, has not provided any great facilities in the matter. It has established girls' schools only at a few principal towns, and these schools too have not an adequate staff of teachers.

V.—Post Office.

Devanágari Gazette, 25th November 1899.

Value-payable parcel forms.

37. A local correspondent of the *Devanágari Gazette* (Meerut), of the 25th November, urges that the value-payable parcel forms should have coupons like those in the money-order forms, which may be utilised by traders as invoices. Sometimes traders omit to send invoices, and sometimes invoices are missent, which is a source of great inconvenience to their customers. But this inconvenience would be avoided if coupons to be used as invoices were attached to value-payable parcel forms.

VI.—Railway.

Liberal, 1st December 1899.

Grievances of third-class railway passengers.

38. The *Liberal* (Azamgarh), of the 1st December, regrets to say that no steps have yet been taken by Government to redress the grievances of third-class railway passengers. On occasions of fairs, a larger number of passengers are placed into each compartment than there is accommodation for, as if natives were not human beings. Native passengers are not properly treated by railway officials from station-masters down to chaukidárs. Privies have not been provided in third-class carriages, where they are as greatly needed, as has been done in the higher class carriages.

VII.—Local and Miscellaneous.

Anís-i-Hind, 22nd November 1899.

A theft at the house of a Deputy Collector at Bulandshahr.

39. A correspondent of the *Anís-i-Hind* (Meerut), of the 22nd November, states that, on the night of the 4th idem, a theft was committed at the house of Mauvli Abdul Hamid, Deputy Collector, at Bulandshahr. The thieves entered the house by scaling the back wall of the adjoining house of one Saiyad Hasan Shah, carried away some clothes, with certain valuable papers, such as Mutiny certificates and other important documents belonging to the Maulvi's son-in-law, Muhammad Hakim Mirza. This is the third time that a theft has occurred in the Deputy Collector's house. The offenders have not been traced. Such is the vigilance of the police that thefts are (repeatedly) committed in the houses of Deputy Magistrates !

Nasím-i-Agra, 30th November 1899.

Dakáits in Agra.

40. The *Nasím-i-Agra*, of the 30th November, says that a gang of dakáits appeared at Sikandra in the Agra district, on the 4th idem, and interfered with the villagers, slightly wounding a man with small shot.

Anis-i-Hind, 22nd November 1899.

Dakáitis in Ferozabad, Agra district.

41. A correspondent of the *Anis-i-Hind* (Meerut), of the 22nd November, observing that dakáitis and thefts have been very frequent in these days at Ferozabad and neighbouring villages in the Agra district, states that a dakáiti was recently committed at a house (in Ferozabad) by an armed gang of dakaits, who carried away considerable property ; and God knows how they would have dealt with the owner if he had not fled into a neighbour's house.

Rohilkhand Gazette, 1st December 1899.

Bullock carts ordered to have lights at night at Bareilly.

42. The *Rohilkhand Gazette* (Bareilly), of the 1st December, complains that the Bareilly Municipal Board has issued a notice rendering the drivers of bullock carts, wagons, &c., found driving at night without lights, liable to punishment under the Municipal bye-laws. These men are generally very poor and have

extremely small incomes. They can hardly afford to purchase lanterns. Hence the orders of the Board will press severely on them, and especially on village cartmen, who sometimes have occasion to bring their carts to the town. It is believed that the issue of the orders is due to the fact that a European riding a bicycle collided with a cart. It would be better if gentlemen were directed not to ride or drive rashly at night.

ANIS-I-HIND, 22nd November 1899.

An affray between the Arya Samaj and the Dharm Sabha in Shahabad, Hardoi district.

43. The *Anis-i-Hind* (Meerut), of the 22nd November, states, on the authority of a correspondent, that an affray occurred between the members of the Arya Samaj and the Dharm Sabha at the *Deothán Ekadashi* fair held at a tank in Shahabad, Hardoi district, on the 13th idem, in which sticks and bludgeons were used, and two persons were hurt on each side. After inquiring into the affair, the police have sent up one Arya Samajist and six members of the Dharm Sabha to court for trial.

BHARAT JIWAN, 27th November 1899.

Re-admission of two native Christians into the Hindu community.

44. The *Bhárat Jiwan* (Benares), of the 27th November, expresses surprise that the Arya Samajists at Benares have re-admitted two native Christians, who were formerly Brahmans, into the Hindu community, and even style them Brahmans. A rumour was set afloat to the effect that Pandit Shivakumar Shastri, Mahamahopadhyaya, holds that a Brahman who has fallen from his caste could be restored to it. But the Pandit denies having ever expressed such an opinion.

ALLAHABAD:
9th December 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

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I.—Political and Foreign.

Shahna-i-Hind, 8th December 1899.

The Transvaal War.

1. The *Shahna-i-Hind* (Meerut), of the 8th December, says that the telegram, according to which President Krüger now wishes to make peace, cannot be considered to be more than a blind used by the President, or a mere *canard*. The Boers are still in buoyant spirits, the balance of success up till now being on their side; then how could they be expected to make advances for peace yet? It cannot, however, be asserted that the Transvaal Republic is stronger than the great British Empire. It has always been the practice of England to employ only a small force on an outbreak of hostilities, after her (usual) economical *bania* (shop-keeper's) fashion. She permits her small force to be cut up in the first instance, and then demands a large sum as blood-money (indemnity), when other Powers at last mediate for peace between the belligerents. In this Transvaal war, too, which will ultimately be closed by the mediation of the European Powers, England will assuredly demand a large indemnity for her losses in the preliminary stages of the war, winning the sympathy of the Powers to her side by pointing to those losses. Besides, a nation who has a strong national feeling, does not grudge to sacrifice a few thousand men for the benefit of millions of her other sons; and this is the way how a nation extends her empire. The Transvaal is a fertile country and abounds in rich mines; and the possession of such a country at the cost of the lives of a few thousand British soldiers need not be held dear by England. Neither can it be true that the European Powers are seeking to bring about peace in the Transvaal through the intervention of the United States, nor that the Transvaal is being secretly supported by France, Germany or other European Powers. All these Powers have their own subjects and dependencies, and they would be setting a bad example if they helped the Transvaal to become independent of England. There exists no doubt rivalry among the European Powers, none of them liking to see any of their rivals surpass them in military or financial resources. Since the Crimean War England has not been engaged in any big war, as compared with other European Powers: so that her rivals rejoice at the present Transvaal war, hoping that England "whose cheeks have swollen like a loaf, by living on rich dishes (*i.e.*, enjoying long peace), will sink now (somewhat)." But England does not care. She will simply lose some morbid blood, and then have double the amount of fresh blood produced. The editor then, referring to the arrival of fresh British re-inforcements in South Africa, praises the rapidity with which these forces have been mobilised and transported a distance of six thousand miles to the Cape, and thence to Durban, a further distance of 1,200 miles. The arrival of these forces has created some fear in the minds of the Boers: and it is to be hoped that the fate of the war will now soon be decided. But if some Powers seek to mediate, when hard battles have been fought, it will be clear that they have not been well-disposed towards England, but have wished to see her suffer injury and loss, otherwise they should have intervened at the outset.

Zamíndár-wa-Kashtkár, 1st December 1899.

The same.

2. The *Zamíndár-wa-Káshtkár* (Bijnor), for the 1st December, giving a summary of the tactics of the Boers, and the losses the British have sustained in the Transvaal War, observes that just as it is the wont of the English press to look down upon and under-rate the enemies of the British, so they made most serious blunders in under-estimating the strength of the Boer forces in the present war. But now that the British have discovered the truth, they have taken to sending re-inforcements after re-inforcements, and have already gained some victories. They now intend to put down this "civil" war with a force 70,000 strong, and as the Boers neither possess such a large army nor can they hold their own long against such odds, they are destined to be subdued, and the British to be ultimately victorious.

Jam-i-Jamshed, 3rd December 1899.

Englishmen insulted by Boers on the eve of an outbreak of hostilities.

3. The *Jám-i-Jamshed* (Moradabad), of the 3rd December, in its Supplement reproduces a facetious extract from the *Bahádur Punch* (Bombay), in which the writer says that the Boers are such a wicked (*lit.* uncleanly) people that

on the eve of the outbreak of hostilities when "our civilised heroes" took to their heels with their tails between their legs, the Boers availed themselves of the occasion to settle old scores with them. The Boers desired to give them a thrashing which they might not easily forget. Crowds of Boers insulted Englishmen and ladies at railway stations. These tyrants pulled the ears of Englishmen, spat in their faces, and even behaved indecently. "Our" rampant Anglo-Saxons would kick them and rupture their spleens if they could. These wretches paid no heed to the high status and sanctity of the British nation, and did not pause to realize how they would be able to show their faces to Christ on the Day of Judgment if they insulted the British in such a manner. The worst of it is, that the Boers insulted even the ladies, at which the writer cannot help shedding tears.

4. The *Mehr-i-Nimroz* (Bijnor), of the 7th December, referring to the jubilation of the French newspapers and people over the reverses which the British have sustained at the hands of the Boers in the Transvaal, says that it is but natural that the French should bear the British a grudge on account of their old feuds and the recent Fashoda incident. The French give most exaggerated accounts of the fighting in the Transvaal, always minimising British victories, and dwelling upon the surrender of British troops at Ladysmith in high glee. But with all their tall talk and vituperation of the British, they dare not do anything practically, by putting their sympathy for the Boers in action; for they know well the naval strength of England, and are quite convinced that if they helped even by their Russian allies, had a finger in the pie, they would at once "have their ears pulled." Let the French Government keep its head cool, and not be carried away by the writings of the French press, or it will court its own ruin. It will not be long before the British troops bear down upon the Boers, and thereby open the eyes of their prejudiced French vilifiers, whose present tall talk is worth no more than the prattlings in a *chandu* den.

MEHR-I-NIMROZ, 7th December 1899.

The Transvaal War and the French.

5. *Al Bashir* (Etáwah), of the 4th December, says that the Continental press is rejoicing over the British reverses in South Africa, praising the Boers and condemning the British. But according to the (Constantinople) correspondent of the *Standard*, the tone of the Turkish press is highly sympathetic with the British, and the Sultan himself has expressed sympathy with the British Government at the surrender of 2,000 British soldiers at Ladysmith. This shows that Turkey is animated by friendly feelings towards England. It is to be regretted that the late Mr. Gladstone, who was a fanatic, did not fully value the old friendship of the Turks, and roused animosity among the British against them. It would be well if his Turkish policy were buried with him, and England and Turkey were again hand and glove as before.

AL BASHIR, 4th December 1899.

Turkey and the British reverses in South Africa.

6. The *Liberal* (Azamgarh), of the 8th December, referring to the Sultan's sympathetic message to the British Government regarding the capitulation of British troops at Ladysmith, observes that the Sultan expressed regret that he could not help the British. He has received the title of the Peace-keeper in Europe. It is difficult to understand why he expresses his inability to help England, inasmuch as he has an army, navy and treasury at his command. There can be no shadow of doubt that the Turks could soon make short work of the Boers. It would seem that his inability is due to the hostile attitude of the late Mr. Gladstone towards Turkey, and the sympathy of England with Greece during the late seven days' war.

LIBERAL, 8th December 1899.

The same.

7. The *Riáz-ul-Akhbár* (Gorakhpur), of the 8th December, says that, according to a telegram of the second idem, Her Majesty the Queen melted into tears when she saw the list of the British soldiers killed and wounded in the battle at the Modder river. It is surely very painful to Her Majesty's subjects to hear of her grief at the casualties in the Transvaal war. "Would that our whole country were sacrificed rather than that Her Majesty should

RAIZ-UL-AKHBAR, 8th December 1899.

Transvaal War Fund.

have to shed tears at the loss of the lives of her devoted soldiers in South Africa!" If "our" lives cannot, however, be accepted to be sacrificed in that land, "we" should, at any rate, loosen the strings of "our" purses to subscribe to the Transvaal War Fund and thereby show "our" due appreciation of Her Majesty's tears. How have the "unlucky" (doomed?) Boers forced the war on the British Government!

LIBERAL, 8th December 1899.

Liberal and the Transvaal War Fund.

8. The *Liberal* (Azamgarh), of the 8th December, expresses regret that no steps have yet been taken to collect subscriptions for the Transvaal War Fund at Azamgarh, and asks Raja Salamat Shah and Babu Baldeo Narayan Singh to convene a public meeting for the purpose. The editor asks his readers who desire to subscribe to the Fund, to remit their subscriptions to him.

JAMI-UL-ULUM, 7th December 1899.

Transvaal War Fund and the Nawáb of Rampur.

9. The *Jámi-ul-Ulúm* (Moradabad), of the 7th December, referring to the Transvaal War Fund started for the benefit of the wounded British soldiers and the wives and children of the soldiers killed in the war, asks the Nawáb of Rampur to contribute liberally to such a benevolent fund. But the news of such a movement cannot possibly reach His Highness' ears. If the movement had anything to do with prostitutes, his companions would lose no time in bringing it to his notice.

MAÁRIF, December 1899.

Maárif's prayer for the success of the British arms in the Transvaal War.

10. The *Maárif* (Aligarh), for December, says that though it is evident that the British Government, by virtue of its strength and resources, must (ultimately) be victorious over the Boers in the Transvaal war, yet the editor, on behalf of himself and his Muhammadan subscribers, takes the occasion for expressing the genuine loyalty and devotion of the Muhammadan community to Her Majesty the Queen-Empress, and the British Crown, by praying that God may grant the British complete victory over the Boers, and doom the latter to the "same degradation and disgrace to which they subjected other nations (Uitlanders, &c.?) before."

JAMI-UL-ULUM, 7th December 1899.

Emperor William's visit to England.

11. The *Jámi-ul-Ulúm* (Moradabad), of the 7th December, referring to the Emperor William's recent visit to England, does not think that this visit will establish friendship between England and Germany, the interests of the two countries being diametrically opposed to each other. Germany, which has few dependencies and colonies, is very jealous of the British Empire over which the sun never sets. England must have been convinced by now that she has no friends among the great nations. It would be well if she made a point of winning the goodwill of the natives of India, the Anglo-Indian press being warned against abusing the natives, and the Anglo-Indian officials requested to treat them with sympathy and fairness, or at least to treat them as human beings. Then no nation in the world would dare look the British in the face. India could supply several lakhs of good soldiers at very short notice. Natives are a very loyal people, and it is a great mistake to doubt their loyalty. They ventilate their grievances in order that those grievances may be redressed, and thus the ties between them and the rulers may be drawn closer. But selfish persons falsely accuse them of disloyalty.

OUDH AKHBAR, 6th December 1899.

Certain suggestions to the National Congress.

12. One Hakim Mukhlis-ud-Daula of Lucknow, has contributed a long article to the *Oudh Akhbár* (Lucknow), of the 6th December, in which he says, that some of the aims and objects of the National Congress are no doubt calculated to promote the wellbeing of the natives of India in general. But certain demands of theirs, such as the appointment of natives to the highest responsible posts in this country, the strict fulfilment of the pledges made in Her Majesty's Proclamation of 1858, &c., are absurd. The British alone can understand what political concessions it can safely make to natives, with due regard to their's being a foreign Government in the country. If Muhammadan rulers threw open the highest posts to natives, this is no reason that the British Government, which is wise and far-sighted, should follow their (wrong) policy. Similarly if Government passed the new sedition laws, it could not help doing so on account of the license certain

papers took in criticising Government measures. Again, while the Congress has been deploring the difficulties to which natives are exposed (in having to go to England) for the Indian Civil Service Examination, Government has been obliged to place severe restrictions even on ordinary school education in this very country, on account of a certain untimely and misplaced agitation of a class of natives. It is true that the political interests of all classes of natives are identical: and it will be beneficial to them all, if goodwill and harmony are established among them. But it was only recently that the majority of the higher classes of Hindus desired to have the Hindi language (*sic*) introduced into courts and offices in place of the Urdu language (*sic*) in the United Provinces. Affrays also now and then take place between Hindus and Musalmans on the occasion of certain religious festivals. As regards the relations between the ruling class and the subject people, the latter make advances of friendship and amity to the former, but these do not receive them well. The writer here quotes three instances—(1) in which a British official objected to a highly respectable native gentleman who had called to see him, entering his room with his shoes on, (2) in which a British official refused to see a native gentleman, because he had not called previously, and (3) in which a British official, holding a small Government post, failed to offer a seat to a respectable Government native pensioner, while he himself remained seated during the interview. The total discouragement of the system of making presents to British officials has also interfered with the cultivation of good relations between them and natives. The writer would therefore advise the Congressists to partially lay aside their political programme for the presents, and apply themselves to (1) promoting concord and love between the Hindus and Musalmans, so as to make them *one* nation, (2) to making the ties of goodwill and friendship closer between the rulers and the ruled, and adopting measures to acquaint the latter, who are a foreign people and have a different religion, with the manners, habits, &c. of the latter: and (3), above all, to straining their every nerve to remove the poverty of India by promoting industries and trades.

13. The *Oudh Akhbár* (Lucknow), of the 8th December, states that a large Anti-Congress meeting was held at Lucknow on the 3rd idem, under the presidency of Raja Sir Muhammad Amir Hasan, at which about 5,000 gentry of the town were present. The meeting passed resolutions declaring that certain demands of the Congress were injurious to the interests of all classes of natives in general, but especially of Musalmans, and spread discontent among the people. The meeting also condemned the proposal of substituting the Hindi character for Persian as the official court language in the United Provinces, as fraught with inconvenience and injury to the people; praised Sir Antony MacDonnell for his views on the expediency of imparting moral and religious education to native students along with secular education; urged reversion to the earlier practice of the British Government to show special favours to men of respectable families, without regard to their academical qualifications, and the introduction of a system by which Conservatives (*i.e.* Muhammadans ?) may be appointed members of Legislative Councils and Municipal Boards by nomination, and Radicals (*i.e.* Hindus ?) by election, according to the numerical strength of their respective populations, so that the former may not have to go to the wall altogether, as they generally do under the pure elective system in vogue at present.

Oudh Akhbar, 8th December 1899.

An Anti-Congress meeting at Lucknow.

14. The *Tafrih* (Lucknow), of the 7th December, publishes a letter from a local correspondent, who finds fault with the Anti-Congressists at Lucknow for issuing notices in which they accuse the Congress leaders of opposition to Government, and for representing the approaching session of the Congress as calculated to spread plague. These Anti-Congressists pretend to know more of the requirements of the country than Government itself, which implies a reflection on Sir Antony MacDonnell's Government. The Anti-Congress meeting held on the 3rd December might have been intended only to please His Honour. But Sir Antony MacDonnell does not appreciate such tactics. He is not fond of flattery, values learning more than wealth, and fears ignorant people, and not educated men. The writer takes the

The same.

Anti-Congressists to task for representing the Congress to be an association of rebels; declaring that if Musalmans, especially Shias, joined the Congress they would act against their religion, and so on; and observes that so far the Congress has never expressed views hostile to Government. The Congressists and Anti-Congressists should work like the Liberals and Conservatives in England. [The *Hindustani* (Lucknow), of the 6th December, makes comments on the Anti Congress meeting at Lucknow similar to those made by the Lucknow *Advocate* dated the 5th December.]

OUDH AKHBAR, 9th December 1899.

15. The *Oudh Akhbár* (Lucknow), of the 9th December, quoting that portion of Lord Curzon's speech at Gwalior in which His Excellency pointed out the true duties of Native Chiefs as rulers, hopes that His Excellency's advice will be taken to heart by them, especially by those who have been neglecting their duties.

Lord Curzon's speech at Gwalior and Native Chiefs.

[The *Hindustani* (Lucknow), of the 6th December, also quotes the same passage from His Excellency's Gwalior speech, and observes that it deserves to be written in golden letters, and that it remains to be seen what effect it has on the Native Chiefs.]

HAMID UL-ÁKHBAR, 9th December 1899.

16. The *Hámid-ul-Akhbár* (Moradabad), of the 9th December, says that the editor is determined not to rest until he has secured reform in the Rampur State, which is in a very unsatisfactory condition at present. It is a matter for great sorrow and regret to the editor that this native State, which surpassed bigger Native States in point of good administration and public estimation during the rule of Nawáb Muhammad Saíd Khan, Nawáb Yusuf Ali Khan and Nawab Kalb Ali Khan, should have been made, by their present successor, the scene of such events which "civilization" and "good manners" would not tolerate. Let none suppose that the editor has taken to "breaking the spell of (*i.e.* exposing) the State's secrets," from any personal grudge or interest. He had, and still has a special sympathy for the Nawab, so much so that he started this paper after His Highness' name. But during the last five or six years he has seen and heard of such things in connection with His Highness that he has no longer patience to continue silent. When he found the human creatures of God "distracted and shuddering night and day at the hands of a formidable and tyrannical (person), he began to publish the secrets that had long been locked up in his bosom, out of sheer fellow-feeling for mankind and fear of God." It is to be fervently hoped that his previous and present articles will serve as a whip to awaken both His Highness and the Government from their sleep of utter negligence (indifference to the woes of the people); and thus bring about needed reforms in the State, which will be the highest reward the editor will be delighted to secure for himself. During His Highness' recent visit to Lucknow he was ordered by the Lieutenant-Governor to expel wholesale the impure (vicious) companions about him from his State, who were fast ruining it. His Highness pleaded that if he got rid of them all at once, he would be seriously inconvenienced. His Honour then told him peremptorily to expel three persons within a month, and six others in the course of six months. The three persons ordered to be ostracised within a month are, (1) Inait Ullah Khan, by whom is probably meant that Inait Ullah Khan who is called Jamadar, and not that one whose *alias* is Bahadur Shah Khan, and who is to live in Gorakhpur; (2) Sahibzada Chhuttan Sahib who is to shift to Jhansi, and (3) Sahibzada Anna Mian, who is His Highness' maternal grandfather, and has to take up his abode in Allahabad. It is also said that these men are required by the Lieutenant-Governor not to leave the localities appointed for their respective residence for two consecutive years, without previously obtaining the formal permission of Government, to do so, and that on the expiry of this period, they are free to go and live where they like but never to visit Rampur again. The editor will publish the names of the other six persons whom the Nawáb has been ordered to turn out within six months, in a future issue.

Misbehaviour of the Nawab of Rámpur.

His Highness' bravery or morals.—A rumour is current that (Sahibzada) Annaji brought a girl of a tender age, the daughter of a respectable person, to make a present, "or (rather) a sacrifice" of her to the Nawáb; and His Highness, in "a fit of bravery (lust)," taking her, as it were, for

"the Black Mountain or a Transvaal fort," at once stormed (*i.e.*, outraged) her; and the "snatching of her maiden-head" was followed forthwith or shortly after, by the "snatching of her soul" (*i.e.*, her death): but he concealed it (the occurrence) like a catamenial rag (or pessary). She went direct, (it would seem) to the "Secretariat of non-entity," the officials of which office are said to be incorrupt, to file a suit there, and it is reported that Annaji has (accordingly) been awarded (as punishment) the "impurity of his blood," *i.e.* leprosy, for the bloody work (*i.e.* murder of the maiden). The editor cannot say how far the story is true; but if it is a fact, one cannot regret too much this merciful act indeed (of the Nawáb). Is this the civilization His Highness acquired by his European trip? Well, if a Native Chief goes even to London, when he returns, he is still a *Nawáb* (despot).

His Highness' sense of shame and "hamiat" (sensibility or modesty).—Mulji, (a procurer) securing privacy, under the pretence of performing athletic exercises in his house, used to enjoy Durga Bai (a mistress of the Nawáb) to his heart's satisfaction. This fact was proved by the evidence of both (the Nawáb's?) own family and that of the *Arbáb-i-nishát* (singers or prostitutes); but His Highness has such a strong sense of shame (indeed) that he did not say anything (to Mulji at the time); though what Mulji suffered afterwards must be taken to be the consequence of the same.

Administration of justice by the Nawáb.—Inait-ullah, Jamadár (a favourite of the Nawáb), has forcibly taken possession of the bazar ground of Shish-Mahal-wali-Begam, and the Nawáb is said to have paid no heed to the Begam's complaint. It is said that the Begam has now appealed to the Lieutenant-Governor. Is there no limit to these tyrannies?

A *launda* (*boy*) *of a dramatic company.*—Hundreds of brocade suits are being made for a *launda* of a dramatic company, who has been procured. Ten tailors are daily employed on the work under the supervision of the Home Secretary. Ghulam Hazrat Khan has been assigned the duty of taking out the boy daily for a drive in a dog-cart. The services for which Ghulam Hazrat Khan has been rewarded with employment in the State will be related in a future issue, which will show to what extent the Nawab was, or was not, concerned in the occurrence relating to (*i.e.* the murder of) the (late) General (Azim-ud-din Khan).

His Highness' carelessness.—The troubles and inconveniences to which the people are subjected owing to the irregularities and corruption of the police simply beggars description. Some persons brought this state of things to the notice of the Nawáb, but he always put aside the matter with indifference The story of one Muhammad Amán Khan, who is in prison at present, is very strange, and will be related afterwards. The circumstances under which General Ali Asghar Khan's estate set apart (for religious or charitable purposes) was confiscated will also be explained hereafter. Inait Ullah, Jamadar, who is the chief favourite and *kár quzár* (doer of business, agent, right-hand man, or operator in an unnatural way), holds the contract of the water-mill at Kishanpur. At his request, hundreds of acacia trees growing on the bank of an old canal which is now closed up, were sold by auction and knocked down to him at only Rs 5. Offers were thereupon made for much larger sums, and the Minister again gave the trees away to Inait Ullah for Rs. 32. The editor thinks that the trees were not worth less than a thousand rupees.

17. The *Jámi-ul-Ulúm* (Morádabad), of the 7th December, in an article headed "Rampur or Harámpur, a place of prostitution, (*i.e.* a brothel?)", says that the late Nawáb Kalb Ali Khan patronised men of letters and science, who consequently resorted to his court from all parts of the country. He was a very shrewd and sympathetic Prince, and every event, however trifling, in his State at once came to his notice. He ruled, not like a Nawáb, but like a King. But the court of the present Nawáb is a rendezvous for prostitutes, boys (catamites) and pimps. The Nawáb, being fond of ease and luxury, does not himself care to look after the welfare of his subjects; and his selfish companions do not allow anything to reach his ears which might tend to open his eyes. The Prime Minister is an able

JÁMÍ-UL-ULÁM, 7th December 1899.

Nawab of Rampur and the *Jámi-ul-Ulum.*

and experienced Government official. But, for reasons best known to himself, he does not concern himself at all about the conduct of the Nawab. The least warning from him would assuredly check His Highness' indulgence in his (evil) propensities. If the demand for such persons as those referred to by the *Public Gazette* of Amritsar, continues to increase at Rampur, the latter will soon acquire the opprobious title of *Harámpur* (a brothel). According to the *Public Gazette*, when the New Alfred Theatrical Company desired to leave Bareilly for Amritsar, the Nawab invited the Company to Rampur for a few days, paying it Rs. 1,200 or Rs. 1,500 a day. When the Company left for Amritsar the Nawab sent for one of the Company, an actor, who has a winning voice, paying the Company Rs. 1,200 as compensation, and promising to pay the actor Rs. 200 a month. This mission was entrusted to a trustworthy State official. It would seem that another boy belonging to the Company has been placed (by the Nawab) under the tuition of a respectable member of his family. His Highness has never sent for a man of learning to his court. Is it the duty of State officials to go and inveigle prostitutes and boys (catamites) in distant places? Is the *Nizám-ul-Mulk* right in insinuating that Sahibzada Mahmud Ali Khan, who is in a way grandfather to the Nawab, was sent to Paris to fetch a European lady for His Highness? But as no respectable lady agreed to come out without marriage, he was obliged to marry one. The marriage, however, roused the suspicions of the Nawab, who at once sent orders to him not to return to Rampur without special permission. The *Nizám-ul-Mulk* does not clearly say so; but this is the purport of its sentences, if read between the lines. The *Jámi-ul-Ulum* interpreted the language of the *Nizám-ul-Mulk* in this way last week, and this interpretation appears to be acceptable to the latter, as it has taken no exception to it. According to the *Nizám-ul-Mulk*, Sahibzada Mahmud Ali Khan's son, Munna Sahib, has left Rampur on a similar mission. Thus the *Nizám-ul-Mulk* brings a charge against both Sahibzadas, which even a low and mean person in British territories would most emphatically repudiate. If pimping has become a good means of acquiring money and distinction in Rampur, that place will soon gain the unenviable notoriety of Sodom and Gomorrah. Again, the *Paisa Akhbár* of Lahore, which claims a circulation of 100,000 (1,100?) copies, in its issue of the 25th November refers to the rumour that Shia-Sunni quarrels have broken out in the Nawab's palaces, ascribes the departure of one of his Begams from Rampur to Bareilly to these quarrels, asks if the rumour as to the Rampur Darbar being at the bottom of the case of Sahibzada Ahmad Raza Khan at Moradabad has any truth, and expresses regret that Rampur, which was once, so to speak, an asylum for learned men, now abounds in prostitutes, pimps, musicians, quail-fighters, *et hoc genus omne*. Rampur has nothing to do with Shia-Sunni quarrels or, for the matter of that, with any religious matters, and the departure of the Begam in question from that place was due to a secret cause. It is now to be found ringing with the conjugation of the Arabic verb (*farj*, to open and also *Pudendum muliebre*) corresponding to the Persian verb *kushádan* (to open). Religion can exercise no influence in such a place. There was a sentence in Ahmad Raza Khan's statement which implied that the Nawab or those who desire to please His Highness, had a hand in the assault case against him! His grandmother is related to the Nawab and possessed influence over the Begams. She suddenly incurred the Nawab's displeasure, and Ahmad Raza Khan was transferred to the Shahabad tahsil, whence he fled to Bareilly and thence to Moradabad. All this is a mystery. The *Paisa Akhbár* advises the Nawab to mend his ways. But what pimp listens to such unpalatable advice? The Nawab cannot spare even a few minutes during the day and night to think of such "foolish things." His Highness bids fair to surpass even the late Wajid Ali Shah (in the enjoyment of sensual pleasures): Rampur will be converted into Lucknow, and the waters of the Kosi will acquire the properties of those of the Gumti. It is simply impossible that a prince, who is always surrounded by dancing girls and pimps, should be able to look after the affairs of his State.

JAM-I-JAMSHED, 3rd December 1899.

A communication published in a Bombay paper against the Nawab of Rampur.

18. The *Jám-i-Jamshed* (Moradabad), of the 3rd December, says that the communication, headed "Decline of the Rampur State" published in the *Sultân-ul-Akhbár* of Bombay, dated the 23rd November, from a Moradabad correspondent, makes an unjust attack on the Nawab of Rampur, and shows the writer's malice and meanness. The communication is a tissue of falsehoods. The

publication of such false rumours has brought the Native press into disrepute. The Nawab, by the grace of God, still occupies the throne of Rampur.

NAIYAR-I-AZAM, 5th December 1899.

The same.

19. A correspondent of the *Naiyar-i-Azam* (Moradabad), of the 5th December, says that the *Sultán-ul-Akhbár* of Bombay published, in its issue of the 23rd November, a communicated article, from a Moradabad correspondent, making certain false accusations against the Nawab of Rampur. The Nawab being innocent of the charges laid at his door, should call upon the paper in question to give up the name of the writer, who should then be required to (publicly) substantiate the charges (in court).

THE SAME.

Attacks made by certain newspapers on the Nawab of Rampur.

20. The same paper, referring to the attacks that have of late been made by certain newspapers on the private conduct and morals of the Nawab of Rampur, regrets that the papers in question should have thought fit to make absurd accusations against the character of such an educated Chief as His Highness the Nawab. It is the duty of the Press to discuss political affairs of a State, and not to pass frivolous strictures on the private conduct of its ruler, and that too in indecent language, which "civilized" readers would hardly approve of or care to read. The fact is that Native Chiefs do not, from their high-mindedness, care to bother themselves with what false rumours newspapers spread about them, otherwise the editors concerned would come to serious grief if the ire of the former were once aroused against them. The offending editors had better take warning.

JAMI UL-ULUM, 7th December 1899.

Ahmad Raza Khan's case and the Nawab of Rampur.

21. The *Jámi-ul-Ulum* (Moradabad), of the 7th December, says that the Joint Magistrate has dismissed the criminal prosecution against Ahmad Raza Khan, which, according to one rumour, was instigated by the Nawab of Rampur, and supported by the State flatterers (*gurgôn: lit.* menial servants), at an expense of ten or twelve thousand rupees to the State. Evidently the Joint Magistrate was able to ascertain how matters stood, otherwise a stranger could not stand such a powerful opponent. The result of the trial must be very disappointing to some honest flatterers: and it is to be hoped that the *Naiyar-i-Azam* and the *Nizám-ul Mulk* will prove true to their salt. The *Jámi-ul-Ulum* will now show what connection, if any, the Nawab had with the case, and that if His Highness does not mend his ways, he will carry headlong the Rampur administration to the brink of a bottomless pit, escape from which will be very difficult. It will also publish, in the future issue, an account of the interview between His Honour the Lieutenant-Governor and the Nawab at Lucknow, which the editor has ascertained by the help of a mesmerised clairvoyant.

DABDABA-I-QAISARI, 4th November 1899.

The Nawab of Rampur and his liberal grant of a monthly allowance to a Muhammadan gentleman at Bareilly.

22. The *Dabdaba-i-Qaisari* (Bareilly), of the 4th November, received on the 8th December, is glad to notice that the Nawab of Rampur, during his (recent) short stay at Bareilly, paid a brief visit to Abdul Qadir Khan Sahib *alias* Khwaju Mian, a respectable leading gentleman of the town, at his house, and granted him an allowance of Rs. 200 a month.

JAMI-UL-ULUM, 7th December 1899.

Saiyad Mubarak Shah and the death of the late Nawab of Bahawalpur.

23. The *Jámi-ul-Ulum* (Moradabad), of the 7th December, says that it would seem that Saiyad Mubarak Shah has fled to Lahore to escape being killed by the persons whom he has been representing to be responsible for the death of the late Nawab of Bahawalpur. Either he wrongly considers his life to be in danger, or his powerful opponents are really desirous of getting rid of him by violence. Both these things are possible. Mubarak Shah cannot be expected to succeed against influential persons, especially as there is an Englishman among them. However, it would be better to silence him by enacting the farce of a formal trial and by punishing him, if possible. But it is not proper to turn a deaf ear to him. He also complains that no Lahore paper espouses his cause, inasmuch as the State officials have greased the palms of the whole Lahore press. Some venal editors at Lahore may have been bribed by the Bahawalpur State, as some (Moradabad) editors have been by Rampur. But there must be some honest editors also at Lahore, who will assuredly support Mubarak Shah, if there is any truth in his assertions. The Panjab Government should give him an ear by all

means, even if he be insane, otherwise native Princes will frequently be secretly killed by their influential officials, and the Paramount Power will be brought into disrepute. It is rumoured that one of the reasons why the Lieutenant-Governor is so indifferent to the late Nawab's death or murder, as the case may be, is that he was not in His Honour's good books.

HINDUSTÁN, 6th December 1899.

Asiatic rulers advised to send their sons to Europe for education.

24. *Hindustán* (Kálákankar), of the 6th December, attributes the decline of the countries in Asia to the neglect of Western education, expresses great satisfaction that the King of Siam has sent his son to England for education, and advises other Asiatic rulers to follow His Majesty's example.

II.—GENERAL ADMINISTRATION.

AL BASHIR, 4th December 1899.

Rules regarding the recruitment of Munsifs and Musalmans.

25. *Al Bashir* (Etáwah), of the 4th December, says that men who have passed the High Court Vakils' examination or taken the LL.B. degree and have practised as vakils for three years are eligible for Munsifships in the North-Western Provinces. This rule is a good one, inasmuch as it is intended to secure the services of able and experienced vakils for the Judicial service. But it is open to some serious objections. After three years' practice, successful vakils generally have incomes equal to a Munsif's pay, and they will therefore not care to enter Government service. Hence it may be assumed that Munsifships will be sought after by unsuccessful vakils, or those who desire to make money by illegal means, or others who are fond of power. But these classes of men cannot be expected to make good Munsifs, and therefore the rule in question should be modified. As soon as a man has passed the High Court Vakils' examination or taken the LL.B. degree, he should be able to apply for his name being brought on the list of candidates, and all vacancies should be filled from the men on that list. The number of Muhammadans in the Judicial service has considerably fallen off for one reason or another. If Government desires to check the admission of Musalmans into the Subordinate Executive Service and the Police Force, on the ground that they have already got more than their proper share, the Muhammadan element in the Judicial service and other departments, where the number of Musalmans is comparatively very small, should be strengthened. It would be well if Muhammadans brought such bureaus to the notice of the authorities.

JAMI-UL-ULUM, 7th December 1899.

A suggestion for the separation of the duties of the Superintendent and the Medical Officer in each jail.

26. The *Jámi-ul-Ulum* (Moradabad), of the 7th December, says that the National Congress lays great stress on the necessity for the separation of Judicial and Executive functions among other administrative reforms, and has indeed fully made out a case for such separation. There is equal necessity for each jail having a separate Medical Officer in addition to the Superintendent. Under the present arrangement, the Superintendent is also the Medical Officer, and he is thus, as it were, both the prosecutor and judge. This arrangement leads to the exercise of such tyranny over convicts as is impossible in other countries. The convicts being dumb are unable to complain. The editor's information on the subject is derived from personal experience. High-handedness is exercised in hundreds of ways in jails owing to the combination of the duties of superintendent and medical officer; but he will give here only two or three instances. *Firstly:* suppose a jail official cruelly treats a convict, and the latter dies of the injuries received. As the murder, if disclosed, would reflect on the Superintendent's administration, he hushes up the offence, attributing the death of the deceased to some disease. Had the jail a separate medical officer, such a thing would have been impossible. *Secondly:* suppose a convict commits an offence; and the Superintendent, losing his temper, orders him to receive thirty stripes. The Superintendent being also the Medical Officer, declares that the man is physically fit to undergo that punishment, even if he is not so, and thus the sentence is at once carried out. A Magistrate sentences an offender to whipping after a fair trial, and the man is not whipped until a medical officer has testified to his fitness to undergo the sentence. But no such safeguards exist in jails. The Superintendent is the prosecutor, the judge, and also the medical officer. *Thirdly:* the arrangements for the supply of food to prisoners are made by the Superintendent himself. He purchases rotten grain from sordid

motives, and this is the reason why the mortality is so large among the jail population. The food supplied to convicts is so bad that even a dog would not touch it outside the jail. But convicts must, *nolens volens*, eat it. If a separate medical officer were attached to the jail, he would never tolerate the supply of such unwholesome food. The National Congress would render an important service to the large jail population in this country if it passed a resolution at its approaching session, urging the separation of the duties of the Superintendent and the Medical Officer.

27. The *Police Paper* (Raipur, Farukhabad district), of the 4th December, say that officials in no other Department of Government are transferred so frequently as in the Police Department. This is a very objectionable practice. As soon as a police official has made himself master of his situation, by acquiring acquaintance with the people under his jurisdiction, their habits, &c., he is transferred to another place lest he should make use of his knowledge in extorting bribes, fabricating false cases, and so forth. But the principal duties of a police official are to prevent and detect crime; and unless he is at home with the people among whom he is located, he is not in a position to discharge his duties with any efficiency and success. Hence Government should consider the question of the too frequent transfers of police officials in vogue at present, and weigh well the *pros* and *cons* of the existing system.

POLICE PAPER, 4th December 1899.

Frequent transfers of Police officials condemned.

28. The *Anis-i-Hind* (Meerut), of the 6th December, says that famine is raging so severely in Marwar that the corpses of persons who have died from starvation are found lying unburnt or unburied, being devoured by crows and vultures. A correspondent of the *Rájputána Gazette* saw with his own eyes, beasts and dogs eating the corpses of certain famine-stricken human beings. This is very harrowing indeed, and the State should extend its relief operations.

ANIS-I-HIND, 6th December 1899.

Famine in Marwar.

29. The *Dabdaba-i-Qaisari* (Bareilly), of the 4th November, received on the 8th December, regrets to say that though the Lieutenant-Governor's late visit to Bareilly was undertaken with the express object of starting famine relief works and providing aid for the indigent *parda-nashin* women in that town, falsely patriotic residents denied the need of any such relief, and His Honour put it off till the fall of rain in December may more distinctly define the agricultural situation. The people of Bareilly (now finding the distressed condition of their poorer fellow residents) must be convinced of the mistake they made in representing the state of things in Bareilly to His Honour in the manner they did.

DABDABA-I-QAISARI, 4th November 1899.

Alleged need for famine relief in Bareilly.

30. The *Tohfah-i-Hind* (Bijnor), of the 6th December, says that winter rains are still keeping off, and distress (on account of scarcity of grain) is increasing in Bijnor. Relief works should therefore be started at once, poor-houses opened, and ration allowances granted to (poor) widows and those employés whose salary is less than Rs. 15 a month.

TOHFAH-I-HIND, 6th December 1899.

Need for famine relief measures in Bijnor.

31. A correspondent of the same paper says that the frequency of famines in India has non-plussed both Government and the people. During the earlier periods of the establishment of British rule in India, Government was as generous and munificent (in combating famines) as Englishmen at home are or claim to be. But Government has gradually been making a retrograde movement in handling famines. Time was when the Lieutenant-Governor of Bengal, who was (otherwise) a most able and merciful ruler, was removed from his high office simply on the ground of his failing to adopt adequate measures for the relief of sufferers from famine in Orissa; and Lord Ripon spent six crores of rupees on the relief of the Behar famine. But soon after a change took place in the attitude of the authorities, and the cry of 'no funds' was raised. Lakhs of persons were allowed to die from starvation in the Madras famine by Lord Lytton, but he was not taken to task for it, though he freely spent money on the Afghan War. In the famine of 1896 also

THE SAME.

Present famine and a suggestion to Government to open grain shops for selling grain at lower rates for the benefit of the respectable poor.

relief measures were not started until numbers of sufferers had died. Sir Antony MacDonnell administered famine relief in his province in a most praiseworthy manner, for which God bless him. A portion of the fund allotted for the relief of real sufferers was, however, given away to undeserving persons; but this was due to the neglect and inexperience of the officials. Famine has again broken out in the present year of grace, and unless immediate steps are taken to afford relief in affected areas, the mortality will be terrible. It is high time that Government and well to-do and educated natives did all in their power to combat the calamity. But the only way in which help can be rendered to poor respectable classes is for Government to open its own shops and sell grain at cheaper rates, making good the loss from the Famine Insurance Fund.

ROHILKHAND GAZETTE, 8th December 1899.

Grant of the scarcity allowance to low paid officials in the Panjáb.

32. The *Rohilkhand Gazette* (Bareilly), of the 8th December, expresses satisfaction that the Panjáb Government has generously sanctioned the grant of a scarcity allowance to public servants whose pay does not exceed Rs. 15 a month, with effect from October last. When will the Government of the United Provinces, where the grain rates are higher than in the Panjáb, show similar generosity to its servants here? The condition of low-paid officials during the present famine is much worse than during the late famine of 1897. The scarcity allowance should be granted to officials in all public bureaus, including railways and municipalities, with a view to enabling them to tide over their difficulties and preventing them from practising extortion.

BHÁRAT SUDASHA PRAVARTAK, for November 1899.

Scarcity of grain and fodder in Muttra, and orders issued by the Municipal Board regarding the destruction of the packing cases of parcels received from plague-affected towns.

33. The *Bhárat Sudashá Pravartak* (Farukhabad), for November, circulates a notice in which Kshetrapal Sharma at Muttra advertises his patent medicines, books, &c. for sale. The notice contains some items of Muttra local news. Among other items, the writer states that there has lately been some improvement in the grain rates. Now one can get 10 seers or 10½ seers of grain for a rupee, while but lately the rate was only 9 seers. Fodder is so dear that it is difficult to obtain 2 maunds of hay for a rupee. A relief work was opened by Government, but inadequate wages (4 pice and 6 pice) having been offered, few persons resorted to it. It will be wrong to infer from the unpopularity of the relief work that there is no distress among the poor. The Municipal Board has ordered the packing cases, &c. of all parcels received from the plague-affected towns to be burnt in the presence of a medical officer. This order causes great inconvenience to the public, as persons are sometimes detained at the octroi office for hours. The Joint Magistrate has lately improved matters. But the orders should entirely be cancelled.

RAJPÚT, 30th November 1899.

Need for the improvement of agriculture.

34. The *Rájpút* (Agra), of the 30th November, says that, according to an English politician, if the population of this country continues to increase at the present rate, the local produce will be inadequate to meet the requirements of the country. The public should therefore be on the *qui vive* betimes. Landholders should send their sons to the Agricultural School at Cawnpore and the Agricultural College at Poona for education. The ruling chiefs and well-to-do taluqdárs should send some promising students to Agricultural Colleges in England, and Japan, establish model farms, engage the services of chemists, distribute good seed among their cultivators and take other steps to improve cultivation. The writer points out how prosperous the tea and coffee industries in India are, and finds fault with natives for not engaging in those industries. He does not understand why agricultural readers have not yet been introduced into village schools, as was recommended by the Education Commission; and urges that arrangements should be made for the migration of cultivators from the congested districts to others where waste lands abound, adding that such lands are largely to be found in Native States.

NATYA PATRA, for December 1899.

Disputes regarding a religious endowment called Moti Ram's Sangat at Gorakhpur.

35. The *Nátya Patra* (Allahabad), for December, complains that mahants or managers of Hindu temples and other religious institutions are generally to be found leading immoral lives, and making an improper use of the incomes derived from religious endowments. Litigation, which

is so prevalent among them, must greatly interfere with the performance of their religious duties. The editor refers to the dispute between Mahant Karandas of Belwa and Rupnarayan Das, a minor, regarding the possession of Moti Ram's Sangat at Gorakhpur, and complains that the Tahsildar, without making a careful inquiry, effected mutation in favour of Mahant Karan Das of Belwa in utter disregard of the will of the late Mahant Harbhajan Das of Moti Ram's Sangat, who appointed Rupnarayan Das his successor. The decision of the tahsildar has been upheld by the higher revenue authorities. The dispute will shortly be referred to the civil court by Rupnarayan Das's guardian. Government should place the estate under the management of the Court of Wards, or the dispute should be amicably settled by the leading residents of Gorakhpur.

36. The *Anis-i-Hind* (Meerut), of the 6th December, states that the editors of the *Akhbar-i-Am* and the *Paisa Akhbár* have, under the orders of the Local Government, been warned by the Deputy Commissioner, Lahore, against publishing, in their papers, letters from Mr. Aziz Ahmad at Glasgow, on the ground of their containing matter hostile to Government. The *Anis-i-Hind* does not wish to discuss, at present, as to whether Government should or should not stop the publication of the letters in question; but it would have been much better if Government had pointed out objectonable passages in the letters of Mr. Aziz Ahmad already published, so as to apprise editors (in general) as to what expressions and thoughts are taken objection to by the authorities.

ANIS-I-HIND, 6th December 1899.

Warning to two Panjab vernacular papers against publishing letters from Mr. Aziz Ahmad at Glasgow.

37. A correspondent of the *Anis-i-Hind* (Meerut), of the 6th December, says that Mr. Kipling is an extraordinary white man, who, dividing mankind into two classes, white and black, asserts that white men are made to bear the "burden" of black men, and the latter are half devilish and half childish. Mr. Kipling has, however, given no proof of his assertions. It is not the white who bear the burden of the black, but the latter who not only bear the burden, but also the kicks of the former, even yielding their ghost in doing so. The black are devils indeed, because they will not permit the chastity of their women to be violated, and do not care to sacrifice either their property or life in protecting the same; though certain white men, spurred on by the devil, still bring about the deaths of native women in violating them. The black are also devils, forsooth, because they cannot at once carry out any very severe orders, and sometimes even put forward claims for their due privileges in an argumentative language. The black are childish because they make useless efforts to escape oppression! But "have you," Mr. Kipling, nothing to say regarding "your" strong white men who unjustly practise oppression on weak black men for whose protection, and according to "you," for carrying whose burden, they have been created? Are not such oppressors, who, blinded by passion, commit disgraceful sins, devils and children according to 'your' Bible? "O you! strong, who oppress the weak, how long will this market (practice) endure"? Probably Mr. Kipling was mentally roving in the fashionable resorts of Paris, or in English hotels, parks, or gardens, in the company of beautiful English ladies, who freely flirt with men, locking arms, or his discriminating faculty was frozen in the snow-covered fields of Siberia, during his indulgence in mental flights, otherwise he would not have assigned superiority to ordinary white men over ordinary black men. The writer then, referring to the achievements of the natives of India in the past, and of a few of them even in the present day, twits Mr. Kipling with the barbarism of Englishmen in the past, and reminds him that all men are endowed with reason, those developing it making progress all round, while those neglecting it, sinking in the scale of progress. The distinction between the black and white is therefore merely sentimental. Lord Curzon, "our" present distinguished Viceroy, calls white men and the natives of this country brethren. Is he wrong? It is due to the sentimental distinction referred to above that some white men, showing partiality to white men against the black, murder justice. The Chapra case is in point, in which the Sessions Judge, doing justice to the native accused on appeal, has been punished with transfer to a most unhealthy locality in Bengal, where his health has severely suffered. Lord Curzon passed

ANIS-I-HIND, 6th December 1899.

Mr. Kipling on the distinction between white and black men, and references to the treatement of the natives of India by white men.

no doubt severe orders for those implicated in the Rangoon outrage case; but did the Lord Bishop, who lately censured the French for their Dreyfus case, say also anything with respect to the godless British soldiers outraging a virtuous Burmese woman?

AL BASHIR, 4th December 1899.

Weights and measures.

38. A correspondent of *Al Bashir* (Etáwah), of the 4th December, says that Government has done much to improve the weights and measures used by traders, but that further reform is still called for. Grain-dealers and other shopkeepers in large towns make use of iron weights, but these weights being made at different factories without any official control are not correct and uniform. Every weight issued from a factory should bear its trade mark, and no weight should be issued until it has been examined by the District Magistrate. Shroffs, goldsmiths, &c., should also be supplied with weights bearing trade marks and showing how much they weigh respectively. No trader should be allowed to use scales which have not a tongue. The use of country cloth is rapidly increasing, and it is necessary that every piece of such cloth should have its length stamped on it, as is done in the case of foreign piece goods.

III.—LEGISLATION.

OUDH AKHBÁR, 11th December 1899.

The North-Western Provinces Rent Act Amendment Bill.

39. A correspondent of the *Oudh Akhbár* (Lucknow), of the 11th December, in commenting upon the North-Western Provinces Rent Act Amendment Bill, urges that tenants-at-will whom Government seeks to make occupancy tenants, will not be gainers thereby. Existing occupancy tenants are defaulters in payment of rent and steeped in debt, and not at all inclined to improve land. No sooner does a tenant acquire occupancy rights than he thinks himself also to be a zamíndár. If Government still considers it advisable to increase the number of occupancy tenants, the zamíndárs had better sell off their estates and invest the proceeds in factories, or if they keep any portion of their estates at all, they should have them under their own cultivation and till land with engines, which apparently Government indirectly wishes them to do in proposing the above Bill. But if zamíndárs cannot find ready buyers, they should at least combine and urge upon Government to appoint a commission for inquiring into, and comparing the condition of the occupancy tenants and tenants-at-will, and examining the objections of the zamíndárs to the Bill. Government should bear in mind that zamíndárs are a useful class, capable of rendering service in emergencies, and hence due consideration should be paid to their interests as well. It is a good feature of Englishmen to be always on the side of the weak; but they are overhasty and wish to do things in one day which should be done gradually in the course of generations.

OUDH PUNCH, 7th December 1899.

Court of Wards Act.

40. The *Oudh Punch* (Lucknow), of the 7th December, represents an English lady holding in her arms a strong child struggling violently. The child is marked "The Court of Wards Act," and the letter-press is: "This newly-born child is a very handsome one."

IV.—EDUCATION.

HINDUSTAN, 9th December 1899.

Agricultural education in village schools in Madras.

41. *Hindustan* (Kálákankar), of the 9th December, expresses satisfaction that the Madras Government has resolved to introduce agricultural education into village schools, and to establish a farm in connection with each such school for the purpose. This is as it should be, and other provinces should follow suit.

V.—LOCAL AND MISCELLANEOUS.

NÁTYA PATRA for December 1899.

Murder of a Bengali pilgrim at Allahabad.

42. The *Nátya Patra* (Allahabad), for December, complains that it would seem that a Bengali pilgrim on his way to the confluence of the rivers at Allahabad was waylaid by a thug who stabbed him to death and relieved him of all his property. The police are busy making inquiries. The authorities should make satisfactory arrangements for the protection of pilgrims between the Allahabad railway station and the confluence of the rivers.

43. The *Rahbar* (Moradabad), of the 8th December, refers to a dakaiti committed at Gawan in Gunnaur, (Budaun district), and observes that the dakaits were probably armed as they wounded two or three men.

RAHBAR, 8th December 1899.

A dakaiti in the Budaun district.

44. The *Naiyar-i-Azam* (Moradabad), of the 5th December, referring to the dakaiti which was committed on a bullock-cart, carrying certain passengers on the Amroha road, near the village of Mangupura, Moradabad district, on the night of the 9th October last, says that the account of the occurrence as reported in a late issue of the *Jami-ul-Ulum*, wrongly insinuated high-handedness of the police towards Bhura, the principal accused person in the case. Bhura is an old criminal, having been punished for theft two or three times previously; and the charge which he brought against the police of having tortured him being altogether groundless, it was justly rejected by the Magistrate, and he was accordingly committed to take his trial at the sessions for dakaiti, together with his comrades arrested.

NAIYAR-I-AZAM, 5th December 1899.

A dakaiti case in Moradabad and the *Jami-ul-Ulum*.

45. The *Nasim-i-Agra* (Agra), of the 7th December, stating that dakaitis have been frequent in the interior of the Agra district during the (past) month, says that on the 30th November last certain dakaits carried away some property from Shahdara, and that on the same day an employé of the (local) mills was mercilessly killed in muhalla Jewni-ki-mandi near Bailanganj. A rumour is afloat that a Maulvi (Muhammadan teacher) of the *Mufid-i-Am* school has been found committing unnatural connection with a student. The Headmaster is said to have reported the matter to the Municipal Board, which supports the school.

NASIM-I-AGRA, 7th December 1899.

Local affairs in Agra.

46. The *Anis-i-Hind* (Meerut), of the 6th December, states, on the authority of a correspondent, that certain foolish and thoughtless persons have given out that a marriage party from Afghanistan is shortly to arrive at the house of Nawab Yakub Khan (at Dehra Dún), which will be accompanied by about eight thousand (Afghan) troops. A few days ago, a ziladar visited the village of Pachhimwala (Dehra Dún district) to inspect the irrigation of fields from the Pirthipur branch canal. One Karam Singh, cultivator, complained to the ziladár as to how it was that while he paid the water rate (regularly) he did not receive water in his turn. The ziladár was irritated at this, and dealt with the cultivator "in a most objectionable way." The cultivator filed a suit in the Court of the Joint Magistrate, but it was dismissed, and he himself charged with an offence under section 353 (of the Penal Code).

ANIS-I-HIND, 6th December 1899.

Local affairs, in Dehra Dún.

47. The *Maheshwari* (Hápur, Meerut district), in its combined number for the months of Jeshtha to Kartik (June to November), complains that Marwari banias in Ràjputâna and Malwa publish obscene books, called "Panthi Padosan," "Pandit Sitháni," &c., and act obscene plays or dramas called Manch plays from the *manch* or platforms on which they are performed. The writer condemns these books and performances as calculated to encourage the spread of immorality both among men and women, and expresses surprise that the police do not interfere.

MAHESHWARI, 8th December 1899.

Obscene books and plays published and acted by Marwari banias in Rajputana and Malwa.

PRIYA DAS, M.A.,

Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

ALLAHABAD: *The 16th December* 1899.

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SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

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I.—Political and Foreign.

Hindustán, 13th December 1899.

Transvaal War.

1. *Hindustán* (Kálákankar), of the 13th December, quoting a passage from Lord George Hamilton's speech at the Biswick Constitutional Club, and referring to a speech lately delivered by Lord Salisbury, regarding the Transvaal War, observes that the former explains why no native troops have been employed in the war, and that the latter shows that the British Government has not been actuated by a desire to monopolise the gold mines, or extend the British frontier in South Africa.

Prayág Samachár, 7th December 1899.

Boer insolence.

2. The *Prayág Samáchár* (Allahabad), of the 7th December, reproduces, from a vernacular contemporary an article headed, "The Boers' tall talk," in which the writer gives a translation of a letter contributed by a Boer, to the London *Times*, dated the 14th October, refers to his subsequent letter contributed to the same paper, and then observes that evidently the Boers' heads have been turned. The British Government is perfectly justified in declaring war against them with a view to bringing them to their senses. Nothing could be more insolent than the way in which the Boer, in his letters to the *Times* above referred to, has abused John Bull, who is dreaded by all the Great Powers on earth. Pride goes before a fall. The fate of the Boers appears to be sealed.

Hindustán, 13th December 1899.

Proposal regarding the withdrawal of some troops from the Quetta Command.

3. *Hindustán* (Kálákankar), of the 13th December, referring to the proposal regarding the withdrawal of some troops from the Quetta Command in accordance with Lord Curzon's frontier policy, observes that the Government of India has not been well advised in reducing the frontier forces, inasmuch as frontier tribsemen are not yet so loyal and peaceabiding as they should be.

Rahbar, 10th December 1899.

Objection taken to the inscription on the statue of Lord Lawrence at Lahore.

4. The *Rahbar* (Moradabad), of the 16th December, approvingly reproduces, from the *Rafiq-i-Hind* (Lahore), an article in which the writer strongly condemns the inscription "Will you be governed by the pen or the sword?" on the statue of Lord Lawrence, which stands on a pedestal near the Chief Court, Panjáb. This inscription is a serious libel on Lord Lawrence, whose Government was indeed a paternal Government for India, and he could not be supposed to have ever threatened the people and tried to coerce them by the sword, as the inscription will clearly lead one to think that he did. The inscription is also an unmerited slur on the fidelity and devotion of the natives, who have on several occasions fought their own co-religionsts on behalf of the British Government. Sir Mackworth Young is said to be an upright, honest and pious ruler: will he for a moment place himself in the position of a native, and try to realize what great annoyance the inscription in question is calculated to cause to the people? Will not His Honour consider it expedient, therefore, to remove the objectionable inscription from the statue? The British Government will not surely wish the world to infer, from the retention of such an inscription, that the natives are not loyal, and that it is necessary to erect such statues in public places to strike terror into their hearts.

Bharat Jíwan, 11th December 1899.

National Congress.

5. The *Bhárat Jíwan* (Benares), of the 11th December, referring to the approaching National Congress, observes that the new feature of the coming session is that one day will be set apart for speeches in vernacular, and that it is really a very happy day for India when the inhabitants of Madras, Peshawar, Bombay and Assam meet together under the roof of the Congress pavilion and consider the question of removing the sufferings of their motherland. India owes her ruin to discord among her children, and therefore the revival of concord and amity among them cannot but be viewed with the greatest joy and pleasure. If men of light and leading, who have girded up their loins to promote the best interests of the country, fail in their efforts, who else will be able to do so? It is to be regretted that Congressists are on the wrong scent, and this is the reason why their efforts have been unsuccessful during the last fifteen years, and the

condition of the country has been getting worse and worse. They have begun at the wrong end. Mere political agitation will not do. They should first make a point of improving the material condition of the people.

THE SAME.

Election of Congress delegates at Benares.

6. The same paper refers to a public meeting, lately held at Benares to elect delegates for the Lucknow National Congress. Pandit Gyáneshwar Sharma of Lucknow, a Muhammadan gentleman, Munshi Sankta Prasad and others, addressed the meeting, and a number of delegates were elected.

ANIS-I-HIND, 13th December 1899.

Anti-Congress meeting at Lucknow.

7. The *Anis-i-Hind* (Meerut), of the 13th December, says that India is very unlucky, inasmuch as when some patriots have resolved to assemble to deliberate upon measures for ameliorating her condition, some short-sighted men foolishly stand up to oppose them, persuading such ignorant classes, who eat and drink with them, to join them. The Anti-Congress movement was founded on this reckless principle: some men adhering to it simply because they have once happened to oppose it. The writer, then referring to the late Anti-Congress meeting at Lucknow, quotes a passage from the *Hindustáni* to show that by far the greater number of the members of that meeting were *saqís* (those who offer tobacco pipes to passers-by in bazaars to smoke), &c., and says that in spite of the great efforts of the wire-pullers, the meeting was not a success.

JAMÍ-UL-ULUM, 14th December 1899.

Alleged misbehaviour of the Nawáb of Rámpur and the Lieutenant-Governor.

8. The *Jámi-ul-Ulum* (Moradabad), of the 14th December, observes that when the Nawáb of Rámpur—"may his enjoyment of pleasures and luxury be eternal!—" objects to reading papers relating to State affairs, he cannot be expected to know of the reports so rife about him. His ungrateful (self-interested) hangers-on who do not let him know (the extent of) his vices, will assuredly pay dearly one day for it. Various reports relating to His Highness are circulated at present in the very streets of Rámpur. According to one of these reports, the Lieutenant-Governor did not return His Highness' visit during his recent trip to Lucknow, and told him plainly that he did not do so, because ladies do not approve of (his) seeing such men who run after (are fond of) dancing (theatrical) boys. Instead of being ashamed, the Nawáb had the hardihood to reply that His Honour had nothing to do with his private life. But His Honour at once bade him to disabuse his mind of this false notion, lest he should get into trouble: the private conduct of a ruling chief necessarily affecting the character of his administration and the morals of his subjects as well. The Nawáb was taken aback at this rejoinder, and begging pardon, pleaded that he owed his position to His Honour, and would be more careful in future. The Nawáb was then advised to get rid of all those persons who encourage him in his debauchery. Inait-Ullah is one of the three most obnoxious persons ordered to be expelled. But there are two men of this name, one of whom is called Jamadár, who is a great favourite of the Nawáb, and the other whose *alias* is Bahadur Shah Khan, and who is a great adept at quail-fighting, &c. The latter is not so harmful a companion of the Nawáb, as the former, who should therefore be expelled. The second person to be sent away from Rámpur is Sahibzada Chhuttan Sahib, and the third man under ban is Sahibzada Anna Mian, maternal grandfather of the Nawáb. These three persons are to be ostracised, and located at separate places, for two years, after which they are to be permitted to reside elsewhere, but never to visit Rámpur again. If there is any truth in this news, it is a matter for deep regret that His Highness' conduct should necessitate the expulsion of his near relations from the State. Other companions of the Nawáb would do well to take warning from the fate of the three men under orders for exile, otherwise the same fate will overtake them sooner or later. Another item of news is that a *Moghlani* (female attendant) employed in the Nawáb's palace, seeing His Highness' debauchery (fondness for women) presented him with her own daughter, who was of a very tender age, hoping that if she were accepted and enrolled among the begams, this would serve to improve her own position. The Nawáb accordingly tried his strength, acquired as it was by the use of (Hakim) Ajmal Khan's *kuskta* (some calcined metal used as an aphrodisiac) upon her, and the poor creature succumbed to it. The occurrence was, however, hushed up. If the story is true, the Nawáb will receive his

punishment in due time for this sin; but it is reported that the *Moghlani* herself has already become afflicted with leprosy. It is a pity that though the grandson of Nawab Kalb Ali Khan was taught civilization twelve long years, he failed to learn it. The third report is that Mulji, who marred the pleasure of the Nawab's privacy (private meeting or engagement, *i.e*, unnatural offence) with (Inait-ullah) Jamadar, had also previously incurred His Highness' displeasure by having some intercourse (illicit connection) with Durga Bai (a mistress of the Nawab). The fourth bit of news is that a *launda* (boy), named Ganpat, belonging to a Dramatic Company, has nowadays become (as it were) Private Secretary and Aid-de-camp to the Nawab. The boy accompanies the Nawab *wherever* he goes, as if he were his familiar friend. Suits worth thousands of rupees have been made for him, and one Ghulam Hazrat Khan has the charge of taking him out for a drive, &c. Ghulam Hazrat Khan should beware, lest he should also fall under suspicion one day, and have to put on the well-known *khansaman* ornament (i.e., fetters, like Mulji). But perhaps his services in connection with (the murder of) General Azim-uddin Khan, in reward for which, he and a powerful band of his, have been assigned pensions (by the Nawab), may deter His Highness from taking any severe measures against him (should he prove dishonest in his present charge). The editor will apprise the Lieutenant-Governor of the most risky services Ghulam Hazrat Khan rendered to the Nawab, and show thereby how much His Highness is indebted to him. One Muhammad Aman Khan has lately been confined. Popular belief is that (Inait-ullah) Jamadar is at the bottom of this affair. The Nawab does not tolerate anybody using taunting or sarcastic language towards the Jamadar. Accacia trees worth thousands of rupees, which grew on the banks of an old canal, were knocked down to Inait-Ullah for Rs. 32 by the Minister himself. The Minister is apparently an easy-going man, and finding the Jamadar so much in the good graces of the Nawab, he may have thought it expedient to do as he is represented to have done. It is further reported that the Lieutenant-Governor has given the Nawab six months' grace to mend his ways; but the editor believes that His Highness will never do so till the Day of Judgment if he continues in the company of his present associates. These persons should be turned out of the State as speedily as possible. The editor will submit a translation of all the articles that have lately appeared in newspapers regarding Rampur, to the Lieutenant-Governor next week.

JÁMI-UL-ULUM, 14th December 1899.

Nawab of Rampur's fondness for prostitutes and singers.

9. The same paper says that it has really no bone to pick with the *Nizám-ul-Mulk* and the *Naiyar-i-Azam:* its quarrels with them in connection with Rampur affairs being in a way collusive ones. The editor has considered it necessary, so to speak, to open the Rampur boil which has come to a head, inasmuch as a less heroic treatment would not do. He is animated by no sordid motives, his object being no other than the reform of the State. On the occasion of the Nawab of Rampur's late visit to Lucknow, one of the carriages in his special was filled with prostitutes. A prince who cannot do without an army of prostitutes even for two or three days, must be a confirmed debauchee. What must have His Honour the Lieutenant-Governor thought of His Highness on hearing of this army of prostitutes? Again, it is rumoured that when the Nawáb alighted from his saloon at the Lucknow station, he shook hands with one Kalka Din, Kathik (singer) at Lucknow, and left the platform conversing with him, and taking no notice of the European officials and native gentlemen who were present on the platform to receive him. If this rumour is true, they must have considered his conduct as highly reprehensible, and it must have reached His Honour's ears.

JÁM-I-JAMSHED, 10th December 1899.

Attacks made by certain vernacular newspapers on the Nawab of Rampur.

10. The *Jám-i-Jamshed* (Moradabad), of the 10th December, is highly indignant at the attacks which certain vernacular papers have of late been making upon the Nawáb of Rampur. These papers have given vent to all sorts of absurd rumours regarding His Highness' private conduct, alleging that he is excessively fond of women, has forcibly taken possession of another's wife, and so on. One of the latest absurd rumours is that during the Nawab's late visit to the Lieutenant-Governor at Lucknow the question of his removal from the *gaddi* and grant of an allowance was raised. But

the vilifiers should have recognized the absurdity of these rumours. His Highness has never oppressed any person, committed a murder, or any other serious offence; then why should Government seek to divest him of his powers? The administration of his State is as satisfactory as that of any province in British India, all the departments being presided over by highly competent and able men. The fact is that as the Nawáb is innocent of all those accusations that are being made against him, they are treated with contempt, and no notice is taken of them, or the vilifiers will have a bad time of it if called upon to substantiate the charges.

JAMI-UL-ULUM, 14th December 1899.

Alleged cause of dispute between the Nawáb of Rampur and Sahibzada Ahmad Raza Khan.

11. The *Jámi-ul-Ulúm* (Moradabad), of the 14th December, describes the circumstances which, according to one rumour, led to the institution of the criminal prosecution at Moradabad, which has recently been dismissed, against Sahibzada Ahmad Raza Khan, at the instigation of the Nawáb of Rámpur. The Nawáb, who is in the prime of youth, is in the habit of outraging young women belonging even to respectable families. He has outraged, it is alleged, almost all the young and handsome girls of his own family. The Sahibzada's grandmother is also grandmother to the Nawáb in a way. A female relative of the Sahibzada's, who is married to a respectable man at Shahabad in the Hardoi district, is young and beautiful. Hearing of her, the Nawáb requested the old lady above referred to, to fetch her from Shahabad. But declining to comply with His Highness' improper request, she incurred his displeasure and was ill-treated in consequence. She fled to Bareilly, but was prevailed upon to return to Rámpur, where she was confined in the fort. Ahmad Raza Khan, who held the post of tahsildár in Milk, was summoned to Rámpur. Fearing that he too might be confined, he fled to Bareilly. His grandmother persuaded the Nawáb to release her, in order that she might prevent him from forwarding a memorial to His Honour the Lieutenant-Governor. He and his grandmother took up their abode at Bareilly in the house of one Khwája Mian. The Nawáb offered to remit the money Khwája Mian owed to the Rámpur State, if he could send back both his tenants to Rámpur. Getting wind of this intrigue, Ahmad Raza Khan and his grandmother left Bareilly for Moradabad. One Haidar Ali Khan, *alias* Haddan Khan, from whom arrears of land revenue were due to the State, was induced to try to bring them back to Rámpur, the promise of remission of the arrears of revenue being held out to him. Haddan Khan failed in his attempts, and then, at the Nawáb's instigation, he fabricated the charge of grievous hurt against Ahmad Raza Khan. If all these rumours, which are so rife, be false, some well-informed man had better contradict them. The Magistrate who tried the case, dismissed the prosecution, finding that the Rámpur State's money and influence were freely used on behalf of the prosecution, and that the case was a trumped up one. The Magistrate being a European, was proof against the magic (influence) of the State. The prosecution is said to have cost the State ten or twelve thousand rupees. Should not such an extravagant Prince contribute at least a lakh of rupees to the Transvaal War Fund?

THE SAME.

A charge of usurpation of an endowment, the greater portion of which is situated in British territory, against the present Nawab of Rampur.

12. The same paper publishes a letter from one Saádat Ali, in which he states that the late General Ali Asghar Khan, son of (late) Muhammad Jáfar Ali Khan of Rámpur, executed a deed endowing the whole of his property, worth several lakhs of rupees, whose major portion is situated in British territory, for charitable purposes, such as annual donations to Mecca, &c., on the 16th November 1874, and had the deed registered in the Judge's court, Moradabad. According to this deed, the donor's Begam, Musammat Said-un-Nisa, was to be the trustee of the endowment during his lifetime, and afterwards the Nawáb of Rampur for the time being. After the death of the donor, the Begam continued trustee of the endowment, it not being known, whether with the permission of the ruling chief or not. At the end of the year 1898, the present Nawab, Hamid Ali Khan, tried his best to take away the trusteeship from the Begam, but her advisers did not let her part with her trust, and induced her to leave Rámpur, and take up her abode in British territory, where she, assuming herself to be the owner of the endowed property, divided

it among her relatives and servants, one of these being Hamíd-uz-Zafar Khan, the former Vice-President of the Rámpur Council. But these relations and attendants, knowing their right to the property assigned them respectively unstable and insecure, made over their shares to the Nawáb of Rampur in consideration of a *wasika* allowance granted to each of them. The Nawáb now quietly grasping the whole property, settled it on his (minor ?) daughter, appointing his own grandmother as her guardian. The Nawáb has no right to usurp and dispose of an endowed property in this way : and the Government should make him disgorge it, together with the income thereof for the past years. The editor in supporting the writer's complaint, thinks that, according to the British law, a ruling chief cannot become trustee of an endowment situated in British territory at all, much less usurp it. He is in a position to publish genuine documents relating to the endowment, which will expose the dishonest proceedings of Nawáb Hamid Ali Khan's administration.

OUDH AKHBAR, 13th December 1899.

13. The *Oudh Akhbár* (Lucknow), of the 13th December, referring to the coming visit of the Nizam of Hyderabad to Calcutta, says that though various rumours current in connection with this visit, such as the restoration of the Berars, may be groundless, yet Lord Curzon would do well to signalize it by doing something which will be a (grand) memorial of his Viceroyalty. This something need not be a reform in the administration of Hyderabad, or even the restitution of the Berars, but the bestowal of the title of King on His Highness. The area of his dominions is not less than that of Oudh, whose rulers were called Kings, and hence the Nizam, whose family has been so loyal and devoted to the British Government throughout, may fittingly be honoured with the title of King.

A suggestion to confer the title of king on the Nizam during his coming visit to Calcutta.

II.—GENERAL ADMINISTRATION.

AL BASHÍR, 11th December 1899.

14. *Al Bashir* (Etawáh), of the 11th December, states that a misconception has spread among a large number of the Muhammadan community to the effect that Sir Antony MacDonnell seldom gives promotion to Muhammadans (already in Government service), and that he does not give those posts to Muhammadans, appointment to which is (directly) made by him. A similar misconception arose among the Hindus regarding themselves during the *régime* of Sir Auckland Colvin, who had really given a larger number of appointments to Musalmans than to Hindus since he had taken the reins of administration of the province in his hand. Sir Auckland thereupon in a public speech gave reasons for his policy, explaining that the proportion between the Hindu and Muhammadan employés under Government should not be looked at from a point of view of their respective gross populations, but from that of the population of those classes among the two communities respectively, who have been accustomed to take up Government service. He further explained that the cause of his special and personal leaning and affection towards the Muhammadans was that the Khedive was his friend and he had made a promise to His Highness to do all that lay in his power for his co-religionists in India. The editor would therefore request Sir Antony MacDonnell also to take some opportunity for removing such misconception in a public speech, for it is not desirable that an idea should go abroad among any section of Her Majesty's loyal subjects to the effect that a representative of Her Majesty is hostile to it.

Alleged hostility of Sir Antony MacDonnell to Muhammadans.

HINDUSTAN, 17th December 1899.

15. *Hindustan* (Kálákankar), of the 17th December, pointing out, on the authority of the *Englishman*, that a surplus is expected in the next Indian budget, observes that, if finance continues to be in a satisfactory condition for some years, it is to be hoped that Lord Curzon, who is a just and sympathetic ruler, will reduce the salt tax, the stamp duty, and the court fees.

Expected surplus in the next Financial Statement.

RIAZ-UL-AKHBÁR, 12th December 1899.

16. A correspondent of the *Riáz-ul-Akhbár* (Gorakhpur), of the 12th December, referring to the proposal of substituting the Hindi in place of the Persian character in courts in the United Provinces, states that signatures of Muhammadans are being obtained (for a memorial)

Question of substituting the Hindi for the Persian character in courts in the United Provinces.

protesting against the measure. But there is a large number of Hindus also who do all their private correspondence, &c., in the Persian character, and would be glad to join in the protest. Signatures of such Hindus should therefore be also obtained and submitted to Government either with those of Muhammadans or separately.

17. The *Prayág Samáchár* (Allahabad), in its issues of the 7th and 14th December, with reference to the various causes to which it attributed the scarcity of grain in this country (*vide* the Selections, page 662, paragraph 27), attributes the scarcity of cattle, which are a *sine quá non* for agriculture, to their wholesale slaughter for food, and exhorts Muhammadans and Christians to refrain from the use of beef in consequence. As regards other causes, the editor recommends a reduction in the revenue assessments and rent, remission of the octroi duty on grain, and exemption of grain-dealers from the income tax, and asks Government to provide against the remaining causes.

PRAYAG SAMÁCHÁR, 7th and 14th December 1899.

Scarcity of grain in India.

18. The *Bhárat Jiwan* (Benares), of the 11th December, comparing the agricultural cattle statistics for 1897-98 with those for 1893-94, observes that the decrease in cattle is due to the want of sufficient fodder, and asks Government to provide adequate grazing lands in every district, which should be open to cattle free.

BHÁRAT JIWAN, 11th December 1899.

Decrease in agricultural cattle.

19. A correspondent of the *Tohfa-i-Hind* (Bijnor), of the 13th December, referring to the gloomy prospects of the present famine, strongly urges that Government should at once start relief works for the labouring classes, who should be paid wages sufficient to procure them with full meals, and poor houses for the weak, crippled, &c. The Government of Lord Lytton, while instituting the Famine Insurance Fund, gave an assurance that Government would not allow a single person to die of starvation during a famine, and this pledge should now be strictly carried out.

TOHFAH-I-HIND, 13th December 1899.

Present famine.

20. The same paper, referring to the distress and miseries of the people of India from the continuance of the plague and the recurrence of famine after the short interval of only two years, says that this country, being mainly an agricultural country, it is absolutely necessary to increase the means of irrigation, by constructing tanks, masonry wells, &c. There should also be established an agricultural college and farms to instruct the people in the ways of improving the condition of the soil, and increasing the outturn. The writer then quotes passages from the report of Dr. Saunders, Director of Agriculture in Canada, showing what important measures the Government of that country has taken to help the cultivators in the art of agriculture, and suggests that similar measures should be adopted in this country as well.

THE SAME.

Frequent famines in India and need for increasing the means of irrigation, &c.

21. *Hindustán* (Kálákankar), of the 13th December, referring to the success of good masonry wells provided with pumps in America, Africa and Australia, as explained by a correspondent of the *Times of India*, observes that such wells would also be highly beneficial in this country for irrigation purposes. But landholders and cultivators, as a rule, cannot afford to construct these costly wells. Under these circumstances Government and joint-stock companies had better construct them, and levy a moderate rate from the cultivators who take water from them.

HINDUSTÁN, 13th December 1899.

A suggestion for the construction of masonry wells for irrigation purposes.

22. *Al Bashir* (Etawáh), of the 11th December, referring to the warning administered to the editors of the *Paisa Akhbár* and the *Akhbár-i-Ám*, Lahore, against publishing, in their papers in future, any letters from Mr. Aziz Ahmad at Glasgow, says that it is far better for Government first to forbid an editor to publish objectionable articles, and point out defects in the tone of his own writings, than prosecuting him at once for the same. This system of warning which the Panjab Government has adopted, is calculated both to put down seditious writings and save an unwary editor from trouble, should he happen to pen something in good faith, but in ignorance of the law. The Local Government would do well to adopt the same system

AL BASHIR, 11th December 1899.

System of first warning editors against publishing objectionable articles preferable to that of at once prosecuting them for the same.

with slight modifications. The editors of the *Páisa Akhbár* and the *Akhbár-i-Am* were summoned by the District Magistrate of Lahore, and warned. This should not be done in the United Provinces. An editor, who is to be warned, should be sent for privately and not by summons. This will be a mild way of dealing with the editor concerned and have a salutary moral effect on him.

NAIYAR-I-ÁZAM, 12th December 1899.

The *Jámi-ul-Ulum* warned by Government for an objectionable article.

23. The *Naiyar-i-Azam* (Moradabad), of the 12th December, states that the *Jámi-ul-Ulum* has, during the week, been directed by Government to withdraw the accusations which it lately made against certain British soldiers at Ahmadabad. The *Naiyar* does not know what enmity the editor of the *Jámi-ul-Ulum* bears to Englishmen that he is always on the look-out for some misbehaviour or other on their part, which he publishes as soon as he lights upon it, and passes adverse strictures on them; though he has already paid the penalty of his ill-will and antagonism to them, by having been relegated to jail for 18 months. It is not even a year since he was released, and his (ill) nature again directs his steps in the wrong path. If he continues in this course, it does not augur well for him. It is not the business of an editor to write seditious articles. But no; the editor of the *Jámi-ul-Ulum* considers them to be the best production of his genius. If he is well-advised, he should take the warning of Government to heart. Before he was prosecuted for sedition on the previous occasion, he was both advised and admonished by the District Magistrate to refrain from objectionable writings; but he ignored the warnings and had to suffer what a self-conceited opponent of Government ought to. "Our" merciful and broad-minded Government pass over objectionable writings as long as possible; but when the audacity of an editor overleaps all bounds, it is obliged to take steps against it. Foolish persons, however, attribute this indulgence of Government to its negligence (weakness ?), and thus betray themselves into the "iron clutches of fate."

JÁMI-UL-ULÚM, 4th December 1899.

Contradiction by the *Jámi-ul-Ulúm* of its allegation regarding an assault on a Muhammadan woman by some British soldiers at Ahmadabad.

24. The *Jámi-ul-Ulúm* (Moradabad), of the 14th December, in a paragraph headed "Contradiction" in its Supplement, states that it referred, in its issue of the 7th November, on the authority of the *Amrita Bázár Patrika*, to an alleged assault on a Muhammadan woman by some British soldiers at Ahmadabad (*vide* the Selections, page 615, paragraph 15). Subsequently, the *Amrita Bázár Patrika*, on the authority of its Ahmadabad correspondent, stated that the rumour was found to be groundless on official inquiry. But the *Jámi-ul-Ulúm* did not consider it necessary to contradict its previous statement at the time. However, the editor hereby informs his readers that the incident was a trivial one, and was not proved to be true when an inquiry was made.

ALMORA AKHBÁR, 9th December 1899.

Establishment of poor houses by the Nahan Municipality.

25. The *Almora Akhbár*, of the 9th December, expresses satisfaction that the Municipal Board at Nahan has established poor-houses for the support of beggars, and asks other Municipal Boards to follow suit in the present times of distress.

BHÁRAT JIWAN, 11th December 1899.

New City Inspector of Police at Benares.

26. The *Bhárat Jiwan* (Benares), of the 11th December, states that the new City Inspector of Police at Benares is winning golden opinions by his energy and zeal in the performance of his duties, and expresses a hope that he will check the high-handedness of police constables.

PRAYÁG SAMÁCHÁR, 14th December 1899.

Alleged delay in the supply of court-fee stamps at the Government Treasury at Allahabad.

27. The *Prayág Samáchár* (Allahabad), of the 14th December, complains that there is great delay in the supply of court fee-stamps at the Allahabad Government Treasury, litigants being generally detained there for hours to their great inconvenience: sometimes the delay exposes them to the danger of their petitions being barred by limitation. The authorities should give their attention to the matter.

III.—Legislation.

28. The *Jaini* (Allahabad), of the 15th January, urges that the Hon'ble Mr. Ananda Charlu's Bill regarding the management of religious endowments should be passed, and refers to an instance in which a Jaini is suspected of having misappropriated some religious funds in his possession, and has consequently been excommunicated.

Bill regarding the management of religious endowments.

Jaini, 15th January 1899.

IV.—Education.

29. *Al Bashír* (Etawáh), of the 11th December, expresses surprise that while Government desires the people to themselves undertake the education of their children, the Director of Public Instruction in the United Provinces throws obstacles after obstacle in the way of private schools. This Government functionary not only insists on all "recognized" schools observing the departmental inter-school rules, but also on their appointing only such men teachers as have successfully passed the examination in the Teachers' Training College. Students of those private schools which cannot, for one reason or other, strictly observe the inter-school rules, are treated as "private" students in the examinations, so much so that even the names of the schools from which they appear respectively are not entered in the *Gazette*, along with their own names when they have passed an examination. The Director has recently issued a further circular to the effect that a private school which admits a student (of another school) without a transfer certificate, or into a class (higher than the one in which he has been reading) without obtaining the written consent of his guardian to that effect will not be permitted to send up its students to the middle examination. What a strange anomaly indeed! A *really private* student can appear at the examination, but not one who has studied in a public school! The editor does not understand on what ground the Director seeks to bring private schools under his subordination (control), and why he is so hard on them. Government would oblige the editor, if it kindly declared what it wished private schools to do, and how far these should justly bear sway of the Director. It is no doubt everybody's duty to obey all the orders of Government, but not every order of a Head of Department which is the outcome of his own brain.

Alleged severity of the Director of Public Instruction towards private schools in the United Provinces.

Al Bashír, 11th December 1899.

V.—Local and Miscellaneous.

30. The *Oudh Akhbár* (Lucknow), of the 16th December, states that during the week ending the 7th idem, the list of mortality at Lucknow was 212,162 dying of fever, 11 of diarrhœa, 2 of hurt and 44 of other causes.

Mortality at Lucknow during the week ending the 7th December 1899.

Oudh Akhbár, 16th December 1899.

31. The *Shahna-i-Hind* (Meerut), of the 16th December, reproduces from the *Akhbár-i-Am* (Lahore), an article that originally appeared in the *Arya Gazette* in which the *Arya Samaj* at Lahore has vilified the Muhammadan religion, telling Indian Musalmáns that their ancestors were originally Hindus who were forcibly converted to Islam by Muhammadan rulers in former days, and that they should therefore give up their present weak (or false) religion, revert to their old divine religion, &c. The *Shahna-i-Hind* regrets that Indian Musalmáns should be so indifferent to their religion as to take no notice of such writings. They are engrossed in worldly acquisitions, otherwise if the well-to-do among them were to help the editor, he would alone, by the help of God, be able "to thrust an arrow into the nostrils" of every impure unbeliever (infidel), and "force a bag of red chillies within the *dhoti* or waist-cloth of (cause much annoyance to) each and every demon (*i.e.*, Hindu)."

Musalmans and the Arya Samaj at Lahore.

Shahna-i-Hind, 16th December 1899.

Allahabad:
23*rd December* 1899.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

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SELECTIONS

FROM THE

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I.—Political and Foreign.

Hindustán, 19th December 1899.

Transvaal War Fund.

1. *Hindustán* (Kálákankar), of the 19th December, referring to the Transvaal War Fund, states, on the authority of the *Madras Mail*, that the Mansion House Fund amounted to £200,000 on the 18th November, and explains how it has been distributed among the wounded soldiers and the wives and children of the soldiers killed. Rs. 75,000 has already been raised in Calcutta for the same purpose. The editor appeals to well-to-do natives to contribute to the War Fund, although they have also to afford relief to their own famine-stricken countrymen.

Rohilkhand Gazette, 16th December 1899.

The same.

2. The *Rohilkhand Gazette* (Bareilly), of the 16th December, earnestly calls upon its readers to show their sympathy with the British soldiers wounded and killed in the war, by contributing their mite to the War Fund. The editor will gladly acknowledge any remittances sent to him for the purpose. [The *Liberal* (Azamgarh), of the 16th December, repeats its last week's appeal to the residents of Azamgarh, and, remonstrating with them against their backwardness in contributing to the Fund, hopes they will make no further delay in the matter.]

Jami-ul-Ulum, 21st December 1899.

An appeal to natives on behalf of the Transvaal War Fund.

3. The *Jámi-ul-Ulum* (Moradabad), of the 21st December, says that all classes of natives, from the ruling chiefs down to the street beggars, are freely enjoying the blessings of Pax Britanica. They sing the praises of the authorities in season and out of season, and lose no opportunity for indulging in expressions of loyalty. But it is to be regretted that they are to be found lagging behind when their loyalty is put to the test. Those among them who have any sense of shame should commit suicide. Few natives have responded to the appeal made on behalf of the British soldiers, wounded in the Transvaal war, and the widows and orphans of others killed. The nobility and the gentry should make no delay in contributing to the War Fund, and native Government servants follow the example of Anglo-Indian officials who have agreed to subscribe one day's pay each. The well-to-do residents of Moradabad should at once hold a public meeting for the purpose.

Liberal, 16th December 1899.

National Congress and Musalmans.

4. The *Liberal* (Azamgarh), of the 16th December, twits Hindus with uselessly striving hard to inveigle Muhammadans into joining the Congress Sessions, going the length of even hiring Musalmans of such low classes as green-grocers to attend meetings. The names of Munshi Moharram Ali, Chishti, editor of the *Rafiq-i-Hind* (Lahore), and Munshi Sajjad Husain, editor of the *Oudh Punch* (Lucknow), are being proclaimed from the house-tops at Lucknow as supporters of the Congress; but the Muhammadan community is shrewd enough to see through the trick. The former, who is neither a leader nor a prominent patriot among Musalmans, has apparently joined the Congress to spite Maulvi Nazir Ahmad, who prosecuted him for libel, and thereby show his opposition to the Aligarh Muhammadan College and the Educational Conference (to which the Maulvi is attached). As regards Munshi Sajjad Husain, he is a man of a humorous turn of mind, and he has probably joined the Congress, taking it to be simply a huge joke. Messrs. Rahmat Ullah Sayani and Badar-Uddin Taiyabji are certainly men of high rank and position among Muhammadans; but they have lately washed their hands of the Congress. Let the Congressists therefore drop the word "National" from the designation of their movement, substituting the term "Hindu" instead, and nobody will have any cause to quarrel with them. But it is absurd for them to continue to play tricks, and endeavour to deceive the world into believing that their movement is supported by all sections of Indian society. The late anti-Congress meeting held at Lucknow, which was supported by all leading Musalmans and other residents of the town, should have made it perfectly clear to Congressists that Musalmans are totally opposed to them and have neither sympathized before nor are likely ever to sympathize or co-operate with them. Again, though the Congress ostensibly keeps itself aloof from the controversy raging about the Hindi character, the question has been raised by some Congressists. It is to be hoped that the Government of Sir Antony MacDonnell, well acquainted as it is with the needs of the United Provinces, will

leave intact the use of the present vernacular character in courts, which is written much more quickly than the Hindi character can possibly be; for if His Honour acts otherwise, the measure will simply scandalize the closing period of his blessed administration.

5. The *Sarba Hitkári* (Almora), of the 15th December, referring to the public meeting lately held at Almora for the election of the Congress delegates, regrets to notice that the Congress movement has proved injurious to the inhabitants of the hills. Since the movement has been set on foot, they have been disarmed and removed from appointments of responsibility in the hills.

SARBA HITKÁRI, 15th December 1899.

National Congress and the inhabitants of Kumaun.

6. The *Rohilkhand Gazette* (Bareilly), of the 16th December, expressing surprise that the Government of India should have left the post of its Agent at Kábul vacant so long, ever since the return of Kunwar Gafur Khan, says that perhaps no fit man has yet agreed to accept the appointment, either on account of the severity of the climate, or the fickle-mindedness and hastiness of temper of the ruler of that country. So far as the editor knows, Munshi Akhtar Muhammad Khan, Tahsíldár of Bareilly, is in every way well qualified for that responsible and highly-important post, and the Local Government would do well to bring him to the notice of the Foreign Office.

ROHILKHAND GAZETTE, 16th December 1899.

Munshi Akhtar Muhammad Khan suggested for appointment as Agent of the Government of India in Kabul.

7. The *Mehr-i-Nimroz* (Bijnor), of the 21st December, observes that, with a few honourable exceptions, native chiefs care little to fulfil their duties towards their subjects. They are almost inaccessible to the people, who therefore find it very difficult to lay their grievances before them. Lately certain women, anxious to make a complaint personally to the Mahárája of Travancore, threw themselves before His Highness' carriage, as he drove with pomp and grandeur, in order to attract his attention and submit their grievances to him. They narrowly escaped being trodden upon by the horses, and were consequently sentenced to imprisonment (for their reckless conduct). There should be a Resident in every State, and he should be invested with magisterial powers.

MEHR-I-NIMROZ, 21st December 1899.

Mahárája of Travancore.

8. The *Jámi-ul-Ulum* (Moradabad), of the 21st December, adverting to the reference which a correspondent recently made to the attacks which certain vernacular papers have, for some time past, been making on the Nawáb of Rampur, says that the *Rahbar* is silent perhaps because some promise was made to the editor at the time when the prosecution was being carried on against (Sahibzada) Ahmad Raza Khan (at the alleged instigation of the Rampur Darbar). Three papers at Moradabad, *viz.* the *Naiyar-i-Azam*, the *Nizám-ul-Mulk* and the *Jam-i-Jamshed* are friendly to the Nawab, and praise him highly indeed. But the editor of the *Naiyar-i-Azam*, who lives all the year round at Rampur, gets Rs. 100 or Rs. 200 a year from the State, and it is said that some years ago he obtained a further sum of money from the Nawab on the pretext of constructing a mosque at Moradabad, with which he has built a house for his own use instead (at Moradabad). The editor of the *Nizám-ul-Mulk* is, as it were (*sic.*), an old stipendiary of the State; but whenever he is in want of money he administers one or two *chakads* (blows on the head with the open hand, *i.e.* attacks), and then, when he is satisfied, he keeps quiet, as he has lately done. The editor of the *Jam-i-Jamshed* has obtained a pleader's certificate in Rampur, where he practices and lives, though he issues his paper from Moradabad all the same. This is against the law relating to the Press. The editor of the *Jámi-ul-Ulúm* has been crying himself hoarse, calling upon those who are connected (acquainted) with the State, to contradict the rumours current regarding the Nawab: but the subservient newspapers, instead of doing so, simply abuse him.

JAMI-UL ULUM, 21st December 1899.

The Nawáb of Rámpur and the vernacular newspapers published at Moradabad.

9. The same paper says that one of the causes which led to the Sáhibzáda Ahmad Raza Khan incurring the displeasure of the Nawáb of Rámpur was referred to in the previous issue. Another cause, according to one rumour, is that, on the return of the Sáhibzáda's grandmother from Bareilly to Rámpur, the Nawáb collected all his Begams at one place and stripped them and their female *darogas* (guardians) naked, the old lady above referred to, who was the

THE SAME.

Nawáb of Rámpur and Sáhibzáda Ahmad Raza Khan.

chief *daroga*, too being ordered to take off her clothes. The Nawáb himself was in Paradisian dress (*i. e.*, was naked) at the time, which, being worn, leads to the *khudái wujud* (God's existence or body, the word *wujud* also meaning *penis*) being seen. It has been alleged that the Nawáb desired to take a group photograph of the scene. Whether he was able to carry out his wish or not is not known. The Sahibzada's grandmother did not allow herself to be divested of her clothes, but escaped from the palace, under the pretext of going to the privy, and did not rest until she was out of Rámpur territory. It is rumoured that she reported the matter to His Honour the Lieutenant-Governor. The Nawáb is credited, by another rumour, with a still more outrageous act, which is very creditable to his ingenuity indeed. One day he sent for a number of prostitutes, stripped them naked, made them lie on their backs on couches, and put lighted candles at suitable places in their bodies (*i.e.*, their private parts?), and they were warned against stirring. He fully enjoyed the scene. If the story is not a fabrication, the prostitutes must have resembled a strange kind of fleshy chandelier. When Ahmad Raza Khan went to Moradabad, the Nawáb instigated some men to murder him secretly. Getting wind of this intrigue, Ahmad Raza Khan reported the matter to the District Superintendent of Police, telling him the names of certain dakaits of Rámpur and of certain residents of Moradabad who intended to murder him that night. The District Superintendent of Police placed an additional police guard at the Mundha police-station to arrest the men. A sowar, who was far ahead of the dakaits, being challenged by a police-constable, replied that he was in search of an offender, and returned to Rámpur. He warned the dakaits that the police were on the *qui vive*, and thus the plot failed. The residents of Moradabad, who had joined the Rámpur dakaits to carry out the plot, returned home next morning in *ekkas*. The failure of this plot was followed by an attempt to bring Ahmad Raza Khan into trouble by fabricating the charge of causing grievous hurt (to a brazier), and the conduct of the prosecution cost the Rámpur State about sixteen thousand rupees. But this attempt too was unsuccessful, the authorities being behind the scenes. If these rumours are well-founded, it is time that Government interfered. No wonder if General Azim-ud-din Khan's murder has emboldened the inhabitants of Rámpur to commit crimes. With the exception of one or two men implicated in the murder, the culprits escaped scot-free, and are even enjoying good pensions; while some innocent men were convicted and punished. The editor will comment on the Magistrate's judgment in the case of Ahmad Raza Khan in a future issue. The editor pays a visit to his home at Bareilly every week, and thus frequently passes by the Rampur territories. Will the Nawáb send dakaits to his house or get up a false case against him? It is to be hoped that His Highness is able to distinguish between his true friends, who openly tell him his faults, and selfish sycophants and scoundrels who desire to bring about his ruin. But if he be foolish enough to kill a British subject, even the confiscation of his State will not fully wipe out the stain.

THE SAME.

Copy of a deed of endowment of certain property alleged to have been usurped by the Nawáb of Rámpur.

10. The same paper publishes a copy of the deed executed by the late Sahibzada Muhammad Ali Asghar Khan of Rámpur, by which he endowed his whole property, situated partly in Rámpur and partly in British territory, for charitable purposes, a translation of which deed exists both in the Lieutenant-Governor's office (the North-Western Provinces Secretariat) and in that of his Agent for the State, and may be perused by His Honour. This endowed property has been usurped by the present Nawáb of Rámpur. The donor has distinctly laid down in the first article of the deed that the Sultan (ruler) for the time being will prevent anybody from infringing the conditions of that document, which means that the Lieutenant-Governor should see that the provisions of the deed are duly carried out by the manager and trustee of the endowment. The editor is prepared to prove that the terms of the deed have not been observed; and Government is fully empowered to interfere, and compel the trustee to carry out the terms, failing which, it should take over the estate, the greater portion of which lies in British territory. The editor then refers to instances in which the allowances fixed in the endowment deed have been withheld, and to other irregularities and misappropriations, and entreats His Honour to interest himself in the matter and have the endowment strictly applied to purposes for which it was intended.

II.—General Administration.

11. A correspondent informs the same paper, that some British soldiers of the 7th Battery outraged a native woman on the 14th and (or ?) 15th December at the encamping ground at Purkazi in Muzaffarnagar. Some arrests have been made. A full account of the outrage will be published next week.

THE SAME.

Some British soldiers accused of outraging a native woman in Muzaffarnagar.

12. The *Rohilkhand Gazette* (Bareilly), of the 16th December, condemns the present system of partly filling Sub-Registrarships in the United Provinces, with retired Government servants who receive invalid pensions. Such weakly persons can hardly be expected to exercise that amount of supervision which a Sub-Registrar should be able to do. The system had better be reformed, and the posts wholly filled by young educated men, and not partially only, as at present. But in order to save these men from corruption they should be given a fair salary, say Rs. 100, which can easily be provided for, by amalgamating the *abkari*, or excise Superintendentship, with the Sub-Registrarship, and the holder of the combined offices may also be made eligible for a Tahsíldárship. The editor has heard that a Sub-Registrar receives no contingent allowance either for furniture, such as tables, chairs, &c, or for stationery. No chaprasi (peon) too is given him. The Sub-Registrar, whose salary is Rs. 30 or Rs. 40 a month, is not expected to meet the above necessary charges from his own salary, and must do so by improper means. Government should note these points, and introduce necessary reforms.

ROHILKHAND GAZETTE, 16th December 1899.

Certain suggestions regarding the recruitment and salary of Sub-Registrars in the United Provinces.

13. The *Almora Akhbár*, of the 16th December, adverting to the revised rules regarding the appointment of Naib Tahsildars in the North-Western Provinces and Oudh, expresses regret that these rules will not apply to Kumaun, and that the Commissioner and the district officers of that division will thus have no opportunity for making nominations for Naib Tahsíldarships. It is to be hoped that His Honour the Lieutenant-Governor and the Board of Revenue will either frame separate rules for Kumaun or make other arrangements for the appointment of young educated residents of Kumaun as Naib Tahsíldars in the hills or the plains.

ALMORA AKHBAR, 16th December 1899.

Exclusion of Kumaun from the operation of the revised rules regarding the appointment of Naib Tahsildars.

14. The *Surma-i-Rozgár* (Agra), of the 16th December, is glad to notice that the Government has sanctioned Rs. 20,700 for the repairs of the Fatehpuri mosque in Tajganj at Agra. This mosque, which was hitherto under the charge of the Muhammadan Local Agency, has now been made over to the Taj Committee.

SURMA-I-ROZGAR, 16th December 1899.

Repairs of an old mosque in Agra by Government.

III.—Legislation.

15. The *Hindustáni* (Lucknow), of the 20th December, referring to the Panjab Land Alienation Bill, is glad to state that the Congress at Lucknow is to record its protest against the measure equally injurious both to the interests of the agricultural and money-lending classes. The Lahore *Tribune* has taken to criticizing the Bill, pointing out its injurious effects on the relations between the two classes in question; the people of the Panjab should follow suit betimes, and consider well the provisions of the Bill. The editor believes that Government does not yet undertake to introduce any really effectual reforms for ameliorating the condition of agriculturists in any part of the country. All the land enactments that have hitherto been passed have, with the exception of that passed for Bengal, proved as futile as all those measures adopted for appreciating the value of silver currency in this country have turned out to be. Government shrinks, in fact, from applying the only true remedy (permanent settlement of land ?) for the evil.

HINDUSTANI, 20th December 1899.

The Panjab Land Alienation Bill.

IV.—Education.

Oudh Akhbar, 21st December 1899.

16. A correspondent, 'R.,' of the *Oudh Akhbár* (Lucknow), of the 21st December, condemns a long article which was contributed by another correspondent, 'Sh,' to the issue of the 13th idem, in which the latter endeavoured to show, by means of a fictitious dialogue between two educated Musalmáns, that as the *Nadwat-ul-Ulama* would simply provide religious education in Arabic at its school, the students would turn out fanatical Maulvis, who would spread religious frenzy among Muhammadans wherever they might go; that English education was the great need of the Musalmans of the present day, without which they have no chance of holding their own against other communities in the struggle for life; and that English education, together with sufficient religious instruction, was best given at the Aligarh College, which every patriotic Musalman should help to become a University. 'R.' urges that the *Nadwat-ul-Ulama* will also give English education after a student has made sufficient progress in religions education, which is necessary to make a man moral, loyal, &c. As regards the Aligarh College, 'R.' holds a very poor opinion of it. It makes its students disbelievers in their religion, fond of the English mode of living and dressing, and arrogant, seeking equality with European officials. If a student is given religious education in a religious spirit, he will be able to distinguish the difference between the rulers and the ruled, and never claim equality with Englishmen. Religious instruction does not make a man a sedition-monger at all: but loyal and devoted to the Government for the time being.

The *Nadwat-ul-Ulama* and the religious school founded by it.

Al Bashir, 18th December 1899.

17. *Al Bashir* (Etawáh), of the 18th December, says that repeated attempts were made during Sir Saiyad Ahmad Khan's lifetime to eradicate Persian from the studies prescribed for the examinations of the Allahabad University; but that the attempts were always unsuccessful owing to his strong opposition. The question has recently been revived. The proposal, if adopted, will be most injurious to Musalmans. As it is, education is not very popular among them, and the compulsory study of Arabic, which is far more difficult than Persian, as a second language, will prove an additional impediment in their way. Moreover, all Hindu students will be obliged to fall back upon Sanskrit as their second language: and thus in course of time the Hindus will cease to know Persian, and even Urdu. Then the advocates of Hindi will have good reason to urge the substitution of Hindi for Urdu as a court language, and the Muhammadans will not be able to offer a strong opposition. The Muhammadans should take time by the forelock, and enter a strong protest against the abolition of Persian in the University examinations, and the proposal should form the subject of a resolution at the next session of the Muhammadan Educational Conference. The measure is also objectionable on the ground that Government would not easily find good Persian scholars to carry on its increasing correspondence with Afghanistan and Central Asia.

Proposal regarding the abolition of Persian in the examinations of the Allahabad University.

V.—Railway.

Bharat Jiwan, 18th December 1899.

18. The *Bhárat Jiwan* (Benares), of the 18th December, with reference to the approaching *Adh Kumbhi* fair at Allahabad, asks the railway authorities to provide sufficient carriages, so that pilgrims may not have to be crowded into vans like so many sheep, as is generally done on such occasions.

Approaching *Adh Kumbhi* fair at Allahabad and the railway authorities.

VI.—Local and Miscellaneous.

Nasim-i-Agra, 23rd December 1899.

19. The *Nasim-i-Agra* (Agra), of the 23rd December, states that, on the night of the 15th idem, a gang of dakaits fired at a constable, who was carrying, to the police station, two of their comrades arrested as suspicious characters, shortly before, by the Sub-Inspector, at the village of Sultanganj near the Karbala in Agra. The constable was wounded in the eye, and fell down senseless, when the dakaits carried away a pistol with which he had been provided by the Sub-Inspector when the arrested dakaits were given into his custody. A prosecution has been instituted against the Sub-Registrar at Itimadpur, charging him with having accepted a bribe. The Tahsildár of Itimadpur, who is a Sunni, is said to have instigated the prosecution because the accused is a Shia. He has caused the statements of all the zamindárs to be recorded in the matter, and himself

Local affairs in Agra.

attends the court to watch the proceedings of the trial. Much extravagance seems to be practised by the Municipal Board, Agra, in the expenditure of *bhusa* given to *bullocks* (belonging to conservancy carts ?). The new Octroi Superintendent too frequently transfers clerks from one octroi barrier to another, without even obtaining the consent of the Municipal Secretary. Dried flesh, in a large quantity has been stocked in a house adjoining the Female Hospital, for transportation, which emits a very offensive smell, to the inconvenience of both the inmates of the hospital and the mohulla.

20. The *Surma-i-Rozgár* (Agra), of the 16th December, states that dakaitis have been very frequent in the district of Agra for some time past. During the last month dakaitis were committed at Keráuli, Rumkuta, and in the town of Agra; and in the current month in Narki, Etmaduddaula, Kakuba, and Firozabad. A police official, who was appointed to investigate the dakaiti that occurred in the town, collected the cultivators of two or three (neighbouring) villages, and detained them for a day or two. He then adopted "the usual police procedure" (*sic*) which some of the cultivators patiently bore, but some 40 or 50 others are said to have rebelled and combined to complain to the District Superintendent and the Magistrate. The police felt terrified at this, and sought the mediation of the zamíndárs of the villages to hush up the matter. The City Inspector of Police would do well to inquire into the truth or otherwise of the report.

SURMA-I-ROZGAR, 16th December 1899.

Dakaitis in Agra.

21. *Al Bashir* (Etawáh), of the 18th December, complains that a young Muhammadan student at Etawáh had the fingers of one of his hands severely injured by an explosion of potash while making crackers. His hand had to be amputated. Such unfortunate accidents frequently occur. Government should prohibit the sale of potash for the manufacture of fireworks.

AL BASHIR, 18th December 1899.

A Muhammadan student at Etawáh injured by an explosion of potash.

PRIYA DAS, M.A.,
Government Reporter on the Vernacular Press for the N.-W. P. and Oudh.

ALLAHABAD:
The 26th December 1899.